

**All Glories to Divine Master and Lord Gourangou**  
**LIFE HISTORY OF**  
**SRILA BHAKTI VAIBHAV PURI GOSWAMI MAHARAJ**



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**Introduction**

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**Sri Krishna Chaitanya Ashram**  
**Aryapuram, Rajahmundry, (A.p) India**

**LIFE HISTORY OF SRILA BHAKTI  
VAIBHAV PURI GOSWAMY MAHARAJ  
&  
DIVINE GLORY OF THE TEMPLE OF  
SRI GOURANGA RADHA KRISHNA**

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**Srila Bhakti Vaibhav Puri Goswamy  
Maharaj's 99 Birthday (Guru puja)**

Copies : 5,000

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## All Glories to Divine Master and Lord Gourangou

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## Sri Sri Guru Gourangou Jayataha

# Bhakti Offering

**Vancha Kalpa Tarubhyash Krupa - sindubhya evacha  
patitanam pavanabhya vaishnavebhya namo namaha**

*Founder Acharya of sir krishna math mission worldwide, Nitya Lila Pravista Acharya om vishnupada 108 Sri Srimad Tridandi Swamy Bhakthi Vaibhava Puri Goswami Maharaj's* nechan teachings of essence in Vedanta, to propagate these teachings Puri Goswami Maharaj youngest disciple, who is serving as head priest of Sri Krishna Chaitanya Mission Ashram, Rajahmundry organizing spiritual activities of Krishna Chaitanya mission **Sri Tridandi Swami Bhakthi Kankana Bana Maharaj** personally with strong determination composed this book *Srila Bhakthi Vaibhav Puri Goswami's* life history.

*In the year 1994, on the Lord Nityananda appearance day function, first met Srila gurudeva, Sri Srimad Bhakthi Vaibhav Puri Goswami Maharaj at ganjam district, bharpuram, Bhakthi Vinoda Ashram, Orissa. In the year 1995 on kamada ekadasi had taken harinama initiation. In the 1995 on kamika ekadasi had taken Brahman initiation and got name at yasomathi nandanaf at visakhapatnam. on 23-5-1995 onwards started working as proof corrector in Bhakthi Vignana Nityananda book trust, got instruction to write books. From then onwards every year of Guru Maharaj appearance day, started writing each book for every year. In the year 1999 stotra kadansaf, in the year 2000, Mahatyam of Krishna temple darshanf. In the year 2001 Goopika geetamf, in the year 2002 Sri Chaitanya Tatvamf Published.*

*In the Year 4-7-2003 on the Hera Panchami day, in the Puri Jaganath Dham has taken Tridandi Sannyasi initiation and got name as Sri Tridandi Swami Bhakthi Kankana Bana Maharaj. In the year 2003 has published Godavari Pushkara Mahatyam, in the year 2004 sankeertana kaustabamf, in the year 2005 fSri Hari namamrutham In the year 2007 sri Krishna chaitanya divya kshetrem mahatyamf, from 2008 to 2010f sri Krishna*

*chaitanya Gosevaf, Chaitanya mahaprabhu- Radhakrishna unification formf along with this has composed many books. Gauravanif, Gainkea nadhaaf, Praksha-stapahokaf, Gaudiyaf, Pakshepakarmadra maske keertanaf, Bhagavatamf and many other historical books, on the basis of magazine, from the Nityananda book trust Prabhupada life history book as reference book, to propagate Vaishnava tattava to all devotees had composed in Hindi, English, Oriya, Bengali and Telugu languages.*

Based on the last discourse of Gurudeva, Om Vishnupada 108 Sri Srimad Tridandi swami Bhakthi Vaibhava Puri Goswami Maharaj hectran instruction based, following Govinda lilaamrithaf book, Gurudeva young intimate related disciple Bana Maharaj with Hare Guru Vaishnava mercy through this small book divya nitya leela Golaka Brindavan dham arathi, Leela Varnanam gurudeva swaswarupa darshanveelasm followed to write Srila Bhakthi Vaibhava Puri goswami Maharaj s Autobiography, to propa- gate amond devotees Iam very happy.



Regards:-

**H.H.T.S.Bhakthi Kamala Govinda Maharaj**

**Sri Krishna Chaitanya Mission and Ashram,  
Aryapuram, Rajahmundry (A.P), India**

Sri Sri Guru Gourangou Jayataha

## Auspicious Blessings

*Om ajnana - timirandhasya gnananjana - shalakaya  
chakshur unmilitam yena tasmai shri - guruve namaha*

*Universally renowned, important maths like Chaitanya math and Gaudiya math founder nityalila pravista acharya Kesari Om Vishnupada 108 Srimad Bhakthi Siddanta Saraswathi Goswami thakur prabhupada disciplic successor, universally renowned and founder Acharya of Sri Krishna Chaitanya Mission and Sri Krishna Chaitanya Ashramas Om Vishnupada 108 Srimad Bhakthi Vaibhav Puri Goswami Maharaj. By Following Sri Brahma Madhva Gaudiya sampradaya, Srimad Bhakthi Vaibhav Puri Goswami Maharaj has been preaching Sri Krishna Chaitanya Mahaprabhu's bhakthi message in this process of preaching Puri maharaj met Tridandi Swami Bhakthi Kamala Govinda Maharaj for the first time in 1967.*

*In 1973 Maga Masam fifth (maga panchami) day has taken Hari Nama initiation and got initiated name as Gaura Kishoraj. In 1986 on the day of Jagannath Rath Yatra he got sanyasi initiation and received name as Sri Srimad Tridandi Swamy Bhakthi Kamal Govind Maharaj*

*Srila Gurudeva met his intimate disciple, our siksha guru B.K. Govinda Maharaj has rendered most vital services to all other Sri Krishna Chaitanya Missions and Ashrams. World wide presently these members Acharaya of Krishna Chaitanya Mission and Ashramas H.H.T.S.B.K. Govind Maharaj, H.H.T.S.B.V. Vishnu Maharaj, H.H.T.S.B.S. Kesav Maharaj. In 1999 H.H.T.S.B.K. Govinda Maharaj with strong determination*

he is doing preaching in India and many other countries around the world about the gurudeva Srimad Bhakthi Vaibhava Puri Goswami Sri Krishna Chaitanya message and krishna bhakthi with the blessings of B.K. Govinda Maharaj by organizing Sri Radha Gopinath Preaching and service activities, Rajahmundry. **Sri Krishna Chaitanya Mission and Ashram head priest**, happy to get a chance to present Srila Gurudeva's holy autobiography with the mercy of Hariguru Vaishnavas. This book translation work was done by Krishna Latha (vice principal, Rajahmundry), donated by (**Pura Bhakthi Das** and all vaishnava Devotees collected funds in his Authorization of Hyderabad). This Book is printed by Maheswara Image Graphics, Rajahmundry.



Vaishnavas servant of the servant,  
Always interested in the service of the guru,  
**Tridandi Swami Bhakthi Kankana Bana Maharaj**

**Sri Krishna Chaitanya Mission & Ashram**  
Aryapuram, Rajahmundry (A.P), India

# **Introduction for Gurudeva as one of the great 12 devotees who propagated the philosophy of Godliness The Life History of Srila Bhakti Vaibhav Puri Goswamy**

**T**he Life History of Srila Bhakti Vaibhav Puri Goswamy Maharaj in our ancient orthodox Bhagavatha cult. These great devotees who propagated Bhagavatha philosophy are (self born) Brahma, (Godli saint) Narada, Sambhu,, chatusena (brahma s heartily born son) swayambhumanu, kapildev, greatest devotee prahlad, kingly saint Janaka, Grand father Bhishma Dev, Maharaj bali, Sri suka deva goswamy, Dharmaraj Yama

Six Acharyas (goswami) - vyasadev, Rama nujacharya, Acharya Sri Vishnu swamy, Acharya Nimbarka, Madhwacharya & Madhavendra puri. Guru of the universe , as per the Bhagavatha, heridity and the Guru heridity, Lord Sri Krishna is the God of the Gods. the first devotee is Brahma, next Narada, Vyasa, Madhwacharya etc. The disciples of Madhavendra puri are 1. Adwithacharya 2. Nityananda Prabhu 3. Iswara puri whom sri chaitanya maha prabhu accepted.

As dependents of Sri Chaitanya Maha Prabhu Vaishnavas took birth on earth. In every yuga, from Kruta Yuga to , Dwapara all vaishnavas took part in all the leelas of Lord Krishna s as devotees & as saints. and also played the role in the leela s of Brindavana as Gopikas, Manjaries, when in the writed form of Radha krishna, appeared Sri chaitanya Maha Prabhu in Kaliyuga all vaishnavas also took birth on earth. The introduction of these chief forms are chief Manjaries relevent to Rupanuga Bhajan flows. The important Manjaries are

*Nityananda Prabhu - Ananga Manjaries, Rupa Goswamy - Rupa Manjari, Raghunath das Goswamy - Rati Manjari, Jeeva Goswamy - Vilas Manjari, Lokanath Goswamy - Manjulali Manjari, Raghava Goswamy - Champak Latha sakhi, narothamadas Thakur - champak manjari etc.*

*Nearly for the last 400 years Sri Viswanath chakrabarty Thakur, atleast over Gurudev 1. Srila Jagannath das Babaji Maharaj - under the follower ship of Adwitacharya, internal manjari of Ratimanjari, 2. Srila Bhakti Vinod thakur Paramesti Guru - Kamala Manjari under the follower ship of Nityananda prabhu. 3. Srila Goura kishordas Babaji Maharaj Paratpara Guru-internal Manjari of Rati Manjari under the followership of Raghunathdas Goswami, 4. Srila Prabhupada Bhakti Siddhanth Saraswathi Goswami Maharaj Parama Guru-Nayana Manjari.*

*Great Souls say - It is heard from sastras that the living entities are liberated from this material world simply by singing the glories and pastimes of Vaishnavas.*

*We discuss about the Life History of ideal persons who dedicated themselves to the cause of self realisation and for the benefit of mankind at large. So many karmis, Jnanis and Yogis had given many pieces of advice through their conduct while preaching according to the interest of the people. They are not beneficial for the liberation of One's soul even though one gets benefit of one's body and mind by following their precepts through daily discussions. We may be benefited for the upliftment of our souls if we develop a taste for discussing the conduct and teachings of the Sadhus and great devotees of the Lord through their Life Histories. There is no other way than*

*this for the benefit of one's soul. It is easy to get facilities for the enjoyment of one's body and mind in every state and in every birth. But the benefit of realisation one's self could be attained only in this human life. So great personalities coming to this world give us precepts through their personal conduct and rigorous practice. Teaching for our benefit and their Teachings are flourished through our self-conduct and adherence to the principles laid. So if we follow their precepts through our lives then certainly it will be beneficial for our souls. So the well-wishers of their self-souls progress in their devotional path by studying and understanding the Life Histories of Spiritual Masters and Vaishnavas.*

*The Lord Vishnu appears in this world on his own accord, when there is flourishing of irreligions and disgrace to the religion, in order to establish Bhagavata Dharma and to protect his devotees. Spiritual masters of the Vaishnava Cult, either with the permission of the Lord or on their own accord, appear in this world which is the abode of the Lord to reestablish religion by eradicating the disgracement to the Religion and to make the truth seekers drink the nectar of the loving devotional service of the Lord. When the atheists being offensive have lost their mental power and try to destroy the real truth as preached by the Lord Himself, the Lord makes his devotees appear in this world as his representatives to reestablish his doctrine. It may be right in the beginning to worship the Lord alone as a neophyte devotee does so in a natural way leaving the worship of the great devotees of the Lord and sadhus. But the Lord's devotees and the spiritual masters come to this world in order to bestow the living entities the joy of service to the lord.*

*In this way the devotees come to this world from time to time in order to preach the Lord's doctrine and redeem the fallen souls from the dark well of material existence. Among those devotees, Sri Srimad B.V. Puri Goswami, the Founder President and Acharya of Sri Krishna Chaitanya Mission, is one of the great disciples of the world spiritual master 108 Sri srimad Bhakti Siddhanta Saraswati Goswami Prabhupada. He always engages himself in the services of Sri Varasabhanavi devi as if he is her maid-servant.*

*Shakti Shakti matoyavedah . The Lord's potency is the source of all the energies and the Omnipotent Lord is a non-different. It is said in the scriptures that energy is non-different from the omnipotent Lord. The Lord is the source of potency in reality and the spiritual master being sent by the lord is like the potency of the lord. The omnipotent Lord under the influence of his para Shakti manifests his Wonderful lilas in this world. The omnipotent Lord manifests his wonderful lilas through sri Vyasadeva and other spiritual masters in line of disciplic succession. A Spiritual master is well versed with all the scriptures. He churns all the scriptures to find the butter as the Lord's devotion and he declares to the living entities ascertaining their duties as the devotional service of the Lord with reverence. It is offensive to consider a spiritual master or a sadhu to belong to a particular caste by his birth, as it is offensive to consider the Lord to be a Boar seeing His Boar form or to consider Hanuman who is in a monkey form to belong to a monkey family.5. with high regards over Gurudev was in the Service of Sri Radha Gopinath in the Nitya Goloka dham as a sub manjari -chandrika Manjari which is under the internal followership of champak manjari.*



# A BRIEF LIFE HISTORY OF SRI SRIMAD BHAKTIVAIBHAVA PURI GOSWAMI MAHARAJ

*Nama Om Vishnupadaya Krishnapresthaya Bhutale Srimate Puri  
Goswami Bhakti Vaibhava Namine  
Gaurabani Pracharaya Dridha Sankalpa Murtaye  
Krishna Shakti Swarupaya Sri Bhakti Pradaine Namah*

## BIRTH AND PARENTS

**T**he Spiritual master Srimad B.V. Puri Goswami Maharaja appeared on this material plane on 5th day of the waning period of Magha Krishnapanchami 1913, in the house of his grandfather, in the small village Fulta Kutharsingh is just 10 km away from Berhampur in Ganjam District of Orissa State in India, Bharata Varsha, the most sacred place in the world. His mother's name is Srimati Devi and his father's name is Sri Damodara. They had four sons and Srila B.V. Puri Maharaj is the second son having no sisters. The parents named our Maharaj on an auspicious day as Nrisimha. His father came with his family from the village Tulasi near Ichhapur to the village Kutharsingi in Ganjam District. He lead his life in the divine meditation of Sri Krishna Chaitanya Maha Prabhu, who is non other than the united form of Sri Radha Krishna he got the Inspiration to fulfill the target services of Sri Prabhu pada.

# STUDY EDUCATION AND YOUTH

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



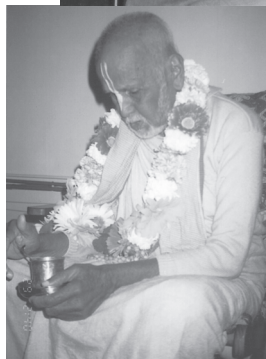
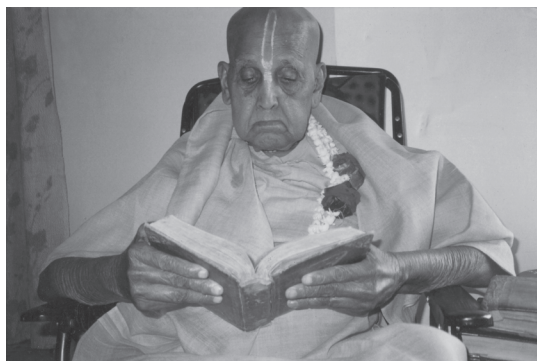
## INTEREST IN AYURVEDA

Gradually he developed interest in Ayurveda and decided to learn it. He successfully completed his study about Ayurveda from the renowned Kaviraja Sripad Madhusudan Sharma who took initiation with his wife from Srila Prabhupada and after finishing Ayurvedic learning Srila Maharaj daily discussed Srimad Bhagavata and Goswami's scriptures after the class and was encouraged by the teacher. In the meanwhile he also used to discuss with Sharma about the magazine *The Gaudiya* and the news paper *Daily Nadia prakash*. In this way some days passed and at the encouragement of Sripad Sharma he received Our maharaj went mayapur with Sripada Madhusudan Sharma and received Initiation from the world spiritual master Srila Bhakti Siddhanta Saraswati Goswami Prabhupada on 3-8-1936 the advent day of Lord Balaram Purnima in Sridham mayapur. Later on he took mantra diksha from prabhupada (the day was Srikrishna Janmastami) in mayapur (Birth place of Sri chaitanya mahaprabhu) with the name of Nrisimha Brahmachari.

After returning from that place by the encouragement of Sripada Sharma he opened an Ayurvedic charitable hospital at Bhanjanagar. After earning a good experience in the line of Ayurvedic treatment he came to be known as Sri Nrisimha Kaviraj. He was well versed with the scriptures of the Vaishnavas as well as Ayurvedic literature. Exactly at that time the staunch followers of Srila Prabhupada who were sannyasis or Brahmacharies came to Ganjam District for preaching the doctrine of Mahaprabhu and stayed at Bhanjanagar. The disciples of Srila Prabhupada advised Srila Maharaj to live with them in a math, seeing his wonderful zeal in preaching the Lord's doctrine and his self interest in reading scriptures.

## DISAPPEARANCE OF HIS GURUDEV SRILA PRABHUPADA

*After some days a telegram was received by Sripad Madhusudan prabhu and it stated the disappearance of Srila Prabhupada on 1st January 1937. Srila Maharaj attended with Sripad Sharma in that commemoration ceremony. In this way he practised his doctorship and left his house for Mayapur on 25th june, 1937.*



## 1937-1942 INCHARGE OF KOVVUR GAUDIYA MATH

One day Srila Maharaj met with Srila Bhakti Rupa Vilas Maharaj (president of Sri Goudiya math) at the Srivas corridor at Mayapur. He finished his study in Sanskrit up to Bhagavata Acharya while staying at Mayapur. Bhakti Rupa Vilas Maharaj requested Puri Maharaj to stay with him in the Ashram. Puri Maharaj used to write articles for the monthly magazine 'The Goudiya' staying there by seeing his high standard articles. Srila Bhakti Rupa Vilas Maharaj asked Puri Maharaj to write more and more articles by staying along with him. Sri Srila Bhakti Rupa Vilas Maharaj (President of Sri Goudiya Math) had used to have daily conversations with Puri Goswami Maharaj. At the same time he clearly explained his divine grace Sri Bhakti Siddhantha Saraswathi Goswami Prabhupada Maharaj's goal to Puri Goswami Maharaj. But another envious person became furious at this. In the year 1937 Lord Krishna provided a golden opportunity to Puri Maharaj by sending him to Sri Raya Ramananda Gaudiya Math at Kovvur in Andhra Pradesh as the chief of that monastery, by the secretary of the Gaudiya Math Sripad Bhakti Sudhakar Prabhu. He proved his administrative capabilities by managing the Gaudiya Math at Madras (Chennai) while he successfully managed the functions of the Kovvur Math as well.

During those days 1941 he was affectionately addressed as Nrisimhananda Prabhu by one and all. He used to go to the nearby villages for collection of contributions as funds and he

used to maintain all the records of accounts of the matha always transparently. He used to as aims he was getting rice, dhal and sugar candy for the dieties. Srila Maharaj has great reverence for Srila Raya Ramananda. So he reconstructed the Srimandhir, corridor of the temple, and constructed a monastari for sadhus and a big hall for taking prasad . A part from collecting money for the cooking utensils by his personal attempt, after finishing all these constructions he invited all the Gaudiya sannyasis and Brahmacharis for the installation ceremony lord Gandharvika Giridhari of the invitees participated enthusiastically in the ceremony and involved themselves in the 7days congregational religious meetings, which was a grand success. Even though every one is praising Srila Maharaj, is he took more Precaution any measures to see that knowing or unknowngly, no vaishnava aparadha is to be committed at any level. At the end of the ceremony Srila Maharaj pleased all the Sadhus, Sannyasis and Brahmacharis by paying due respects to all of them and saw that they are honoured with new cloths etc., apart from money and articles enabling them to serve the Lord better. While doing all these works as Lord s dedicated servant , he remained peaceful and simple thinking about the Trunadapi sunichenaf verse from Sri Sikshastaka, the eight fundamental Regulations laid by Sri Chaitanya Mahaprabhu.



## 1942-1947 MAHARAJ STAYED AT MAYAPUR

*It was in 1942 that in order to inculcate discipline among. The inhabitants of the math he allotted permanent responsibilities and duties in rendering the devotional services to the Lord, to make them responsible gave away the charge of math. Puri Maharaj left for Mayapur but he went to Kharagpur to from there to medinipur to attend the installation ceremony of the Ashram. A great many sadhus like Srila Keshava Goswami Maharaj, and Srila Sridhara Goswami Maharaj had come to that place. Maharaj gave him all sorts of assistance for this ceremony. On account of Maharaj's extraordinary qualities several sannyasi devotees of Srila Prabhupada wanted to give Maharaj the fourth order of sannyasa. But Maharaj wanted to remain impartial towards them and to keep good companionship with all of them. He invited the grace of the Lord to rescue him at this delicate juncture. Even though he used to give assistance according to his capacity to all, he had great love for Srila Sridhar Maharaj and so he used to help him in all kinds of devotional services, Srila Sridhar Maharaj as his followers were not happy with him. Therefore Srila Maharaj brought his followers to engage them for the Lord's service.*

*As per the request of Srila Sridhar Maharaj, he remained with him in his Ashram with Sripad Ananda Lilamaya Prabhu. Ananda Lilamya Prabhu used to cook there for the lord and Srila Maharaj used to worship the Lord. Ten full time devotees gathered there at the encouragement of Srila Maharaj. It was the month of vaishakha, Srila Maharaj arranged to read Bhagavata at Nadanghatar in the house of a Landlord Sripad*

*Panchu Singh. He gave his discourses on Bhagavata for one month and the people of that place were very much pleased. The next year he was engaged in reading Bhagavata for seven days. After the discourses, kirtan was performed.*

*Srila Maharaj used to go to the banks of jahnavi during his five years stay at Mayapur. There he used to meet the crest jewel of Paramhansas, Sri Srimad Vamsidas Babaji Maharaj. But nobody was interested to talk with him. He used to offer prasad to the devotees and also used to teach to chant Hare Krishna Mantra. Srila Babaji Maharaj was a Maha Bhagavata. He had earned success in parental love for Gaura Nitai. His main peculiarity was that he remained always in trance position. He incessantly used to talk with his worshipping deities. Sometimes he laughed by playing jokes with the deities, sometimes he cried and at other times he cried bitterly calling Oh Harif who is affectionate for his devotees, O life of my soul Harif, O Gopal, O the son of Nandaf etc. In this way he used to call the Lord with His different names. A great deal of people visited him on the banks of the Ganga, but he did not talk with any one and used to talk only with his worshipping deities in a parental loving manner. Though he was very old, he cooked himself for the deities. Sometimes he was under such a trances that he forgot for the service of the deities and even to eat for himself for days together. It was his significance.*

*Foot prints of Sri Chaitanya Mahaprabhu were established by Puri Maharaj in a quick span in the old and ancient temple of Sri Radha Madan Mohan in Northa District. That was the first service to Srila Rupa Goswami. Maharaj had intimate association with Srila Bhakti Rakshaka Sridhar Maharaj and Bhakti Vijaya Prabhu.*



## 10TH ANNIVERSARY OF SRILA PRABHUPADA GREAT SUCCESS

*In 1947 a Grand celebrations were organised for seven days at Baramapur Town Hall, on the occasion of the 10th commemoration ceremony of Srila Bhakti Siddhanta Saraswati Goswami. Prabhupada. And for that occasion Srila Vaikhanas Maharaj, Srila Nityananda Prabhu and Srila Maharaj had tried their level best with all their full energies. Srila Maharaj did everything, accompanied by Srila Vaikhanas Maharaj. The donation of Sri Balaji Sahu, the proprietor of Ganjam Amala was very significant. Different sadhus from different pilgrimages attended that meeting held at Baramapur Town Hall and delivered their discourses. For their boarding some rooms of khalikote college and hostel were spared with the help of the principal of the college. People from nearby villages rushed into that meeting to hear the discourses. On every evening Srila Maharaj with more than 300 devotees was going in a procession starting from Balaji Pentha street up to Town Hall with big banners and flags. The important Sadhus who were present in that great religious meeting were the sannyasi disciples of Srila Prabhupada, like Srila Srauti Maharaj, Santha Maharaj, Jajavara Maharaj and Brahmacharis.*



## **MAHARAJ KNOWN TO BE THE BHAGAVATACHARYA AT RAMANANDA GAUDIYA MATH AMONG MAYAPUR SANNYASIS**

*When Maharaj used to stay at Mayapur he attended the classes on Bhagavata of Srila Bhakti Pradipa Tirtha Maharaj. Srila Tirtha Maharaj loved him very much. He became the monitor of that Bhagavata class. He could give correct answers of all sorts of questions on Bhagavata. Maharaj at that time used to take Bhagavata classes at the direction of Srila Tirtha Maharaj and Srila Tirtha Maharaj used to sit along side with him. In this way Srila Maharaj got his recognition as a Bhagavata Acharya at Mayapur. Still now Srila Maharaj gives the correct annotation of any verse from Bhagavata. Maharaj has remembered most of the verses of Srimad Bhagavata. He usually takes water or any food after reading Srimad Bhagavata.*

## **1948-1966 AS INCHARGE OF GAUDIYA MATH, KOVVUR & MADRAS**

*At that time the things were settled between the Gaudiya Mathas and Kunjada received some mathas. After that Maharaj again became the chief of the previous two mathas situated at Kouvur and Madras (Chennai).*

## LEAVING GAUDIYA MATH AT KOVVUR

Once he went on a pilgrimage to the south with Srila Nityananda Prabhu giving the charge of the math to Purushottam Brahmachari. Maharaj never allowed indiscipline in the devotional service to the Lord. One Sannyasi took charge of the math from Sripad Purushottam Prabhu. Srila Maharaj saw this incident to his utter displeasure after returning from his pilgrimage and mentally decided to leave the Math. He left the math with Srila janardhana Maharaj, Srila Nityananda Prabhu, Srila Ananda Prabhu and Srila Ramamohan Prabhu. At that time the followers of the math who were renounced and house - holders requested him, 'This is your place. you stay here'. Though they requested Srila Maharaj to stay there. he didnot stay with them and told. 'I have not come to establish any math, building, etc. If Sriman Mahaprabhu wants that I should preach his doctrine, then I can establish 10 to 15 mathas. Why should I stay here?' Leaving that place he took shelter in the house of Fortunate devotee named Garpati Subamma at her humble request. He used to go for aims and remained in her house. He cooked himself the aims and offered to the Lord. He alone continued his preaching activity and achieved the task. due to non-attainment of proper recognition and respect he decided to quit the service. Suddenly in his meditation he remembered his guru Bhakti Siddantha Saraswathi's goal. 'The goal of Mahaprabhu and left the service of Sri Ramananda Goudiya math later on he decided to construct divine Sri Gouranga Radha Gopinath temple on the bank of river Godavari, Sri Krishna Chaitanya Ghat, Aryapuram, Rajahmundry and Geeta Mandir at Goshpada Kshetra Kovvuru.

## TOOK SANYASA IN 1966 FROM SRILA GIRI MAHARAJ

**T**he aged sannyasis who were loving him wanted to make him their sannyasi disciple seeing Maharaja's great devotion, service to Vaishnavas, and his thoroughness in scriptures. He consulted with Srila Vaikhanas Maharaj about taking sannyasa and at last on 7th february, 1966 he took sannyasi in Mayapur at Sriman Mahaprabhu's birth place according to the scriptural injunctions, from Srila Bhakti Svarupa Giri Maharaj in the presence of his Vaishnava circle. After this he came to Srila Keshava Maharaj with Srila Giri Maharaj. Srila Keshava Maharaj became angry upon Srila Giri Maharaj and said, 'Why did you give sannyasa to him? He is ours.' But Srila Giri Maharaj in order to avoid this told, 'I am your servitor'. Everyone wanted to make Maharaj his own disciple. The main reason behind it was that Maharaj was apt in management of mathas and he was well versed in Bhagavata. Everyone wanted to give him the charge of their mathas.



## ESTABLISHMENT OF SRI KRISHNA CHAITANYA MISSION & ASHRAM IN ARYAPURAM RAJAHMUNDY, (A.P) INDIA IN 1966

*After so much effort Srila Maharaj wanted to constant an Ashram on his own. He formed one registered board named Sri Krishna Chaitanya Mission & Ashram in Rajahmundry of Andhra Pradesh in june 1966. He became the president of that registered board. A Retd. Police officer was the cashier of the registered board and the secretary was a local devotee named Satyanarayan Murty (A Retd. Chemistry Lecturer). After some years some mathas were established by Puri Maharaj.*

*At First he established Sri Krishna Chaitanya Mission in Aryapuram at Rajahmundry on 27-6-1966. Later he established many ashrams in every state Sreela Gurudeva formulated that the only way to attain god is pure devotion it is doubtless and reasonable. He lead his life basing on this principle and guided the devotees in the way of devotion with his ideal life and propagated through spiritual discourses. As a part of Prabhu pada s desire his disciple Bhakti Vibhav Puri Goswami Maharaj propagated from Goshpada Ghat to Rajahmundry Aryapuram Sri Krishna Chaitanya Ashram. Foundation stone for Sri Gouranga Radha Krishna Temple was laid on 2-11-1969 by sri R. Parha Saradhi (IAS) then collector of east Godavari District followed by the VIPS of Rajahmundry Sri Pothula Veerabhadra Rao (BA, BL) Sri Ramulu (commissioner, Municipality, Rajahmundry) The place which is on the bank of river godavari and became so sacred with the divine foot prints of sri chaitanya Mahaprabu, Sri Tridandi Swami Bhakti Vibhav Puri Goswamy Maharaj constructed sri gouranga Radha Krishna temple.*

## INTIMATE FRIENDSHIP WITH A.C. BHAKTIVEDANTA SWAMI

*The founder Acharya of ISKCON, Srila A.C. Bhaktivedanta Swami Maharaj was an intimate friend of Srila Maharaj. He liked Maharaj very much among all the sannyasis of Gaudiya mathas. The Vaishnavas of all other Gaudiya Mathas were disliking Swami Maharaj. Srila Maharaj liked him very much and that's why he was invited by Srila Swami Maharaj while installing new temples or conducting religious meetings. Srila Maharaj used to accept his invitation and used to attend the ceremonies arranged by Srila Swami Maharaj. In 1971 Srila Maharaj invited swami maharaj to inaugurate a new temple at Rajahmundry on the banks of Godavari.*

*Reformed idol Pratistha on 23-4-1971 at the time of inauguration function Sri Abbaya Charanaravinda Bhakti vedanta swamy maharaj (ISKON founder A.c. Prabhupad) visited this temple, great devotee gurudev S.S.B.V. Puri Goswami Maharaj used to decorate the gods with ornaments and worship with great devotion. Srila Maharaj went around the streets of the town and he arranged prasad and boarding for all the foreign devotees who came with Srila Swami Maharaj. Visakhapatnam with Srila Swami Maharaj, In 1973 A.C. Bhakti Vedanta Swami Maharaj visited our Visakhapatnam Ashram with 15 senior disciples and stayed for about 20 days. They discussed lots of issues in practice of Bhakti and its preaching. Srila B.V. Puri Maharaj went to Mayapur to lay foundation to the present Chandrodaya temple of ISKCON. The Founder Acharya of ISKCON, Sreela A.C. Bhakti Vedanta Swami Maharaj, call Puri*

*Maharaj as our Maharaj. They liked each other very much among all the God - Brothers of prabhupad Bhakti Sidhant Saraswathi.*

*The aged and most experienced sannyasis and Brahmacharies of other Gaudiya Maths were also attending with Srila Maharaj while installing idols in new temples and the monasteries for sadhus. They were also participating in the religious meetings following the words of their spiritual master. And also the justified disciples of Srila Swami Maharaj request Srila Maharaj for attending the installation ceremonies and joining in the religious meetings.*

*Especially he helped them in preaching Mahaprabhu's doctrine and being pleased in his service Srila Swami Maharaj loved him very affectionately. Before the disappearance of Srila Swami Maharaj he called his disciples and told them, 'You take advice of Srila Sridhar Maharaj or my most dear friend Srila Bhakti Vaibhava Puri Goswami Maharaj on any matter regarding scriptural injunctions or temples.' At the last time of his disappearance Srila Swami Maharaj wanted the presence of Srila Puri Maharaj at Sridham Vrindavan.*



## MAHARAJ LOVES KIRTAN AND LOUD CHANTING

**M**aharaj used to say at universal conference of sadhus, *Should Vaishnavas go ahead of a procession with loud chanting.* The aim of such advice was to attract persons to the procession and to make them realise the effect of kirtan, so that the people of that place would come to the meeting place for hearing the discourses delivered by pure devotees and to benefit themselves. He always wants to fulfil the desires of Guru and Gauranga. It is also his aim to encourage persons to follow good conduct leaving bad conduct of this iron age and to serve the Lord by remaining away from quarrelling themselves.





## KEEN INTEREST IN THE SONGS OF NAROTTAMA DAS THAKUR

*Srila Maharaj liked the songs written by Narottama Das Thakur. The songs which are loved by Maharaj, written by Narottama Das Thakur are, Gora Panhu na Vajiya Mainuf and Narottama Das Kena nagela mariyaf. He says that the songs written by Lochana Dasa are good but advisory. Similarly the songs written by Bhaktivinode Thakur are systematic but those are only his feelings. The songs of Narottama Das Srila Maharaj went around the streets of the town and he arranged prasad and boarding for all the foreign devotees who came with Srila Swami Maharaj. Thakur have great impact on the neophytes. The Prema Bhakti Chandrikaf of Srila Narottama Das Thakur is the best of all his songs. He tells about the preaching in West Bengal. Srila jajavar Maharaj had a good voice and he was also a good singer. While Srila Keshava Maharaj was doing kirtan Srila Maharaj rhythmically used to repeat the same song. At the time of preaching he used to sing with other sannyasis.*



## MERCY OF THE VAISHNAVAS IS ESSENTIAL

*Srila Maharaj has observed the conduct and behaviour of great Vaishnavas staying with them. So he says it is very difficult to get the Lord's feet by any one who has not stayed with great personalities or pure devotees of the Lord.*

## EYES WITH TEARS

*Srila Maharaj comes into trance with full of tears in his eyes while narrating the pastimes of Gauranga or commenting on the verses of Srimad Bhagavata. He is very sentimental. He does with utmost care the service to Tulasi, circumambulating the temple of the Lord, worshipping the deities or singing the names of the Lord. These are his daily routine works and ideal principles. He daily discusses in his friends' circle and with his disciples Sri Chaitanya Charitamrita . Srimad Bhagavata , scriptures of Gaudiya Philosophy, etc. He being accompanied by his disciples always teaches how to serve the Lord. Every day in the morning with his disciples he reads Srimad Bhagavata, Srimad Bhagavat Gita, Brahma Samhita, Stotra Ratna and sometimes does it by the help of his disciples. He becomes furious if any disciple does not sit for kirtan and he points out the errors of his disciples through his lecture with strong words in order to rectify them. His main teaching is that if one wants to take shelter under one's spiritual master's feet then he should have perseverance to accept his spiritual master's ruling. Tolerance is one of the good qualities of an Ashram dweller. It is not possible on one's part to develop without tolerance.*

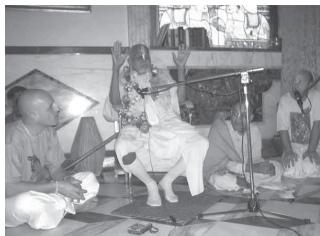
## MOST OF THE INTIMATE ASSOCIATES OF THE MAHARAJ LEFT THIS MATERIAL WORLD

*Srila Maharaj had great friendship with Srila Nityananda Prabhu, Srila Tirtha Maharaj, Srila Ananda Prabhu and Srila Janardana Maharaj. He used to send some money to Ananda Prabhu in every month while he was in Vrindavan. He also helped Srila Nityananda Prabhu in his difficulties and he also used to send money and paper to Nityananda Prabhu for Printing books. He comes to Brahmapur at the time of the commemoration day of Srila Prabhupada and at some other times. Sometimes two friends talked with each other in a friendly way. He was loving very much to Srila Tirtha Maharaj thinking that he would look after him the developmental work of the Ashrams but he had lost almost all his true friends. So Srila Maharaj is in deep sorrow due to the separation of Vaishnavas. He is now staying in this world to give chance to the fallen souls for their upliftment by the God's will and doing the work of installing Ashramas and publishing scriptures on Vaishnava philosophy besides guides the temple in charges in execution of their daily devotional work effectively.*



## EFFORTS IN ESTABLISHING A MATH IN VRINDAVAN

*By the desire of his friends circle he wanted to establish a math in Vrindavan. His Spiritual master, Who had given him sannyasa, Srila Giri Maharaj-hada math at Vrindavana and Srila Maharaj was the only disciple of Srila Giri Maharaj. So Srila Giri Maharaj wanted to make him his successor and handover his math at Vrindavan. But at God's will srila Giri Maharaj fell ill and while he was in the hospital the disciples of Srila Madhava Maharaj were looking after him. Still then he wanted to handover his math to Srila Puri Maharaj. Hearing this one of the house holders told to Giri Maharaj, Srila Puri Maharaj is not here. He is in Andhra Pradesh. So please handover your math to srila Madhava Maharaj.f So Srila Giri Maharaj handed over it to Srila Madhava Maharaj.*



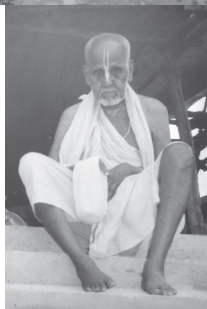
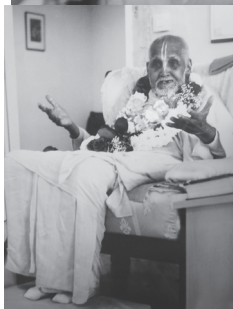
## VRAJAVASIS DESERVE OUR SERVICE

*Now as per the causeless mercy of Sri Vrisabhan unandini Srimati Radharani, he has a temple near her place of sporting called Sevakunja in Vrindavan. He says his disciples, 'We have come to this place for serving the Lord but not to receive service from the Vrajavasis.' So he denies to ask alms from the inhabitants of Vrindavan Dhama. At the request of his disciples and some householders he has accepted some foreign disciples and he has now established a math at Sridham Mayapur, the advent place of Sriman Mahaprabhu. Though Srila Maharaj was driven out indirectly from the Raya Ramananda Gaudiya Math at Kovvur in Andhra Pradesh, he has constructed many mathas, by the will of Mahaprabhu, on the donated lands as per the request of the local people. Now he has 18 mathas, some charitable hospitals and libraries. Still then he has formidable promise to preach and distribute the doctrine of Sriman Mahaprabhu.*

*In 1983 he formed a new registered board at itota in sridhama Puri making Sri Chaitanya Chandra Ashram the centre place of the Mission and Srila Purushottam Tirtha Maharaj became the Secretary of that registered body. From that time onwards this body is functioning and the number of mathas under the mission rose UP to 18. (list of addresses given at the end of this book.)*

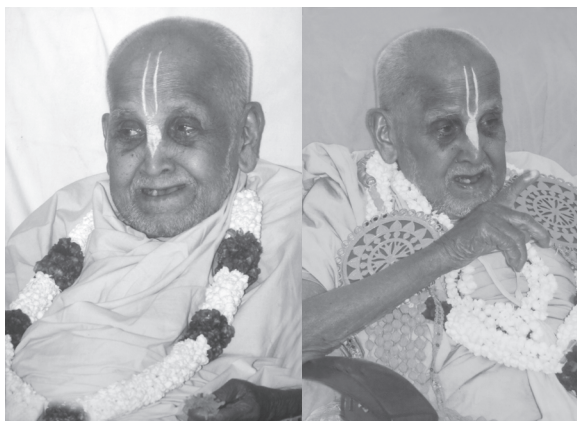
*on the one hand Srila Maharaj is devoid of lust and thinks himself to be an ordinary devotee and on the other hand he was a noble worker of the Congress and is beneficial to all.*

*He is a lover of truth and non violence. Once Srila Maharaj was returning from Mayapur after finishing the advent ceremony of Sriman Mahaprabhu, Srila Jajavar Maharaj came from the Ashram of Srila Sridhar Maharaj and met him at Howrah railway station. He asked Maharaj to accept the Charge of the math. Maharaj refused to accept anything. He tells to his disciples, You get together for one purpose, that is the service of the Lord and try to preach the doctrine of Mahaprabhu after me. You keep good relations with yourselves and stay in the Ashram.f*



## ADHERENCE TO THE PRINCIPLES

*Srila Maharaj has never tasted any kind of intoxicants and he never tolerates any one using them. He comments against the intoxicants telling that these are the disciples of this iron age. Once a Brahmin came to the Ashram at Rajahmundry. He took his dinner and asked some money for taking betel. Maharaj became furious and scolded him. That Brahmin also became furious and cursed him saying. You cut the root after allowing one to climb a tree. Maharaj gave scriptural evidences in support of his comment. After that the Brahmin understood his fault and left that place. So Maharaj tells during his discourses every human being should try to rectify his personal fault.*



## VAISHNAVA APARADHA WAS NEVER TOLERATED

**M**aharaj can not tolerate demouncing Guru-Vaishnavas or doing anything against scriptural injunctions. Even in the meeting if one tells something sounding so, he asks him to stop his discourse or if there is chance he rules it out by quoting scriptural verses. Once a conferene of sadhus was organised at Bhakti Vinod Ashram in Brahmpur. One scholar described that a farmer s utterance of the name of Hari only once before going to bed is greater than the incessant chanting of Narada. Hearing this Maharaj stopped him to say anymore. The reason behind it is that the incessant chanter Narada, Who is a stalwart devotee, is incomparable to a farmer who is a mere karmi. This goes against Mahaprabhu s doctrine. He says chant always Hari. In this way Srila Maharaj establishes any matter which goes against scriptural injunctions with strong arguments basing on scriptures.





## ESTABLISHMENT OF BOOK TRUST AND PUBLICATION OF SEVERAL BOOKS

**H**e has published many books on Vaishnava philosophy in different languages like Telugu, Oriya, Hindi and English in order to supply books on unalloyed devotion to the public. After the demise of Srila Nityananda Prabhu he established a book trust named Sri Bhakti Vigyana Nityananda Book Trust in the name of Srila Nityananda Prabhu on 28th July, 1988. As the president of the trust he advises the trust at different times to publish different books. These books are printed with the help of a printing machine which was established by Srila Nityananda Prabhu and Srila Maharaj. The printed books are sent to different mathas of this mission for the benefit of the devotees. Now he is the chief editor of the monthly magazine. The Siddhanta and other books published in different type of languages like Hindi, Telugu, English, Bengali and Oriya which was published under the able guidance of Srila Nityananda Prabhu before his disappearance.



## IMPORTANT BOOKS AT LOW COST

*He has high ambition to fulfil the will of his spiritual master. Srila Prabhupada by publishing books from the printing press which is called Brihat Mirdanga. Now he desires to publish Srimad Bhagavata which was written by Sri Krishna Dvaipayana Veda Vyasa but it has not been done. It may be fulfilled if Lord so desires. He spends money in printing books. He is always very particular for the get up of the books, errorless printing and low cost of the books. He thinks that people should be able to buy books at low cost so that they can read them and get benefit out of them. He gives strong instructions to the charge holders of various mathas to pay the cost of the books sent to them. He wants that small booklets should be published on the teachings of Srila Prabhupada, the life histories of great souls, the life histories of Associates of Sriman Mahaprabhu, the philosophy of Sriman Mahaprabhu, the main theme of Srimad Bhagavatam and the teachings of Sri Krishna in Gita.*



## AFFECTIONATE TOWARDS DISCIPLES BOTH FOR GRIHASTAS AND THYAGIES

*Srila Maharaj is affectionate to his disciples. He is eager to dispel the doubts of his disciples. He asks his disciples how do they chant, what do they feel and so on? He never tries to disrespect others. He also does not tolerate any kind of disrespect to others. He tells his disciples that who doesnot chant even residing in mathas, his life is spoiled due to the misutilisation of a golden oppurtunity given by the Lord. One s song or Kirtan should be impressive as per his advice. He always says that prayers should make oneself to feel as insignificant as a blade of grass. He does not like to sing like a tape-recorder without proper feeling. He praises one seeing one s serving attitude and encourages him to do so. He does not tolerate any one s negligence in performing his service to the Lord .*



## GOOD COMMAND ON DISCOURSES IN DIFFERENT LANGUAGES

*Srila Maharaj has a great power in delivering speech without a pause in Oriya, Telugu, Hindi, Bengali and English Languages. The listeners are wonderstruck by hearing his speech. Though Maharaj has strong faith on Sri Radha Krishna, he has also strong devotion for Nrisimhanatha. He has success over Nrisimha mantra and so he advises to utter Nrisimha mantra while one is under illness. Maharaj knows Nrisimhadeva eradicates all the difficulties in the path of devotion and He also eradicates all other sorts of difficulties, while bestowing the things that are beneficial to one's self.*

*When Maharaj was in Brindavan he decided to leave this materialistic world on 13-2-1989. Then Srimati Radha Rani appeared in his dream and instructed to propagate Harinam for further 20 years and enter Golokadhama later. Accordingly Maharaj propagated Harinam, preached the same in his spiritual lectures not only in India but also abroad, like Andhra, Orissa, West Bengal, Delhi, Brindavan, Mayapur etc. But also in western countries like Italy, Spain, Australia, Sardinia, America, Europe, Thailand etc. He established 31 Srichaitanya Ashrams and lead innumerable people in the path of devotion and made them as Vaishnavas.*

*Srila Maharaj is affectionate to his disciples, he is eager to dispel the doubts of his disciples. He asks disciples how do they chant, what do they feel and so on. He never tries to disrespect others. He also does not tolerate any kind of disrespect to others.*

## VISITS ABROAD IN HIS PURSUIT OF PREACHING

*He went on tour for two months to the Western countries like Italy and Spain on 5th May, 1997 as per the request of the foreign devotees and delivered devotional discourses on unalloyed devotion in the religious meetings arranged in Schools, Colleges, Universities and public places. The devotees of those places were very much pleased by his speech. Now he has been donated a large plot for establishing a centre in the foreign country to distribute unalloyed devotion as preached by Sriman Mahaprabhu.*

*It should be remembered that the will of God is mighty. Srimati Radharani has kept Her associates to spread serving attitude to the Lord among the fallen souls for their liberation.*



## TEAM SPIRIT IN TRAINING A GROUP OF DISCIPLES

*Now Maharaj has arranged to learn Sanskrit by his disciples at Sridham Vrindavan so that after him they would engage themselves in preaching the unalloyed devotion of Lord Gauranga. It is his will that these devotees should be well versed in scriptures and scriptural conclusions, so that they can redeem the fallen souls after his disappearance. He has great desire in preaching. He wants a vehicle to go round the villages of Orissa in order to preach the devotional path. He says quoting from Prabhupada's words, One should preach till he breathes his last. The preacher controls himself while preaching, he follows the real path and he can engage others to follow the path of reality. He is not in support of preaching without good behaviour. So he advises his disciples to have good conduct. He has collected the conduct rules and has published a book named Sankhīpta Sadachara.*

## PUBLISHED IN NUTSHELL

*It is not possible to glorify the Vaishnavas whose mercy can liberate the people of the world. Even the demigods are unable to glorify the Vaishnavas. So the little we glorify them is a mark of our inability. The life history of our spiritual master is very deep and inexpressive. It is impossible on our part to touch it as we are foolish and ignorant. As we are much delighted to discuss his life history we tried to publish it in a nutshell.*

## PRAY FOR LONG LOVE

*Let Srila Maharaj live long for more years to preach the doctrine of the Lord, publish books, establish temples, install deities, etc. Now a days we see Vaishnavas leave this world one by one and the world is felt to be empty of Vaishnavas. So the presence of Srila Maharaj will certainly give encouragement, inspiration and provocation to Vaishnavas. So let the Lord Vrajendra Nandana keep alive him among his disciples and devotees for more years so that he would keep the flow of Gaura Sarasvata Bhakti Vinoda stream eternal. This is the sole prayer at the lotus feet of Sri Radha Vrindavana Chandra and Sri Godruma Bihari.*



## ALL GLORY TO MAHARAJ

**A**ll glories, all glories to the crest jewel of Paramahansa s Om Vishnupad 108 Sri Srimad Bhakti Vaibhava Puri Goswami Maharaj. All glories, all glories to Sri Guru Gauranga Gandharvika Giridhari Radha Vinod Bihari and their associates.

(N.B: - Due to some difficulties the life history of Srila Maharaj hasnot been published in detail. If the spiritual master and the Vaishnavas will be graceful then we will be able to publish his elongated life history in a large volume.)

**yada yada hi dharmasya glanirbhavathi bharata**

**Abhyuthanamadharmasya tadatmanam srujamyaham.**

Lord Krishna said in Bhagavadgeeta that whenever any difficult situation arises in the path of righteousness, then I create myself in the form of incarnation and destroy the undue illegal obstacles. When the country was occupied by the anti humanitarians Smt. Radha Rani and Lord Sri Krishna appeared on our earth in the united form of Sri Chaitanya Maha Prabhu to preach divine love to the devotees.

Devotee of Sri Chaitanya, B.V.P Maharaaj Gurudev completed his 96 years age as on 13-1-09 and on the occasion of his 97th birth anniversary he addressed the devotees of Puri and explained The aim of life in his Spiritual discourse. **Keertaniyam Sada Harif Following the Vaishnavas all should always sing the name of god. He preached that every body always should say Haribol, Haribol, Haribol. He repeated Harinam Sankeerthana with all devotees.**



*We are living in the materialistic world. To reach the divine Golokdham Harinam is the only investment required for us. To teach and to train us, with the order Sri Radha Gopinath B.V.P. Maharaj appeared on earth in human form. After giving harinama chanting last discourse to all the devotees of Sri Mandir, in the Vaishnava Rupanuga Bhajan way entered in the Radha Krishna Nitya Leela Brindavan Chinmayaloka in the form of maid servant relevant to the astakalin leela with the manjari feeling and at 6.15 pm immersed in the yugala sevarshan.*

## DESCRIPTION OF YUGALA SEVA DARSHAN

*Sri Krishna is leading the cows for in taking milk from Nandalaya to chandrasala which is located in Javatam which is in between kishori Kund, Barsana and Bhanukhor premises of garden this place is in the south west part of Nandalaya. There nearby Radharani is waiting along with her friends manjaris to see the milking of the cows. Visakha Sakhi came there told to Radharani that in the name of milking the cows, Sri Krishna will come to chandrasala yoga peetha to do Leela with you.*



## DESCRIPTION OF YOGAPEETHA

**T**his chandrasalika yoga Peeth is of a divine Lotus with thousand petals in which namely - Asminikamala Latha Kunj in the eighth petaled lotus, the purnatamakunj, as per the order of pournamasi, Brinda devi, Champak Manjari (service with milk and sweet fruit juice), Guna Manjari (service with fragrance water), Chandrika Manjari (service of handing over the fragrant water to champak Manjari), in this way kurangakhi, Ratna Rekha, Mani Kundala, chandra tilaka, Sumandira, these are the asta Manjaries and submanjaries Muchorita, Mandali, Kandukakhi etc. Sakhis and upsakhis are serving Sri Radha Gopinath.



## DESCRIPTION OF YUGAL SEVA

1. **Manjulali Manjari** :- Done attractive decoration of costumes along with visakhia sakhi to Sri Radha Gopinath.
2. **Kasturi Manjari** :- Sevice of attractive hari decoration of Srikrishna.
3. **Chitra Sakhi** :- Sevice of decorating of Radha Rani.
4. **Rasa Manjari** :- Facial decoration of Sri Radha Gopinath.
5. **champakalatha Sakhi** :- As per the instructions of Pournamasi and Brinda Devi, seating arrangement for Sri Radha Gopinath in the seat with precious stones under the heavenly tree.
6. **Sudevi Sakhi** :- Frangrance water in golden vessel givenby Guna Manjari and that water was filled in conch and given to Lalitha Sakhi, who washed the faces of Sri Radha Krishna with that water.
7. **Visakha Sakhi** :- Rubbed the faces of Sri Radha Krishna with hand Kerchief given by Manjulali to Lalitha Sakhi.
8. **Champak Latha Sakhi** :- Lalitha Sakhi collected sweet fruit juice milk and flavored drink from champak manjari and presented to Sri Radha Gopinath.
9. **Indulekha Sakhi** :- Prepared kova and given to Rati Manjari and she gave to Lalitha Sakhi and she offered to Sri Radha Gopinath.
10. **Sudevi Sakhi** :- Guna Manjari gave drink to Lallitha Sakhi and it was offered to Sri Radha Krishna and washed the mouth.
11. **Visakha Sakhi** :- Manjulali gave a towel to manjari and it was given to Lalitha Sakhi and she rubbed the hands

and faces of Sri Radha Gopinath.

**12. Rupa Manjari :-** Betel and nut were given to Lalitha Sakhi which she offered to Sri Radha Gopinath.

**13. Sri Gurudev Srila Puri Goswamy Maharaj** he himself as Chandrika Manjari by the order of champak Manjari lighted the lamp with arathi ingredients in golden plate gave it to Rupa Manjari and she lighted 5 uricks light and gave to Lalitha Sakhi with great devotion she gave arati.

**14. Tungavidya Sakhi :-** By playing musical instruments like clappers, drum, veena that area was resounding and vibrating with music.

**15. Indulekha Sakhi :-** with overwhelmed joy all the Sakhis, Majaries & Submanjaries are by playing musical instruments dancing and raining flowers on Sri Radha Gopinath. After arati to Sri Radha Gopinath, that lamp was shown to pournamasi by Lalitha Sakhi and kept down. Brinda Devi, Sakhi and all manjaries taken arati. From yugal seva world Gurudev came to the Sri Mandir, earthly Brindavan Puri ashram conscious world he saw the same lamp and same leela which he saw in his internal subconscious world nityaleela Goloka Brindavandham. He experienced the same happiness here also. He expressed and described Nitya Leela Goloka Brindavan Dham Arati Leela to the disciples who were standing by his side. our Gurudev said that as per the order of gurudev Srimad Bhakti Siddhant Saraswathi Prabhupad (Nayana Manjari) followers of champak Manjari as chandrika Manjari get the immense happiness in the nityaleela in his own self form.

**16. on 3-3-2009 Phalguna Sukla, Saptami tuesday with the invitation of Sri Radha Krishna evening 6.45pm.**

**When in the arati Leela**, at the time of offering the fragrant water with the conch under the followership of Sri Narotam das Thakur (Champak Manjari) in the divine Nitya Leela Golokha Brindavan Dham, immersed in the chandrasalika yogapeeth.

There after Lalitha Sakhi s arati seva to give conch water when Guna Manjari holding the conch Rupa Manjari, Rati Manjari, Vilas Manjari, Champaklatha Sakhi, Champak Manjari, Manjulali Majari followed by Guna Manjari stood by the side of her and filled the conch with fragrant water, took that water Lalitha Sakhi from Sudevi Sakhi, Guna Manjari , Champak Manjari and offered to Sri Radha Gopinath.

**17. After that Manjulali Manjari :-** took the cloth given by visakhasakhi and gave to Lalitha Sakhi and she rubbed the faces of Sri Radha Gopinath.

**18. Later Rangadevi Sakhi :-** through Ananga Sakhi from her Lalitha Sakhi took the tulasi and flowers which were dipped in cosmetics and offered to Sri Radha Gopinath.

**19. After that champak latha sakhi :-** and then lalitha sakhi took fan from Guna Manjari and fanned.

**20. Later champak Latha Sakhi :-** next Gunamanjari from her Lalitha Sakhi took peacock fan and fanned to Sri Radha Gopinath.

**21. After that champaklatha Sakhi :-** Ratna Rekha Manjari, from champak Manjari Lalitha Sakhi took the Alata and fanned Sri Radha Gopinath.

**22. Rupa Manjari :-** brought conch and gave Lalitha Sakhi and she blew it.

**23. Sudevi Sakhi :-** took water from Champak Latha Sakhi, Guna Manjari and cleared the conch.

**24. Pournamasi (yogamaya) :-** told Jai. By the order of Brindadevi, Pournamasi (yogamaya) this glorious Nitya Leela takes place in Nitya Leela Golok Brindavan Dham daily from 6.00pm to 8.24 pm in the evening.



*All Glories to Divine Master and Gouranga*

## **CHAITANYA MISSION ASHRAM, ARYAPURAM RAJAHMUNDRY (A.P) INDIA**

**A**chintya Bheda Bheda Tatva is the basic principle of Goudiya cult Gurudev Srimad Bhakti Siddhanta Saraswati Prabhupada Chief disciple of Om Vishnupada 108 Sri Srimad Tridandi Swamy Bhakti Vibhav Puri Goswamy Maharaj was the founder president of Sri Krishna Chaitanya Mission and our Acharya. He and his disciples propagated Goudiya Cult and Sri Chaitanya Maha Prabhu's Maha mantra from Kali Santaranopanishad Hare Krishnaf all over the world. It is well known fact, the source of all religious cults are Vedas. Sri Brahma Rudra and Sanaka cults were recognised by Sri Chaitanya Maha Prabhu and he gave utmost respect to these religious acharyas. Gurudev Puri Maharaj, Gurudev Sreela Bhakti Siddhanta Saraswathi propagated life long this cult.

Srimad Bhakti Siddhanta Saraswati Prabhupad borned as beloved son of Vinod Thakur and Bhagavathi on 06.02.1874 Magha Krishna Panchami, Friday, afternoon at 3.50 p.m in father's sankertana gruha at present where Sri Chaitanya Goudiya Matha located. He took initiation from the greatest avadhuth Sreela Goura Kishore Balaji Maharaj in 1900. He started pilgrimage to south india on 13.02.1905 from Puri. He first visited those pilgrim centres where Sri Chaitanya Maha Prabhu visited earlier. He visited Sri Kurma, Simhachalam, Kovvor where he performed padapeeth pratistha on 26.12.1930, 27.02.1930 & 29.12.1930 respectively. He also visited

Rajamundry, Tirupathi, Kanchipuram, udipi, Srirangam, Kumbha konam, Madurai, Sri Perambadur. When Prabhupad came to Gopada Kshetra the place where Sri Chaitanya Maha Prabhu met his beloved devotee Ramanand Roy, at present where newly constructed temple is existing, he performed Pada Peetha Pratistha. At that time by the invitation of the disciple of Gurudev, Sri Kurala Ramachandra Rao. Prabhupada visited Rajahmundry. He came by boat upto the Sri Chaitanya Ghat where Sri Chaitanya Maha Prabhu took rest under the shade of bodhi tree. Later he went to the temple of Kotilingeswara and went back to Gopada Kshetra by boat where he met the great devotee of Lord Sri Krishna, namely Ramanand Roy, who came there for performing the pitru Tarpana during the pushkarams. Prabhu gave viswarupa darshana to him. Sreela Siddhanta Saraswathi when he visited Rajahmundry, his disciple Kurala Ramachandra Rao with great procession welcomed him to his home with igh respect. Prabhupada addressed the devotees in the sankeertana prayer by expressing his marvellous divine experiences while following the Sri Chaitanya cult. He said that Sri Krishna Chaitanya Maha Prabhu was born in Mayapur in the town of Nadia just after sunset on the evening of 18.02.1486, Saturday.

***Krishna varnam tvisha Krishnam sangopanga parshadam  
Yagneh samkeertana prayai yajanti hi sumedhasaha.***

***(Bhagavatam: 11th part, 5th chapter ,32 slokam)***

Sri Krishna Chaitanya MahaPrabhu, resplendent with the concentrated hue to beauteous shinning gold (Gouranga) made his auspicious appearance in this world and who is no other



than Sri Krishna himself, manifested his appearance in this world in order to enlighten the world by his causeless mercy on the highest loving service to Himself that had never been granted to any conditioned soul prior to this appearance.

Hence a man of ;perfection in devotion understood that Sri Krishna Chaitanya Maha Prabhu is none other than Lord of Lords Sri Krishna himself and decided to do Hari nama sankeertana daily. The above mentioned sloka was written by the great saint Sri Vyasa in Bhagavatha. ;God of gods Sri Krishna himself appeared in the form of Sri Krishna Chaitanya to introduce his existence to all.

God used weapons to kill demons in various incarnations in Satya, Treta, Dwapara yugas. ; But when he appeared as Sri Chaitanya Maha Prabhu his body is immersed with Radha mantra the united form of Radha Krishna appeared in Kali Yuga with the golden shining Gouranga. By sandalwood ornaments and fragrance of sandalwood obsorbs the evil nature of the creatures . There is a mention in respect of the appearance of Chaitanya Maha Prabhu in Vishnu Sahastra Nama and Dana Dharma Parva of Maha Bharata

***Suvarnavarno hemango varangaschandananthi***

***Sanyasakruschamaha santho nistha santihi parayanam.***

All the gods of Krutha, Tretha, Dwapara and their relevant great devotees. Nityananda Prabhu, Advaitacharya, Gadadhara Pandit, Srivasa etc. group of devotees of ;Gouranga accompanied in his Harinama sankeertanam.

***Krutaye dhyayathi Vishnu Tretayam yajayatho makhihi***

***Dwapare paricharyayam Kalou tat Hari Keertanat.***

***(Bhagavat 12:3-52)***

*In Kalisantaranopanishad it is clearly mentioned that in Kali nama yagna is ;greater than meditation of Vishnu in Krutha Yuga , Performance of Yaga in Treta Yuga, Performance of puja-Archana services in Dwapara.*  
***Harenama Harenama Harenamiva kevalam***  
***Kalou nasyaiva nasyaiva nasyaiva gathiranyadha.***

*Hari nama sankeertana is the only way to attain salvation without the difference of caste, creed, religion ect Meaining explained by Sri Chaitany Maha Prabhu the same for the words.*

*Krishna varnam tvisha krishnam. Maha prabhu said Hari nama sankeertana is the only way. By this the meanings of Vedas, religions, aim and objectives willfulfil in this world. When Sri Chaitaya Maha Prabhu took incarnation to propagate Hare Krishna Maha Mantra and Hari nama sankeertanam and to propagate contemporary existing Sri Goudiya cult, the foundation of **Achintya bheda abheda ssakthi** fact, he went on piligrimage from Mayapur ,Jagannath Puri to South India up to Kanya kumari. Inpiligrimage he went to Sri Kurmam where he saw Sri Kurmanth. From there he went to Simhachalam where he saw lord Narasimha on*

*30.7.1511. After words he visited the important place of Dandakaranya , Rajahmundry. He came to Aryapuram on bank of river Godavari. He took rest under the shade of a bodhi tree for sometime. So that river bank of that tree is now known as Sri Krishna Chaitanya Ghat. After that Sri Maha prabhu*

had the darshan of famous Kotilingeswara. Again from Chaitanya Ghat Maha Prabhu went to Goshpad Ghat, by boat the representative of King Sri Ramananda Raya came there to perform the rituals of pitru tarpana during the pushkarams and met him. The united form of Sri Radha Krishna, Sri Chaitanya Maha Prabhu showed his real divine form (viswarupa) And told that Harernama Harernama Harernamiva Kevalam Kalou nasyaiva nasyaiva nasyaiva gathiranyadha.

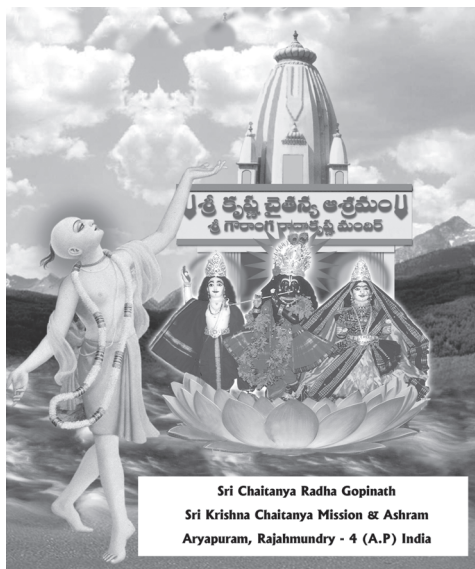
Maha prabhu told that there is no other way to get rid of sins except chanting this Hare Krishna Maha Mantra Japa. Sreela Saraswathi Prabhu Pada when he came to Rajahmundry in the meeting at Ramachandra Rao's house, addressing the devotees,

told that I have a desire for the salvation of the creatures in ties, to propagate the divine leelas of Chaitanya Maha Prabhu and to construct a divine temple and Mission and Ashram to save the divine respect of Chaitanya Ghat your co-operation is invited. I hope and believe that all of you will give your co-operation and contribution to our disciples.

Sreela Saraswathi Prabhu pada installed the divine idol of Sri Guru Gouranga Gandharvika Giridhari in the Ramananda Goudiya Math on 4-7-1932 In the early hours of pushkarams. He prayed Oh! Lord Gandharvika Giridhari!

This is my self request to propagate the divine voice of Sri Maha Prabhu, with folded Hands at your lotus feet I am begging you, you know my emotion of my inner core of the heart. Hence I am praying you that please give me a sincere, dedicated deserving disciple. Through him my self desire will get it fulfilled. Disciple should be always at your service. One more desire to propagate Chaitanya's voice and

importance of Chaitanya Ghat and to establish Chaitanya Cult, your blessings are required. While meditating Saraswathi Prabhu pada called the chief disciple who was then in the service of God and preached the teachings of Nityananda Prabhu. Prabhu Pada who was in the open meditation to fulfil his desire, with confidential desire of Service with pious devotion to propagate the name, form, qualities, leelas of Chaitanya Maha Prabhu noble, original Vishnava disciple Acharya president **Ofm Vishnu pada 108 Sri Srimad Bhakti Vibhav Puri Goswami Maharaj** took initiation from Prabhu Pada and became follower.



Sri Chaitanya Radha Gopinath  
Sri Krishna Chaitanya Mission & Ashram  
Aryapuram, Rajahmundry - 4 (A.P) India

**Sri Krishna Chaitanya Mission & Ashram, Established in the year 1969, where Sri Chaitanya Maha Prabhu during his visti to Rajahmundry about 500 years back went through this way in Aryapuram by Chanting Hari Nama Sankeertana. Sr i Chaitanya Maha Prabhu was born about 525 back. He Visited Rajahmundry**

during Godavari Pushkarmas on 30.7.1511 and met Ramanandha Roy.

# GOUDIYA TRADITION

## (SRI BRAHMA MADHWA GOUDIYA ACHINTYA BHEDA BHEDA TATVA)

*Spiritual discourse of Srimad Bhakti Siddhanta Saraswathi  
Goswamy Maharaj*

**T**o explain the meaning of Vedas it is a must to follow some customs and systems. Without it arguing according to one's wish and will is only an adventure. Sri Shankaracharya's principle when jeeva and Brahma are united all sorrows, difficulties of jeeva will vanish. According to Padma Purana without following any religious system jeeva will not get success in his practice!

**Sampradaya Vihina je mantraste viphalamataha**

**Atah kalou bhavishyante chatvaha sampradayanaha**

**Shri, Brahma, Rudra, Sanaka, Vishnavah kshthi pavanah.**

**Chatvaraste ;kalou bhavya Utkale Purushottamat.**

- As per the Rudra Cult Sri Vishnu Swamy proposed Sudhadwitha.
- As per the Sanaka Cult Nimbrakacharya proposed Dwithadwitha.
- As per the Sri tradition Ramanujacharya proposed vistadwitha.
- As per Brahma cult Madhwacharya proposed Sudhadwitha.

### 1. DOCTRINE OF SRI VISHNU SWAMY :

According to Vishnu Swamy there is no difference between fire and the sparks. In the same way jeevatma and Paramatma. All creatures are the products of Brahma padardha only.

## 2. DOCTRINE OF NIMBARKACHARYA :

*Acharya explained about Brahma and Jeeva way of service to God and all other factors. His principle is the same as unity and diversity. At the time of union of jeeva with Paramatma both are not losing the individuality.*

## 3. DOCTRINE OF RAMANUJA:

*Paramatma is meeting the jeevatma but he is always very special. Jeevas are physically and emotionally entirely different from Paramatma. All jeevatmas are different forms of Paramatma. But the unity and diversity dealings are the same jeevatmas by great devotion and dedication can attain Paramatma and salvation.*

## 4. PRINCIPLES OF MADHWACHARYA RELIGIOUS SYSTEM :

*Suprem divine man is Paramatma in the world. All living beings are dependents on paramatma. All visible world is truth. There are 5 types of relations between Jeeva, Paramatma and the nature. When jeeva attends the services of paramatma with devotion then only he will get relief from the unreal ties of the world by attaining salvation.*

*To propagate this doctrine. Sri Chaitanya Prabhu travelled from Puri to Kanya Kumari. When he visited Tirupathi and Sri Rangam done sankertana and the contemporary of Shankaracharya, Bilva Mangala accepted this Goudiya Madhwa Vaishnava cult and discussed with the religious heads of the acharyas. Dwitha, Dwithadwitha, Suddhadwitha, visistadwitha all are taken from pancharatra vaishnavism. Sri Chaitanya Maha Prabhu himself discussed with Madhyarwa charya Raghavarya about the principles of their tradition and accepted their philosophy.*

- ◆ *Supreme Divine Power of the world is only Sri Krishna.*
- ◆ *Lord Krishna is permanent and paramount God.*
- ◆ *Sri Krishna is the Hero of all Brahmandas. He is a ocean of all rasas.*
- ◆ *Jeeva is only a maid servant of Sri Krishna.*
- ◆ *Jeeva is anadikala.*
- ◆ *Pure devotion is the main source to attain salvation for the jeeva.*
- ◆ *Pure love for Krishna is only possible for human beings.*
- ◆ *Jeeva's permanent relation is only in the form of Radha Krishna devotion.*

Madhwacharya preached Jeeva and Paramatma Philosophical relations. 3 important concepts he explained. 1. Relation 2. Abhidheya 3. Prayojana. 1. Jeeva and Paramatma relations. 2. Our duties towards paramatma are called abhidheya. 3. We should not try to argue or decide about the achintya form of paramatma. With sincere devotional efforts one can see the Paramatma, Brindavana leelas with his achintya marvellous divine almighty powers. With few alterations Sri Chaitanya Maha Prabhu established Achintya Bhedabheda Goudiya Vishnava doctrine and Brahma, Madhwa Goudiya Cult and prayed the path of service to God. Hence now we can say that the noblest form of vishnavacults is Brahma madhwa Goudiya Cult based on Achintya Bhedabheda philosophy. Sri Maha Prabhu by presenting the philosophy of god's love, backed the flow of anti Hindu religions. Sri Maha Prabhu understood the for religious of South India and as far as possible he modified the religious philosophy in accordance with the need of the hour and propagated the united form of Radha Krishna Goudiya

*the religious philosophy in accordance with the need of the hour and propagated the united form of Radha Krishna Goudiya Cult without the bars of caste, creed, religion, language etc. differences and shown the path of universal brotherhood. According to Goudiya cult, to get the shelter of Lotus feet of Smt. Radhika's bliss is a must, to attain Lord Sri Krishna. This is underlined is Sri Goudiya's Vishnav religious works.*

*To worship Lord Sri there are several ways and means but Veda Vyass ; wrote Kali Santaranopanished in which he mentioned the importance of nam sankirtana through which only jeeva can attain salvation. Same thing abhedha Radha Krishna form Sri Chaitanya Maha Prabhu reated in this cult.*

***Harernama Harernama Harernamiva kevalam  
Kalou nastyaiwa nasstyaiwa nastroyaiva gathiranyadha..***

*Meaning: There is no other way to attain Lord Sri Krishna except Hari nama repitation.*

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

*The result of Hare Krishna Mantra is getting rid of all sins of all births . Sri Chaitanya Charitamritham written by Sri Krishna Das Kaviraj is the holy scripture of Sri Goudiya Vishnavas of Sri Chaitanya Cult. There is no other book which administer the fact of devotional love other than this. The love of devotion which Goudiya Vishnavas achieve is presented only in this book,*



## BRIEF PREACHINGS OF SRI SREELA GURUDEV HOW TO CREATE SPIRITUAL ENVIRONMENT IN THE HOUSE?

**A**ccording to Sanskrit literature there are 2 types of life styles. 1. Gruhastha means people live with the family and lead the life with the aim of self realisation. He observes the family traditions and customs. Second type is called gruhamedhin means who enjoys the materialistic world in a cosmopolitan way that is a common life. House of a Gruhasth is meant for spiritual practice. Hence it is called Gruhastha Ashram.

Gruhasthas of Sri Krishna Chaitanya cult feel that they are the devotees of Lord Krishna. Every work whatever they do dedicated to God. This world is Lord Sri Krishna s. We borned here to serve him. They feel that here everybody, everything wealth, food all are meant for the service of Lord Krishna.

To develop such devotional attitude worship in the house is helpful. hence worship of God in the house is a must otherwise there is a possibility to lead a luxurious life with the aim of leading the life to satisfy the indriyas(sense organs) By arranging God in one room or one corner and other rooms for the personal entertainment purpose is not good for a devotee.

To create pious spiritual environment in the house we should decorate our house with those things which Lords likes very much. We have to decorate every corner of our house with the photos which depicts the snippets of Lord Krishna and his devotees. We should not give a place to any other

*pictures like other gods, babas, players, film stars, birds, animals etc. We should study Bhagavadgeeta, Bhagavata Vedas, Upanishads etc. We should serve cows. We should listen the preachings of dharma Sastras. We should practice navadha bhakti. We should always chant Hare Krishna from the inner core of the heart.*

**Preachings :** *By the influence of maya most of the people in the world are leading their life in a wrong direction. They are developing ego and trying to get social, economical, social status, in the name of prestige leading a luxurious life which is for a devotee meaningless. The person who is leading this type of life he is in ignorance and not getting time and also not willing to think about the permanent shelter of Lord Krishna's Lotus feet. Sri Krishna Chaitanya's followers are begging Sri Krishna to uplift these people who are deeply dipped in ignorance. It seems difficult to bring back these people to the home shelter. But Sri Krishna Chaitanya Mission is taking the bounded responsibility to bring back such people to the Path of absolute truth.*

*Sri Krishna Chaitanya Ashram feels that whole universe is a family including animals, birds, herbs etc. All are our relatives. All creatures who have the sense, wherever they are, they are belonged to Mahā Prabhū only. Whoever are in the darkness of ignorance, it is our responsibility to lead them towards Golika. Due to ignorance we will not allow them to fall in; the worldly maya by showing some compassion we will save them from the path of ignorances. In this effort anybody strongly objects also we will give nectar message only.*

*Whenever may be the spiritual thinkers innovative*

modern ways but Sri Krishna Chaitanya Ashram always propagate sanatana religion and implement it in letter and spirit. Suddha tatva is only giving strength to get divinity to siddha and sages. This is the destiny of all jeevas and we are all spiritual heirs for this religious cult. Hence this is the destiny of our life and faith. World is in the flow of limitless desires, fear, sorrows and mesmerism. By our efforts we can bring back the flow to the right path of absolute truth. When once we are away from god sorrows and fears will increase. With the whole hearted dedication only, we can reach the house of God which is totally protected by wordly sorrows and fears.

### **Dwitiyad vibhayam bhavathi (Brihadaranyakopanishad)**

Reason for fear is only ignorance and away from God. Death is ultimate compulsory Truth in the world. If you know the glory of nam, why should we fear from the sorrow of ocean? If we get the contribution of Hari Nam Sankeertana shall we not get rid of the famine created by desires? When we get the devotion, destroyer of wordly fears, ignorance which is the root cause of this pathetic condition will it not Disappear?

Atheistic argument is that there is no glory of name. Nam Sankeertana is nothing but lip service which attract the people. This argument is Only to create belief in worldly affairs. Those who are thinking that we are realists They are forgetting the absolute fact, death. Those who are surrounded by maya are only travellers without destiny. They are roaming endlessly. They are getting time for other things except Hari Nam Sankeertana. But the absolute fact is that Hari Nam Sankeertana only can lead the people to the eternal home of God.

Sri Krishna Chaitanya Ashram is the only organisation

which is always propagating Nam Sankeertana. This Mission encourages to dedicate everything to Lord Krishna and reach the destiny of life. When we are giving away everything to him then only we are receiving divine devotion inborn. After attaining this stage one can declare himself as devotee. Follower of sankeertana can help others. But some followers may cheat. Only keertana can satisfy at a time the desires of devotees and others without expecting anything.

Sri Krishna Chaitanya Ashram is preaching that we have to satisfy and make him happy by our meritorious dedicated services in all aspects. In doing so ours and others welfare is possible. Instead of God's satisfaction if we give preference to our organs and satisfy them that is useless. Devotion is self Inspiration. Artificial devotion is only selfish and deceiving himself and others. Sri Krishna Chaitanya ashram is teaching that commercialising the religion is not at all good. Our moral spiritual responsibility is to do service to Sri Hari. Dressing Like a devotee is very easy but becoming a real selfless pure devotee is how difficult?

Gramophone can also present song. Luxurious ladies also can sing songs with tune, rhythm melodiously. But singing devotional songs love towards God from the depth of the heart and soul is required and a lot of practice is also very much needed. God mindedness, good moral character and coordination in between words and acts are most important requirements for true Devotees. Without good code and conduct any individual is useless for the religion according to Bhagavatha following 6 places are meant for Kali.

1. Gambling 2. Drugs 3. Illegal contacts with women 4. Violence

killing birds and animals 5. Cheating others 6. Gold.

Earning money by hard work and in right way and spending for family and offering 1/4 to God and going to the temple daily are the good habits.

Sastras are saying that God likes human beings other than anything. Getting the birth of human is very fortunate thing. In this birth only we can get salvation by Lord Krishna's dedicated devotion by leaving all worldly attractions. By Keertana we can get the devotion which is powerful through which we can get mercy of Lord Krishna. By Keertan we will become the relatives of devotee family. We can lead the jeeva towards the path of absolute truth, Goloka.

***He Sadhakah ! sakalameva vihaya durat***

***Chaitanya Chandra charane kurutanuragam.***

Wise people away from all, always offer deep pure devotion of the heart to the lotus feet of Sri Krishna Chandra. With the divine mercy of Lord Sri Krishna Chaitanya, in the present urbanised cosmopolitan world, beyond all with absolute aim of all services to Sri Radha Gopinath to propagate this Sri Krishna Chaitanya Ashram came into existence in the over populated metro city Kolkata. The incomparable love of devotion which was followed and preached by Sri Chaitanyadev and his followers, 5 centuries back, now accepted as a modern collective service; by all. With the mercy of Sri Krishna Chaitanya Ashram, pure hearted people beyond the emotional level experiencing the absolute truth. Sri Krishna Chaitanya Ashram is deeply immersed in the spiritual services of almighty to make the society and individuals away from the worldly affairs and to turn their vision towards the absolute truth.

*Sri Krishna Chaitanya Ashram is the reflective image of Sri Chaitanya Matha of Sridham Mayapur. By one light many lights can be lighted. This formula is 100% applicable to Sri Krishna Chaitanya Ashram and affiliated Organisations in a broad base, following the programme scheduled by Sri Chaitanya Matha. This Ashram is always working under the merciful spiritual able guidance of the founder acharya unlike the commercial religious organisation.*

*The residents of Sri Krishna Chaitanya Matha and outside devotees are observing the principles, customs and traditions of Matha and following the path of Maha Prabhu. Matha is accepting the services of devotees from outside also. That means in the formation of Mathas in a systematic way others will become devotees. The Differences of individuals depend upon the strong confidence deep devotion and great respect towards acharya. Those who are in the bay of worldly mud, they cannot understand the spiritual services they cannot worship Lord Sri Krishna who gives all, the devotee requires with pure heart. These Ashrams are generative centers of spiritual light to the internally blind people. Service to Lord Krishna with pure devotion is our moral responsibility. We are servants of Maha Prabhu. By incarnation Lord Krishna became Maha Prabhu who served himself. With the mercy of Maha Prabhu baddha jeeva is getting the opportunity to serve him. We cannot separate acharya from god because they are inseparable part of paramatma. There is well familiar heredity of Guru, there is no doubt or fear which are borned from ignorance. From the begining acharas are preaching baddha jeevas to accept the kindness of guru, must obey the ownership. But they are not forcing them*

to do so. Acharyas had the discretionary power to impart this boon without asking and even to the underserved people. The programmes of Sri Krishna Chaitanya Ashram at present are depicting these efforts. The residents of ashram and their programmes, pure devotion towards the absolute truth are clearly inspiring the devotees.

Ashram invites everybody those who wish their spiritual uplift, voluntarily can come and live in the ashram. The programmes which Matha is performing in the service of Radha Krishna, through these ashrams preaches the ultimate goal for the uplift of human life. The noblest service is the service of Sri Radhesyam along with Gouranga. This kind of service is to be with in the reach of everyone and to preach this doctrine to the pure hearted devotees. Sri Rupa Goswamy preached the secret meaning of pure devotion towards. God. something transformed elaborately by Jeeva Goswamy and his follower disciple Acharyas. In this generation this devotion of Rupa Goswamy with contemporary modifications preached Thakur Bhakti Vinod. At present the main aim and responsibility of Sri Chaitanya Math and it's branches Sri Krishna Chaitanya Ashrams is to inculcate pure hearted devotion in the lotus feet of Sri Radha Gopinath with wholehearted service in the minds of people who are in deep ignorance.

People are anxiously interested to know the way of life in Sri Krishna Chaitany Ashram. It is necessary to the devotees those who are living in Ashram to have a pious, eternal, voluntary service oriented mind and broad outlook. Without it they are not eligible to live in the ashram. With service minded obedient, polite devotion, devotees will be definitely achieve

*their goal of life. To do the service of Govind to know the absolute truth, pure heart and patience are a must.*

*All the programmes of Sri Krishna Chaitanya Ashram are Sri Sri Radha Gopinath centered. Hence the residents of Ashram have no other work except the service to Radha Govind. Their service is in two special types. 1. Keertana 2. Archana. Archana means general worship. That satisfies all sense organs. The sacred forms of Sri Sri Radha Gopinath stand in front of us as if they came to accept our offerings. Worshipper will get the feeling that he is the servant of Lord Sri Radha Krishna. Temple, building, food everything is meant for Lord Radha Krishna. All the wealth is to be used only for the service of God. After ; offering to God remaining things can be accepted by the servant. The person thing or any feeling which is not useful for the service of God, devotee cannot accept. For a devotee God is the only owner. The moral responsibility of every Gruhasthi is to contribute to Ashram whatever they have without expecting anything in lieu of the residents of Sri Krishna Chaitanya Ashram should collect the offerings of the devotees and they use them for the service of God. They should not use these contributions for their domestic purpose and they should not leave anything unused. Whatever God gives them daily that much only they should take. Sri Krishna Chaitanya Ashram and its institutions should take it as a role model. When we perform worship of Sri Radha Gopinath beyond the way of worldly ties then only we can achieve this higher level success. Whenever any organisation deviate from the path of truth automatically it will come to the end. Sri Krishna Chaitanya Ashram is a controlling centre of this attitude.*



*The spiritual world is the image of Lord Krishna and the Holy scripture. If you can read if you can see the paramatma in each and every letter. The people who are unable to attain this spiritual higher level, for them worship is the entrance step for the eternal world. Hence entirely different from the worldly programmes, worship of God takes place according to the sastras and the way paved by the devotees.*

*Ordinary worshippers can not speak with the sacred forms of Sri Radha Krishna. Some enlightened devotees; who are blessed with the grace of God they can clearly say that God is whether satisfied with our services or not, because they can see God only in the worship.*

*The divine service through singing and speaking is called Keertana. God can be seen in the Keertana of devotees. So we should listen their words carefully with respect. We speak in the Archana in which those words are from sastras God gives reply only to the real devotees. If we do archana in the defined favourable way of God both God and devotee will come together and begins the conversation. That is not possible in a simple form of every human life. But it is possible to the pure hearted devotee without worldly desires.*

*Sri Krishna Chaitanya Ashram is giving opportunity to sing the name, form qualities and the glory of Lord Sri Krishna Chaitanya. By singing only worship becomes lively and concentration will be firm. Hence the basic programme of Sri Krishna Chaitanya Ashram is Keertana. Every programme of the Ashram always designed by the follower of Sri Rupa Goswamy Paramhansa Parivrajakacharya Prabhu Pad, Sreela Bhakti Siddhanta Saraswathi Goswamy Thakur who was*

appointed by Sri Chaitanya Maha Prabhu to distribute divine devotion to all the jeevas. Due to the merciful initiative of Acharya this type programme is possible. Sri Krishna Chaitanya Ashram implementing the policies of the head quarters, Mayapur Sri Chaitanya Matha and showing the origin to the devotees.

Acharya permanently living in the Swetha Dweep in which Mayapur Head Quarter of Sri Krishna Chaitanya Matha is located which is beyond the emotions and worldly pollution. Due to materialistic worldly desires we are unable to recognise that the lovely devotion of Sri Sri Radha Krishna is the only real service.

There are several types of the atheism. They say that excepted this world nothing is there beyond it. This is the open argument of atheists and they criticise Idol worship, faith in many Gods, world is God etc. All these thoughts are belonging to the same atheist sects. Doubtful soul always teaches that don't believe anything. All these feelings are to be seen as if they are eternal. There is a scheduled programme required for the noble uplift of the mankind and to satisfy the life situations. Faithful people gradually can see the absolute truth. Examples can be referred from the spiritual literature. The devotee who is anxious to see the God very soon should leave all kinds of external practices and must be ready for the raise of discretionary power. God himself becomes the wisdom for the devotees in the form of discretion and vision. But the baddha jeevas desirous to see divine God with these mortal eyes. It is the fact that which is to be seen is the truth. That means the desire of the viewer seems to be greater than the desire of the visual. This is equivalent to the downfall of the individual. At this stage individual will

obey God he will come under the control of ego. Due to this reason a person cannot attain divine illumination. she has to listen to the tune, the God not the wordly stories. Through these stories he can see only mirage.. with the grace of Acharya one has to develop his listening powers to suppress the influence of external pollution. By worshiping, Lord Krishna himself, give appearance to the devotees. Then we can enter into the kingdom of Lord Krishna. This will remain as memory in the minds devotees beyond the emotions. There is no doubt or secrecy in this stage. Those who worship vasudeva the result of worship will be seen gradually. Ultimately they can see the absolute truth who accepts the worship and offerings. later by the side of Krishna devotees can see divine forms of love gopikas. and Radha Rani clearly.

As per the discourses of Sri Chaitanyadev Sri Krishna Chaitanya Ashram is trying to extend the best noblest services to devotees. Reason is complete truth which is easy and safe service.; Hence they are doing services to Sri Radha Madan Mohan, Sri Radha Govind, Sri Radha Gopinath. For getting admission in the Matha forming some principles which are helpful for the spiritual progresss of the devotees. There is no; bar of caste, creed, gender, age, language differences in Sri Krishna Chaitanya Ashram. This gives the supreme sacred divine love to all people with scientific heredity and experience. Sri Krishna Chaitanya Ashram is considered to be the divine constrution. and the residents are divine forms of Lord Sri Krishna. Ashram is nothing but the symbolic representation of absolute truth. Sri Krishna Chaitanya Ashram is one absolute spiritual truth. This is seen absolute truth. This truth is supreme, reasonable, logical and noblest experienced value.

## **SOME IMPORTANT PRECEPTS OF OUR SPIRITUAL MASTER SIRLA BHAKTI VAIBHAVA PURI GOSWAMI MAHARAJ THROUGH QUESTIONS AND ANSWERS**

**Q: - *When can a living entity live peacefully?***

**A: -** *A living entity can not enjoy peace until he is under the fruits of his past deeds. He is weak, inefficient and incomplete. So he can not attain eternal peace until he surrenders himself to the lotus feet of the Lord.*

**Q: - *This material world is treacherous soil, so under these circumstances what is the duty of a devotee?***

**A: -** *Through the material world makes a living entity to enjoy different kinds of sorrows, a devotee is not affected by such sorrows. So a devotee should proceed in the path of devotion with enthusiasm and perseverance.*

**Q: - *What is the duty of the human society? What is the result of following one's duty?***

**A: -** *The sole duty of the human society is the congregational chanting of the holy name of Lord Krishna. Srīman Mahāprabhu is the most munificent incarnation as He has guided us to take the shelter of Sri Krishna name or He has provoked us to chant the name of Krishna incessantly. A living entity is empowered to relish the devotional mellows of Sri Krishna by chanting his name which is not attainable even by the demigods.*

**Q: - *Everyone in this world is selfish. What is your opinion on this point?***

**A: -** *It is natural that the people of this material world are engaged themselves in their personal. But we are eager to gain*

*the devotion at the lotus feet of the Lord. We are fully selfish because the only object of our worship is to please Lord Krishna and we think we are the servitors of Krishna.*

**Q: - In which way an intelligent person would utilise his selfishness?**

*A: - We have no any other desire except serving the Lord Krishna and our spiritual master. Thinking in this line one should utilise his intelligence for serving both the above persons.*

**Q: - Can a living entity do any beneficial work for himself?**

*A: - A living entity can not attain one's ultimate goal by reading hundreds of scriptures and engaging himself in singing, worshipping etc. according to his personal will and pleasure.*

**Q: - Can a living entity become Brahma?**

*A: - It is not possible to get curd out of water. Similarly, a living entity can not become Brahma. The living entity has some similar qualities like the Supreme Lord and so he is endowed with the power to serve the Lord. As God is above all the living entities and demigods, it is not possible on the part of a living entity to occupy His Position.*

**Q: - Everyone says that one should marry to have a son. What is the significance of this proverb?**

*A: - A son delivers his parents from the hell named Puri and so he is called a son. A son who doesnot serve the Lord and engages himself in other deeds, according to scriptures he is an unwanted son. It is just like doing enviousness to the living entity by giving birth to such a son. The son who serves the Lord and the father who makes his son serve the Lord, such type of parental reaction with the son is beneficial for their clan.*

**Q: - Can a person be benefited by denouncing or praising others character?**

A: - It is never so. The benefit of the soul can not be attained by denouncing or praising others character. Moreover it is better to discuss over personal loopholes than discussing over others faults. To control the mind is one type of yoga. The discussion over others character means discussion over the deeds of a person who is not in a position to serve the Lord. So it is not beneficial for the soul. But the word Para means the Lord. So by discussing over the Lord's pastimes, names etc. we can be benefited in a true sense.

**Q: - What should we do at every moment?**

A: - It is always required to discuss relating to our resort, then we can free ourselves from material entanglement. When a devotee gets devotion towards the Lord, he always discusses over the names and deeds of Hari and this helps him in attaining the summum bonum of life.

**Q: - How many kinds of Vaishnavas are there and how would we identify them?**

A: - There are three kinds of Vaishnavas like neophytes, middle order Vaishnavas and superior Vaishnavas i.e. who are engaged in the service of the Lord after attaining perfection. A Vaishnava's position is considered according to his attachment for chanting the Lord's name. The neophytes have interest to worship the Lord but they do not have the knowledge about Krishna. His devotees and His self-soul. They are like Vaishnavas. The middle-order Vaishnavas have inward mentality and they serve the enlightened devotees attentively. The superior Vaishnavas are impartial to the living entities and

*they have no discrimination over the name and his person.*

**Q: - To which kind of reality Sri Jaganath, Sri Balarama and Sri Subhadra Devi belong?**

*A: - Sri Jaganath is the symbol of the Lord having the form of the Lord with eyes and hands. The meaning of this is that the Lord sees everything, knows everything and creates everything. Balarama is the potency of the Lord who has the capacity to create living entities. Mother Subhadra is the illusory potency of the Lord and Sudarsana represents His will power.*

*Q: - Why Brahma and Siva are called the demigods?*

*A: - Brahma and Siva belong to the differential potency of the Lord. So they are considered as demigods.*

**Q: - Which method is the better one to enter into the transcendental world?**

*A: - There is no other way except congregational chanting to enter into the transcendental world for the living entity.*

**Q: - How can one attain the highest qualification to enter into the spiritual life?**

*A: - The association with sadhus bestows a living entity to enter into the spiritual life.*

**Q: - What is the result of association with good persons and bad persons?**

*A: - A living entity attains love for Krishna by the association with Saints but by the association with unholy people men become like beasts and can not discriminate between good and bad. The association with the unholy persons deviates one's mind from serving Lord and the real duty of a person.*

**Q: - It is said that one should give up imitation and should follow the path of good persons, what is the**

***difference between the two?***

**A:** - It is seen that people act like Narada in a drama. But it is quite different from following the devotional path shown by Narada. When one imitates others, he is devoid of benefiting himself but by following the devotional path of saints one attains devotion to the Lord.

**Q:** - ***What is the difference between muttering and chanting the Lord's name?***

**A:** - Utterance of an incantation with a murmuring voice without the movement of the lips is called mutter. But when one chants with the movement of his lips is called Kirtan. Kirtan is more beneficial than muttering. Utterance of the Lord's name, quality and pastimes with a loud voice is called chanting.

**Q:** - ***What is the first hand information about Krishna and what is the significance of Krishna's name?***

**A:** - The first hand information about Krishna is His holy name. The name of Krishna has the attractive power and it is the most powerful reality in itself. One should chant Krishna's name for attaining Krishna himself.

**Q:** - ***It has been told that five types of accomplishments are there to attain success in devotional path. Are they not self-sufficient?***

**A:** - Leaving chanting of Lord's name, no accomplishment is complete in its nature. That means leaving chanting, dwelling in Mathura, association with saints are imperfect. Chanting of the Lord's name gives us the fruit of dwelling in Mathura, association with saints, worship of deities and reading Bhagavata.

**Q:** - ***It is known that the chanting of the Lord's name***



***is the means as well as the end. How far is it true?***

*A: - Lord's grace is the only way to attain accomplishment. Any other kind of deed or knowledge is not counted as the chief accomplishment. The name of the Lord and His person are non-different. So the attainment of one's objective is itself the attainment of the Lord as the Lord himself is in the form of his name.*

***Q: - Why people treat the pastimes of Krishna as the deeds of an ordinary person?***

*A: - The character of Sri Krishna is clear and devoid of misconduct as seen in his meditation by Vyasadeva. The historical characters are entangled with material existences but the pastimes of Krishna are not considered so. The pastimes of Sri Krishna have no relationship with a country's time, place and person or it is not related with any kind of material happiness.*

***Q: - What is called the doctrine of Bhagavata? Let me tell this gracefully?***

*A: - The Lord Shyamasundar has expressed the easiest method to attain him. To offer Lord Sri Krishna all the deeds done either by due to enforcement of one's nature or fate with the mind, speech, sense organs, intelligence or heart is called the doctrine of Bhagavat.*

***Q: - What do people feel when Mahaprabhu manifested Himself in Navadvipa?***

*A: - When Mahaprabhu appeared in this world at Navadvipa, then fallen souls, fools, Muslims and illiterate people felt happy and the people of the world chanted the name of Hari and received Krishna Prema which is even unattainable by Brahma.*

***Q: - Can the remnants of Lord jagannath be compared***

***with the ordinary food?***

*A: - Not at all, the remnants of the Lord, the name of Krishna are transcendental in nature as per devotees of the Lord. So the transcendental objects are not related with the local time, place and person.*

***Q: - Does the pastimes of the Lord like killing of demons occur in the transcendental abode of the Lord which is above this world?***

*A: - Goloka is eternally transcendental abode of the Lord. There is no place for illusion. There, the servitors of the Lord enjoy the mellows of conjugal love by thinking themselves as the servitors of the Lord.*

***Q: - Are Brahma, the Super Soul and the Lord different reality and why Sri Krishna has more importance?***

*A: - Though they are same in nature, one realises the reality as per his accomplishment and one thinks that to be the most desirable thing. Krishna is the embodiment and one thinks that to be the transcendental form, the Super Soul and Brahma.*

***Q: - What quality should one possess to enter into the abode of the Lord and how can it be attained?***

*A: - In order to enter into the Lord's abode or to attain his name one has to acquire four attributes. 1) One should think himself to be as insignificant as a blade of grass, 2) He should be tolerant more than a tree. 3) He should give up the desire of name and fame, and 4) He should be compassionate towards the living entities. These four qualities are required to chant Hari Nama. There is no other way except the possession of these attributes.*

***Q: - What will one attain by remembering the pastimes***

## ***of Gaura and Sri Krishna?***

*A: - There are two compartments in the vrindavan, which is above this material universe. There exist the servitors who are generous. But sweetness is the main character of his abode. In the place of Gauranga generosity is main but there also live the persons who have taken shelter of sweetness. At the time of accomplishment those who worship both Krishna and Gaura, attain at the time of perfection spiritual bodies and stay simultaneously in both the places.*

## ***Q: - Who are the disciples of this iron age?***

*A: - To worship Gauranga with the incantation of Krishna and worship Lord Krishna with the incantation of Gaura is the one and the same. Those who consider them to be different are called the disciples of this iron age.*

## ***Q: - Who worships Gauranga and who worships Sri Krishna?***

*A: - When a living entity is not free from material entanglement he worships Gaurasundara and when he is freed from material attachment, Sri Krishna becomes his worshipable Lord.*

## ***Q: - The religion of this Kaliyuga is congregational chanting of Lord's name. But why do you engage your devotees in constructing temples and buildings?***

*A: - Everyone has not that qualification which is required to chant the sacred name of the Lord. So they are asked to construct buildings to create serving attitude towards the Lord. At the grace of the Lord one becomes the servitor of the Lord and the transcendental name of the Lord dances on his tongue.*

## ***Q: - How can we be freed from sense gratification?***

*A: - By the grace of the Spiritual Master when the*

*transcendental name of the Lord purifies our ears we are freed from sense gratification mentality.*

**Q: - When can a living entity be freed from material attachment?**

*A: - When we engage ourselves in chanting the name of Hari thinking ourselves to be karmis, we attain religion, name and fulfilment of our desires. Then we do offence at the transcendental name. So we get only material benefit. When we chant the name of Hari having no ambition for salvation, we are freed from material entanglement.*

**Q: - What are the favourable situations for chanting the name of the Lord?**

*A: - transcendental world. This material world is the testing place. We find here only sorrow. Tolerance, feeling insignificant and praising others are helpful for chanting the Lord's name.*

**Q: - How can we make this material body favourable towards devotion?**

*A: - One should not try to do anything against the will of Lord Krishna. If one serves the Lord he feels comfort with his body, mind and soul. If one keeps oneself away from the service of the Lord it stands against him in doing service to the Lord.*

**Q: - Are the names uttered by us transcendental?**

*A: - It is not possible to utter the transcendental name of the Lord with his form, attributes and pastimes with the help of our natural eyes, ears and tongues. With serving attitude of the senses the Omnipotent Lord manifests himself before us.*

**Q: - What is the result of chanting offensive name?**

*A: - By chanting offensive name we shall be dragged towards hell. This stands against utterance of transcendental name.*

**Q: - How can we be freed from mental speculation?**

A: - After hearing the scriptures one can be freed from mental speculation. After hearing the scriptures all kinds of mental speculations against the scriptures are removed.

**Q: - When does one attain the wealth of transcendental name?**

A: - The Lord and his devotees manifest in this material world for distributing the wealth of Vaikuntha. Vaishnavas are transcendental in nature. They know the temporal existence of this material world and that's why they inform us about the transcendental matter.

**Q: - While chanting the Lord's name mundane thoughts come to our mind. So this chanting becomes valueless. Then how can we be freed from its clutches?**

A: - It is not wise to leave chanting of the Lord's name, thinking that the material thoughts come to our mind while chanting the transcendental name. Gradually by accepting the transcendental name these unnecessary thoughts vanish and the transcendental name will arise as a Sun with its self-effulgence.

**Q: - What is the system of serving the Lord?**

A: - Sri Krishna Dasa Kaviraja Goswami has taught to worship one's Spiritual master at the beginning, then Sri Gauranga and at the end Gandharvika Giridhari.

**Q: - To which thing one should be conscious while chanting the Lord's name?**

A: - If one chants the Lord's name Krishna in a clear heart, the senses don't go away from the Lord's transcendental form, attributes and pastimes. One should have keen interest for the unbreakable manifestation of the Lord's form, attributes and pastimes.

**Q: - Why is the human form considered as the most valuable form?**

**A: -** Human form is the most valuable form because it is attained as a result of congregation of good deeds in different births. This is attained by travelling through 80 Lakhs of births. It has been said in the 11th canto 2nd chapter and 29th verse of Srimad Bhagavatam that this temporary human form is very much valuable form which is attained after the accumulation of good deeds in different births. Due to ignorance animals and birds don't have the knowledge to serve the Lord. They don't have sacrificing mentality. This human form is suitable for serving the Lord. So the human form is considered as the most valuable form.

**Q: - Is there any remedy for death? How can one conquer it ?**

**A: -** Yes, one can overcome death. But atheists cannot overcome death. They can never escape from the hands of death. Only the devotees of Krishna can overcome death, like Bheeshma who accepted death at his own will. One can overcome death by taking shelter under the lotus feet of the Lord Krishna. Lord has told in Bhagavata in the 2nd canto 3rd chapter 17th verse that the sunrise and sunset destroys man's life span, if they are not utilised for discussing the Lord's pastimes. Those who spent their time in discussing Lord's pastimes, are not under the control of death. Lord Sri Krishna has also told to Arjuna in Srimad Bhagavata Gita 9th chapter 31st verse, O Arjuna, O, the son of Kunti, I declare it properly that my devotee is never destroyed. I will protect him.

**Q: - Then what should a person do at the time of death?**

*A: - When an person is at the doorstep of death he should take complete shelter of Krishna, His name, attributes, form and pastimes should be remembered. He should associate with saints and should hear and chant Hari. Once Khatvanga Maharaj had a life span of only a moment. Knowing this he took complete shelter under the lotus feet of the Lord and then he went to the transcendental abode of Lord Hari. It is said in Vishnu Smriti by the Lord. O Sadasiva, O Mahadeva, I Promise, my name Krishna is very secret. What can I say more about it as it protects one from death. So always remember the name of Krishna.*

**Q: - Does the Lord is served by serving His deity?**

*A: - There is no difference between the service of the deity and the Lord. He manifests himself in the worshipable form. We know that the writers of the scriptures declare that his name, form and God are non-different things. He who has no devotion, says the deity is an idol. One who knows the method of creating electricity with the help of a wire, can say that the wire itselfy is the current. But the person having no knowledge about it will say it is a wire. Similarly a material thing becomes transcendental.*

**Q: - What is the object of a devotee?**

*A: - A devotee wants to give satisfaction to the Lord. He chants the holy name of the Lord with a serving attitude. He has no other ambition.*

**Q: - What quality should we possess to serve the Lord?**

*A: - The things that are favourable in the line of serving the Lord are tolerance, feeling insignificant and praising others.*

*Unless one has tolerance, one can not have strong faith in the Lord. Tolerance is the ornament of a Vaishnava. One can not praise another person unless one feels oneself to be inferior. So these are the attributes helpful in the line of serving the Lord.*

**Q: - Why shall we call a Mahabhagavata to be the Universal spiritual master?**

*A: - Mahabhagavata sees all the living entities as his spiritual master. This great attribute makes him great and gives him the fame of Universal spiritual master.*

**Q: - Maharaj! Everybody has emanated from the Lord. Then why should articles be offered to him and what significance has it?**

*A: - This is a good question. The present who like arguments think that existence of God is not at all required. So it is not required to offer food to him. They think that the things created by the Lord when offered to him, make one think the Lord's godly qualities to be transformed into here human qualities. They argue against the requirement of prayer, meditation and eulogy for the benefit of our souls. All the work should be directed for pleasing the Lord and, there should not be any thought of personal benefit. The love for the Lord shows that the beautiful Lord sits before us and enjoys himself as a father feels arranging food for his children. Similarly God has arranged food for us. For the pleasure of the father the children collected food and offered to their father as a mark of love to obtain blessings. Father lovingly blesses them and returns them all the food articles and says. O my dear children, these are for you. You offer me as a symbol of love for me. But I don't require anything. I accepted a little of your offering which is nothing*



but the unalloyed love and selfless affection. When he accept Mahaprasad we become happy.

**Q: - Are the attainment of service of Lord Sri Krishna and realisation of him equally significant?**

A: - A living entity is the servitor of Lord Krishna by nature. By chanting the transcendental name of Lord Krishna one attains eligibility to serve Lord Krishna, who is a Cupid. When one is interested with a particular type of service, His real form and realising his real form are equally important.

**Q: - When a living entity is entitled to utter the transcendental name of the Lord?**

A: - When one is mentally prepared to serve the Lord for his happiness, then the transcendental name would dance on his tongue automatically.

**Q: - What is the duty of a man, whose birth is temporary?**

A: - An intelligent person engages his energy fully in the service of the Lord without wasting a moment insignificantly because he knows very well that his life span is very short.

Q: - What should a devotee do being effected by grief?

A: - One should tolerate it knowing that it has been created by the grace of God. There is no other way to overcome it, other than waiting for the receipt of Lord's grace.

**Q: - Maharaja! What is the aim of begging alms from door to door?**

A: - This begging system is for the benefit of pure devotees, but the religious hypocrites misutilise this system to fulfil their belly.

**Q: - What is the most beneficial pity for the living being?**

**A: -** The preach of devotional path is the most ideal benevolence for the living entities, it keeps away from sinful activities and drags them to the Lord.

**Q: - Why does a living being disbelieve in the existence of the Lord?**

**A: -** Atheists learn to argue irrelevantly due to their association with bad persons from their childhood and being effected by this, he does not believe God's existence. He harms himself and there is no loss to the God.

**Q: - Though a living being is an eternal servitor of the Lord, why does he disbelieve in him?**

**A: -** Those who don't have transcendental eyes can't see the Lord, and so they think that God does not exist. As the blind can't see the light of the Sun, so also an atheist doesn't have belief in God.

**Q: - Who can not be termed as a human being?**

**A: -** What is the world? Who am I? Who has created this world? What is my duty? Those don't have ideas over these things can't be termed as human beings.

**Q: - What are the live states of a living entity?**

**A: -** A fallen soul has five states like conceived consciousness, contracted consciousness, blossomed consciousness, flourished consciousness and perfect consciousness.

**Q: - What is called birth?**

**A: -** When a fallen soul's astral body is covered with its material body according to the fruit of his action is called the birth of a living entity.

**Q: - What is called death?**

A: - When the material body of a living being is detached from its astral body is called death.

**Q: - What is called egoism? How long does it stay with a living being?**

A: - As long as the astral body is not destroyed the living entity feels egoism in contact with the material body.

**Q: - In which body does a living entity enjoy the material things and what is the effect over him?**

A: - The cause of one's willingness to enjoy the world is due to the existence of astral body encircled with aspirations. The astral body is the cause of a living being's happiness, sorrow, fear and unhappiness. That's why a living being is entangled with this material world.

**Q: - Which body favours the living being to serve the Lord?**

A: - A living being cannot serve the lord until he has an astral body along with the material body. When one realises his own self by pure devotion the serving attitude of the soul is aroused and he gets the right to relish the ecstatic bliss related to the service of Lord Krishna.

**Q: - By whom a living being is effected and can't know himself?**

A: - The knowledge of a living being is captivated by the Lord's illusory potency. His outward knowledge is effected by that prime nature of a living being. So he can't think himself to be devoid of prime nature.

**Q: - Who feels sorrow due to birth and death?**

A: - A person who saves more than his requirement is called a

thief, he always enjoys the sorrow due to death and birth.

**Q: - What is an absolute knowledge?**

A: - To know one's object of worship and real self form is called absolute knowledge.

**Q: - How can we know that we are endowed with devotion?**

A: - It is possible to be related with God by devotion. Devotion is the only way to gain the service of the Lord. When our transcendental eyes are cleared with devotion we are able to know the God in His real form. The God manifests himself in the Heart of a pure devotee.

**Q: - What happens when living being comes to the state of contemplation and state of loving attitude to the Lord?**

A: - In the State of contemplation one attracts the Lord Krishna with his associates but in the loving state one relishes the devotion to the Lord sporting with his associates.

**Q: - What is devotion? Please explain it graciously?**

A: - The state of mind which thinks over Krishna in a conductive way being devoid of jnana, karma and yoga is called unalloyed devotion. Devotion is internal in nature. It is not a thing to show outwardly.

**Q: - Can a living being serve the Lord without the grace of his resort deity?**

A:- It can't be so. One's spiritual master is the resort deity and his disciples belong to the resort, class of servitors of the dust particles of the resort deity. When one realises this he can serve the Lord. When one serves his spiritual master properly he attains the service of Lord through personal attempt.

**Q: - *Let me know the difference between knowledge and devotion?***

**A: -** One can remove the forgetting attitude to the Lord by devotion. Knowledge roots out the virtue and vice arising out of one's pursuits. But devotion destroys the seed of pursuits causing virtue and vice and also destroys completely the main root of ignorance. Devotion destroys the sinful fruits of past deeds and present deeds.

**Q: - *Why is the mind entangled with sorrow and happiness?***

**A: -** As long as the mind is under the control of primal quality of birth and goodness second basic quality of a human being and ignorance. It remains being absorbed in sense gratification with its senses of knowledge and senses related to actions.

**Q: - *What is the real form of a soul?***

**A: -** All the things in the transcendental world have emanated from the Sandhini potency of the Lord, knowledge and will power has emanated from Sandhini potency and chit potency is the cause of bliss. The embodiment of these three potencies is the real form of the Jiva soul.

**Q: - *What is the significance of the Lord?***

**A: -** The Cit potency, Samvit potency and Hladini potency are minutely present with a living being, whereas they are in complete form with the Lord. There lies the significance of the Lord.

**Q: - *What is the difference between the mind and soul?***

**A: -** The soul never tries for sense gratification whereas the mind is engaged in sense gratification. This is the difference between the two.

**Q: - Many people think ill of Krishna as he has stolen the clothes of the Gopis. What is the significance of this pastime?**

A: - Those who want to serve the Lord have nothing to conceal before the Lord. In order to teach this to his devotees the Lord enacted this pastime.

**Q: - How Sri Radha and Krishna are related to each other?**

A: - The persons who have accepted the doctrine of Sriman Mahaprabhu know that the conjugal love for Sri Krishna is the greatest serving attitude. The persons who are the followers of Srimati Radharani can taste this mellow. Sri Krishna is the truth in reality and Srimati Radharani is his eternal consort. Sri Radha and Krishna are one and the same and they glorify the mellows of their service. They appear in two forms. They are like the two sides of the same coin.

**Q: - What is the difference between Goloka and Gokula?**

A: - There is no difference between Goloka and Gokula. The eternal abode of the Lord is called Goloka and when it comes down to this material world is called Gokula, as the mark of Sri Krishna's sporting place.

**Q: - Is it possible to see the manifested Dhama with or material eyes?**

A: - One should have transcendental eyes to see a Dhama in its real form. Those who receive transcendental vision by the grace of the Lord are eligible to see the transcendental abode of the Lord.

**Q: - Why is it required to take shelter under the lotus feet of Sriman Mahaprabhu?**

A: - The propagator of the congregational chanting of Sri Krishna's name is Sri Chaitanya Mahaprabhu. He enlightens in their hearts and encourages them with Krishna Prema. They again devotion for the Lord with the help of Sri Krishna sankirtan and taste the mellows of conjugal love. So it is the foremost duty of a living entity to take shelter under the lotus feet of Sri Chaitanya. Again one should take shelter of the staunch followers of Sri Chaitanya Mahaprabhu like Sri Svarupa Damodara, Rupa Goswami etc. In order to get the grace of Sri Chaitanya Mahaprabhu.

**Q: - Why is it said that the incarnation of Gauranga Mahaprabhu is unconceivable?**

A: The significance of taking incarnation in this iron age is to preach kirtan and distribute Krishna Prema among the living entities. Though this incarnation has its own significance. It is secret to the ordinary people.

**Q. When jeeva gets peace?**

A. As long as jeeva experience the result of his deeds he cannot obtain peace. He is weak, inefficient and incomplete. When he will pray and take the shelter of the lotus feet of Lord Krishna then he will get rid off from the worldly worries and get peace.

**Q. This mortal materialistic world is with full of sorrows. In this situation what the devotees should do?**

A. All kinds of sorrows cannot do nothing to the devotees in the materialistic world because they are in the service of God. Hence the devotee should go ahead with the journey

*expenditure o bravery and vigour.*

**Q. Everybody is selfish in this world. What is your opinion about it?**

*A. Everybody in this world is thinking about himself. But we are not selfish about worldly things. But we must be selfish about our Lord Sri Krishna s grace. One should feel than I am the only servant of God. I must perform the service first come first.*

**Q. Is jeeva cannot become a Brahma?**

*A. We cannot get curd from the water. Jeeva cannot attain the stage of Brahma. Jeeva is a molecular form of chaitanya. But God is complete form of Brahma. Hence jeeva is only the servant of the master.*

**Q. What is the meaning of it?**

*Son is the up lifter of the parents from pum hell. The son who will not do worship of Hari he is not fit for calling as a son. Father who will not brought up as a devotee of Hari he is not deserved for the relation of father. The father who gave birth to such a son who will not pray God he is a sinner and violent person. This truth Lord Prahlad explained in these words. Father who train the son to attain hari is called as a real father.*

**Q. To go to the service of Kula Guru is it equal to the service of Sad Guru?**

*A. There is a tradition from the ancient days to get into the service to Kula Guru According to the sastras he is Sad Guru who has the knowledge of Sabda Brahma and Para Brahma who are the path founders of Sabda Brahma, and Para Brahma. It is better to get the company of such people to know about welfare of ourselves.*



**Q. Which cult is supreme?**

A. The noblest cult is Vishnava cult. Other cults are only the steps to attain Vishnu. A person who worships 5 Gods whenever he comes to know that the worship of Krishna is equal to the worship of all Gods and deities then he will leave them and worship Sri Radha Krishna. Some cults are the defaced forms of Vaishnavism. Such morphological forms we must avoid.

**Q. What is the difference of Brahmana and Vaishnava?**

A. The person having the knowledge of Brahma is Brahmana and the devotee of Vishnu is Vishnava.

**Q. What is tatva of Jagannath, Balabhadra and Subhadra?**

A. Jagannatha and Balabhadra are the symbolic representation of God. They have only eyes and hands that means they are looking, they know everything and they are creators of the world. They have creative power. Mother Subhadra is good looking and will power.

**Q. What are the results of good company and bad company?**

A. By satsang he will get the love of God. By bad company he will become internally blind. Behave like animal. He cannot understand do's and don'ts of life. He will forget God. Ultimately he makes his life like hell.

**Q. What is the difference between japa and keertana?**

A. Sanskrit slokas short form pronunciation of mantras is called Japa and Keertana means praising the name, qualities and snippets of God by singing with devotion in melodious tune. It is better than japa.

**Q. What is the significance of the first introduction of Lord Krishna and the etymological meaning of Krishna?**

*A. The name of Sri Krishna itself is his introduction which means love and attraction. His name is the only media to get the mercy of Lord Krishna.*

**Q. Why Krishna's leelas are called nara leelas?**

*A. Leelas of human are visible and limited by place, time and role with errors. But these things are not applicable to Lord Krishna's leelas because these are divine and seen by great devotees, enlightened sages in their deep meditation.*

**Q. Taking away of the costumes of Gopikas is creating doubt in the minds of common people. Please clarify the aim of this doubt.**

*A. The devotees who desired to dedicate their life to God, for them nothing to hide or maintain secrecy in the presence of God. To teach this and also to fulfil their desire Yogeswar Krishna took away the costumes of Gopikas. We should not take bath without wearing dress. To teach this good manner also Krishna taken away their dresses.*

**Q. What is the philosophical relation of Radha and Krishna?**

*Radha is Anand Swaroop of Lord Krishna and Krishna is Sat and Chit Swaroop. Both are one and the same. For example coin has its two faces. Same way is applicable to Radha Krishna. Followers of Sri Gouranga the real worshippers of Sri Radha can only be competent for experiencing this Mathura rasopasana.*

**Q. Will it be possible to see the Leela dham of Lord Krishna with these mortal eyes?**

*A. Inner divine eyes filled with devotion are required to see Leela dham of Lord Krishna.*

***Q. Nama sankeertana is the only way to achieve God. Why you are encouraging your disciples to construct temples and Mathas?***

*A. Everybody is not have that ability to chant nama on their own. By the construction of temples and mathas by listening nama atleast common people will inculcate the habit of chanting nama and do the service of God.*

***Q. How our luxuriousness will disappear?***

*A. With the grace of Guru who gives Nama and when our ears will obtain listening ability and sense organs will come under our self control materialistic attractions of luxuries will automatically disappear.*

***Q. When jeeva will get rid of evils?***

*A. Leaving all desire of dharma, artha, kama and moksha when we chant nama of God then evils will go away from us.*

***Q. Nama which we are chanting at present are they real?***

*A. We cannot understand the real form, name, leelas of Lord Krishna, with these mortal sense organs. When these organs are accustomed to the service of God they can see the light of almighty.*

***Q. When we will get rid of from the mental worries?***

*A. When we are getting the knowledge of Vedas, Gods name through Guru and saints, then all types of doubts, anti vedic attitudes will be vanished.*

***Q. Why the birth of a human being is rare?***

*A. After taking birth in 84 lakhs of species in the end fortunately*

getting human life by doing several good deeds. Hence human birth is rare.

**Q, What is called Bhagavat dharma? Please explain in brief.**

A. Lord Krishna which are the ways and means laid down for getting self realization easily for the people who are in ignorance, that is called human beings are fortunately or unfortunately or by natural instinct whatever works they do with physical body, mind, heart, sense organs, dedicating to Lord Sri Krishna is called Bhagavat Dharma.

**Q, Is there any giant's violence in the topmost world Goloka?**

A. Goloka is the centre for siddhas where there is no place for worldly Maya. If we live there the flow of eternal happiness will be achieved.

**Q, What is needed for a devotee?**

A. Devotee desires only the comfortable life of God. For that they will do Namasmaraṇa. Aim of nama is to do service of God. Except this they don't have any other desire or work.

**Q, Maharaj! all the things are created by God. Then why offerings are taking place?**

A. At last you asked a good question. Atheists argue that God created all the Objects of the world. Again why should we offer those things to God? There is no need to offer those things to God. But this aim is undue. God gave everything to us. We have to show our gratitude in the form of offering everything to God and then only we are deserving to accept God's gifts.

## PRECEPTOR'S PRECEPTS IN BRIEF

1. *A living being attains devotion to the Lord as result of congregational chanting of the Lord's name. He relishes the devotional mellow. So one should take shelter under the lotus feet of the Lord Sri Chaitanya Deva. It is concluded that one gets the grace of the Lord by loving the followers of chaitanya Dev like Svarup and Rupa.*
2. *A living entity is an eternal servant of Lord Krishna. One realises his own self by chanting the transcendental name of Lord Krishna which is a service of Lord Krishna, the Cupid.*
3. *Encouragement and perseverance are the two main qualities of a devotee. The material world can't give displeasure to a true devotee.*
4. *One should chant the name of the Lord Krishna in a clear heart. One should be attentive not to allow the detachment of his senses from meditation on Lord's form, attributes and pastimes.*
5. *I am completely selfish because my object of worship is Krishna and I belong to Krishna. I have no love for any other thing unrelated to Krishna.*
6. *We have no aim other than serving the spiritual master as well as Lord Krishna. An intelligent person should guide his intelligence to acquire this.*
7. *The human society has one duty that is to chant congregationally the name of Lord Krishna. This is the most munificent quality of Sriman Mahaprabhu, because a living being attains Krishna Prema which is not attainable by the demigods.*
8. *Association with the saints endows one with the capacity to lead a spiritual life.*

# INTIMATE FRIENDSHIP BETWEEN PURI GOSWAMI MAHARAJ AND A.C. BHAKTI VEDANTA SWAMI

**H**is Chaitanya Mission has since expanded to eighteen ashrams in India, with Sri Chaitanya Chandra Ashram in Puri considered to be the flagship. The Mission also has a worldwide following, with the recent establishment of Sri Sri Radha Govinda Mandir in Vienna, Austria.

Puri Maharaja avoided leaving India for many years, but in the late 1990s, he began to tour his message around the world. By his first full world tour in 2001, he had reached the advanced age of 89.

Puri Maharaja had a deep relationship with ISKCON Founder Srila Prabhupada that dates back to 1942, when he spent a year at Prabhupada's (then Abhay Charan) house in Calcutta as a servant of the late B.R. Sridhara Swami.

Prabhupada kept in touch with Puri Maharaja throughout the years, even confiding in him his difficulties while trying to spread Krishna consciousness in the western world. My Dear Puri Maharaja, he wrote in a letter dated December 2, 1970, Perhaps you are my only godbrother who has appreciated my humble service to the cause of Guru Gauranga.

in 1971, Puri Maharaja invited Srila Prabhupada to attend the openings of his new ashrams in Vishakhapatnam and Rajahmundry, Andhra Pradesh. Prabhupada obliged, attending them with a group of disciples including Tejiyas, Hansadutta, and the late Tamal Krishna Goswami.

*In November 1974, Puri Maharaja lectured along with Prabhupada's disciple Achyutananda at an ISKCON-organized public program in Rajahmundry.*

*Puri Maharaja often cared for ISKCON devotees as if they were his own spiritual children. When 150 ISKCON devotees took the tough two-day trip from Calcutta to Hyderabad after the 1975 Mayapur festival, Puri Maharaj arranged food for the entire group at Rajahmundry train station.*

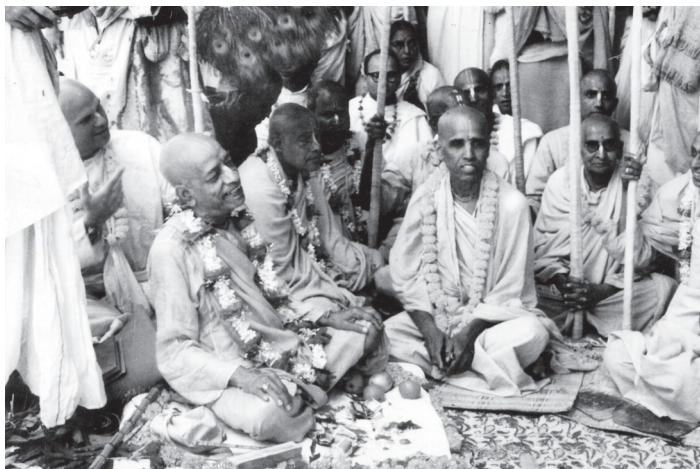
*ISKCON devotees present then remember him with fond respect. The last time I spent significant time with Srila Prabhupada was when I brought Puri Maharaj to Mayapur during the 1977 Mayapur festival, and sat with them both while they conversed in Bengali for an hour or so, f recalls Basu Ghosh Dasa, temple president at the ISKCON temple in Baroda, Gujarat. Prabhupada had a lot of affection for Puri Maharaja.f*

*Puri Maharaja continued to show his own affection for Srila Prabhupada in later years, speaking at ISKCON's Krishna Balarama Mandir temple in Vrindavana every year on the occasion of Prabhupada's disappearance from this world.*

*He spoke candidly and fearlessly, and his words were full of praise for Prabhupada, f Basu Ghosh says. Puri Maharaj was a tireless teacher of Sri Chaitanya's mission and will be deeply missed.f*

*Sri Krishna Chaitanya Mission & Ashrama, Aryapuram, Rajahmundry (A.P.) India. BV Puri Maharaja: Once I said to him [Srila Prabhupada], Maharaja, you should survive for ten more years. He answered, How can I survive? You see my pulse. I saw that his pulse was not moving. I said, Unless you stay,*

*these Western disciples will not unite. They are strong-headed and they will fight. You must put them in line with our tradition. Previously I said, Maharaja, you have established some gurus but Guru must be one. He said, I have not selected [any gurus]. Only rtviks to act in my place now.*





## ISKCON INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS INC.

Acharya - His Divine Grace 108 Sri Srimad  
A.C. Bhakthivedanta Swami Prabhupad  
3794 Watseka Avenue - Los Angeles California 90034  
Camp : C/o Kailash Seksaria; 74 Harine Drive; Bombay - 20



*December 2nd, 1970*

*My dear Sripad Puri Maharaj,*

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

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

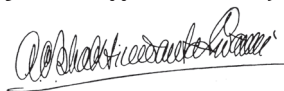
*Tommorrow I am going to Indore : from Indore I shall come to Surat: from there I shall go to Gorakhpur : from Gorakhpur I shall go to Allahabad and most probably from Allahabad I may go to Vrindavana.*

*So far Mayapur is concerned, I do not think I shall be able to attend the Gour Jayanti celebrations at there. The reason is that I have no place of my own and certainly there will be too much crowd during the occasion, therefore I want to avoid this occasion. Sometimes after we may visit.*

*I shall go to your place from Vrindavana or from Allahabad and we have to arrange to that way. We are thirty men and women altogether. Whether you want us all to visit? Perhaps if we go from Vrindavana we shall have to take advantage of the Grand Trunk Express. Ofcourse, there is sufficient time now and I shall be in regular correspondence with you on my tour, but I accept to visit all the places mentioned by you when I go by that side.*

*Hope this will meet you in good health.*

*Yours affectionately*



A.C. Bhakthivedanta Swami



## HOW TO CHANT ?

1. *Touching the centermost bead (shapped differently), first invoke the mercy of Lord Chaitanya and his as sociates by pronouncing “Jay Sri Krishna Chaitanya Prabhu Nityananda Sriadvaita Gadadhar Srivasadi Gaurra Bhakta Vinoda.”*
2. *Keep the index finger a part, or insert it in the small hole provided in the bag.*
3. *Hold the beads between the thumb and the middle finger of your right hand.*
4. *Begin chanting the full Mahamantra on the first bead.*
5. *Then on Second bead, third bead and so on.*
6. *Move the beads in the direction towards yourself.*
7. *After doing on round, repeat the process for another round.*
8. *Focus your mind on the sound of the holy name.*

**please sent. Mahamantra**

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

## The Ten Offenses to the Holy Name

1. *To blaspheme the devotees who have dedicated their lives for propagating the holy name of the Lord.*
2. *To consider the names of demigods like Lord Siva or Lord Brahma to be equal to, or independent of, the name of Lord Kṛṣṇa.*
3. *To disobey the orders of the spiritual master.*
4. *To blaspheme the Vedic literature or literature in pursuance of the Vedic version.*
5. *To consider the glory of chanting Hare Kṛṣṇa as an exaggeration.*
6. *To concoct interpretations of the holy name of the Lord.*
7. *To commit sinful activities on the strength of chanting the holy name of the Lord.*
8. *To consider the chanting of Hare Kṛṣṇa to be on the same level as the ritualistic karmic activities mentioned in the Vedas.*
9. *To obstruct the faithful in the glories of the holy name.*
10. *To not have complete faith in the chanting of the holy names and thus maintain material attachments. Even if in the beginning one chants the Hare Kṛṣṇa mantra which offends, one will become free from such offenses by chanting again and again (and faithfully serving the pure devotee).*  
(Padma Purna Brahma-Khanda. 25.15-18, 22-23)

## Applying tilaka (tilaka - dharana)

*Being sealed on a clean asana, pour Ganges water into a pancapatra and put a tulasi leaf into it. If Ganges water is not available, put fresh water in the pancapatra and add a tulasi leaf to it. Then touch this water and chant the following tirtha avahana mantra to invoke the various holy rivers such as Ganges to the pancapatra :*

*gange ca yamune caiva  
goddavari sarasvati  
narmade sindho kavari  
jale smin sannidhim kuru*

*O Ganga, O Yamuna, O Godavari, O Sarasvati, O Narmada, O Sindhu, O Kavari, please become present in this water.*

*Use that water and gopi-candana to form a paste in the left hand. Then, with twelve mantras beginning with om kesavaya namah, apply tilaka by forming the urdhva-pundra (two upwardly raised lines) on twelve different parts of the body starting with the forehead. There must be a space in the middle of the urdhva-pundra. From the centre of the eyebrows extending three-quarters of the way down the nose is called the nasamula. Starting from this nasamula, form the udhvapundra on the forehead reaching up to the beginning of the hairline. The mantras to be recited while making the tilaka paste in the left hand are as follows.*

*In accordance with the above slokas, chant the following mantras while applying tilaka to the different parts of the body:*

***On the Forehead:*** Om Kesavaya namah

***On the Belly:*** Om Narayanaya namah

***On the chest:*** Om madhavaya namah

***On the hollow of the neck:*** Om Govindhya namah

***On the right side of the abdomen:*** Om Visnave namah

***On the right arm:*** Om Madhusudandya namah

***On the right shoulder:*** Om trivikramaya namah

***On the left side of the abdomen:*** Om Vamandya namah

***On the left arm:*** Om Sridharaya namah

***On the left shoulder:*** Om Hrsikesaya namah

***On the upper back:*** Om Padmanabhaya namah

***On the lower back:*** Om Damodaraya namah

*Finally, after rinsing away the remaining gopī-candana with water, any remaining water should be wiped upon the sikhā on the back of the head while chanting Om Vasudevaya namah.*



## The Offence in Service

1. Entering the diety's room wearing shoe or riding vehicle.
2. Non-observance of Ceremony on the date of birth day of deities.
3. Avoiding obeisance infront of divine idol.
4. Prayer before divine idol in the state of uncleanness.
5. Salutation with one hand.
6. Walking infront of divine idol.
7. Putting foot - steps infront of divine idol.
8. Sitting before the idol with knees wrapped up with hands.
9. Sleeping, dining, telling lies, talking loudly, dis cussing others affairs, crying, quarelling, focus sing attention on others, favouring others.
10. Use of harse words to the public.
11. Performing service being covered with blanket.
12. Talking ill of others, praising others, using obscene words, passing fifthy wind before the divine idol.
13. Performing rituals or ceremony with insufficient expense despite of ability to iscur sufficient ex penditure.
14. Acceptin un-offered article.
15. Not to offer fruits and crops produced or grown during the time of puja.
16. Using the major portion of the collected articles for cooking purposes without offering them to others.
17. Sitting with deity at the back.
18. Honouring others before the deity.
19. Sitting calmly before Sri Gurudev without offer ing prayers.
20. Self-praise before Sri Gurudev
21. Blaspheming of the demi - god.

## Morning prayer

*Vande aham sri guroh sri yuta pada Kamalam sri-gurun  
vaisnavamscha, Sri rupam sagrajam saha-gana, Raghu  
nathanvitam tam sa-jivam, Sadvaitam savadhutam parijan  
Sahitam krishan chaitanya devam, Sri Radha Krishna padan  
saha-gana- Lalita-sri-visakhanvitamscha..*

## Sri Guru-Pranama

*Om ajnana timirandhasya jnananjana salakaya  
Chatkurunmilitam yena tasmai sri- gurave namah.*

**SRI SRI BRAHMA MADHWA GAUDIYA GURU  
PARAMPARA**

*The impressions of the world and the master round us  
are registered upon our senses of perception which thus become  
the recipients of the consciousness of their presence and the  
resultant pain and pleasure from the experience. Sound for  
Example is discovered by our sense of hearing and it gives us  
pleasure or pain according as it is wedding song or a funeral  
dirge.*

*Unlike the sound in this material world is the Sound  
beyond its three dimensions. That sound is not enjoyed by our  
senses, but on the other hand it is fully equipped itself all the  
organs and senses of course supermundane with which it can  
enjoy us, our senses, our material world and in fact everything,  
where it chooses to resound.*

*The transcendental sound is thus hearing us and not  
we the sounds. The sound is identical with the name of God, and  
the name with God. Hence it is that the transmission of the sound  
can be only by the sound itself that is to say by the Divinity in  
one from or another. The sound revealed itself to Brahma and  
through him to Narada, and thus from one to another it has  
transmitted itself in unbroken and uninterrupted succession from*



living revelation of God. Therefore it is that rightly and justly a vaishnava insists that a personal master guru alone can reveal to us the sound, the name, the Deity. It thus becomes a matter of deep interest to him to contemplate not only with pride and glory but with humble devotion and love upon the long uninterrupted line of his masters and Master's Master who were illumined and absorbed by the radiant name of the Divinity. Of that unbroken chain we give below the names of a few who are better known to the vulgar world because of their written works, historical deeds, are popular appreciation. Exact dates have not come down to us as the vaishnava is always more of a devotee than an accurate historian, specially because to him each individual Master and His life are ever present and eternal. And thus the spread of this knowledge continuing in the chain of disciplic succession till this time as is authentically depicted by Srila Bhaktisiddhanta Saraswati Thakur in his song

### **Guru parampara**

Sri Krishna- Brahma- Devershi ~Badarayana-sangnakan  
 Sri Madhwa-Sri Padmanabha-Sri Mannruhari-Madhavan.  
 Akshobhya ~Jayatirtha-Sri Gynana Sindhu-Dayanidhin  
 Sri Vidya Nidhi-Rajendra-Jaya Dharman Karma dwayam  
 Purushottama-Brahmanya-Vyasatirthanscha samstumah.  
 Tato Lakshmipatim ~Sri Man Madhavendra cha Bhaktitah.  
 Taschishyan Sri Eswaradwitha Nityanandan Jagadgurum  
 Devamiswara shishyam Sri Chaitanyananscha Bhajamah.  
 Sri Krishna prem danena jana nistharitam jagat.  
 Kalikalmasha-samtaptam karuna sindhuna swayam  
 Mahaprabhoh swaroopa-Sri Damodarah Priyamkarah  
 Rupa-Sanatano dwou cha Goswamy-Pravarou Prabhu  
 Sri Jiva Raghunathascha Rupa Priya Mahamateh  
 Tatpriyah Kavirajah ~Sri Krishna Das-Prabhurmatah

*Tasya priyatamahi Srilah Sevaparo-Narottamahi  
 Tadanugata Bhaktah Sri Viswanathah Saduttamahi  
 Tadasaktasya Goudiya-Ve dantacharya Bhushanam.  
 Vidya Bhushan Pada-Sri Baladevahi sadashrayah  
 Vishnava ~Sarvabhawmah Sri Jagannath-Prabhu sthatha  
 Sri Mayapura Dhamnosthu nirdhestha sajjanapriyah  
 Suddha bhakti-pracharasya mulibhuta ihottamahi  
 Sri Bhakti Vinoda Devastat priyatvena vishrutah  
 Tadbbhinna Suhrudvarga Mahabhagavatottamahi  
 Sri Goura Kishorah Sakshat viragyam vighrahasritam  
 Maya vada-kusiddhanta-bhrnthah rasi -nirashakah  
 Visuddha bhakti siddhantihi swantha padma vikasakah  
 Devasou Paramahamsa matah Sri Goura ~keertane  
 Pracharachara karyeshu nirantaram mahotsukah  
 Hari priya janirgama om Vishnu pada purvakah  
 Sri pad bhakti Siddhanta-Saraswathi-mahodayah  
 Tatpresha Sri Bhakti Vibhava Puri sangynaka sadguruhu  
 Pujiyate dasya bhavena purvokta Krishna preminah  
 Sarvite Goura-vamshascha ~paramahamsa ~vighraha  
 Vayamscha pranatha dasah taduschista ~graha grahah.*

From Sri Krishna this guru dynasty came into existence  
 till the present. Lord Sri Krishna>Sri Brahma>Sri Narada>Sri  
 Vyasa Deva>Sri Madhwacharya>Sri Padmanabha >Sri  
 Nruhari>Sri Madhava>Sri Askshavya>Sri Jaya Tirtha>Sri  
 Gynana Sindhu>Sri Daya Nidhi>Sri Vidya Nidhi>Sri  
 Rajendra>Sri Purushottama>Sri Brahmanya Tittha>Sri Vyasa  
 Tirtha>Sri Lakshmipathi>Sri Madhavendra Puri>Sri  
 Nityananda, Sri Adwitha, Sri Eswara puri>Sri Krishna  
 Chaitanya Maha Prabhu> Sri Rupa, Sri Sanatana, Sri Bhatta  
 rupanath , Sri Jiva, Sri Gopal Bhatt, Das Raghunath(six

Goswamies), Sri Raghava Goswamy>Sri Loknath Goswamy>Sri Brindavana Das Thakur>Sri Krishna Das Kaviraj>Sri Narottam Das Thakur>Sri Viswanath Chakravarty>Sri Baladeva Vidya Bhushan>Sri Jagannth ;Das Babaji> Sri Bhakti Vinod Thakur>Sri Gour Kishore>Sri Bhakti Siddhanta Saraswati PrabhuPad>Sri Bhakti Vibhav puri Goswamy Maharaj >H.H.T.S.B.K.Govind Maharaj, H.H.T.S.B.V.Vishnu Maharaj, H.H.T.S.B.S.Keshav Maharaj(Present Gurus) Srila Bhakti Siddhant Saraswathi Thakur,whose initiated name was Sri Varsabhanavi Daita Dasa was always engaged in divine service of Hari, Guru and vaishnava. (Following his path, Sri Bhakti Vibhav Puri Goswamy is engaged in Sri Hari Kirtan Spreading the message of Lod Chaitanya throughout the world. Everybody sings his Glories) All these are personal associates of Sri Krishna and Sri Chaitanya Maha Prabhu. It is my desire to honour their instructions.

### **Vaishnava –vandana**

*Vansa kalpa tarubhiyas cha krupa sindhubhya eva cha  
Ptitanam pavanebho vaishnavebhyo namonnamah*

### **Sri Maha Prabhu-Vandana**

*Namo maha vadanyaya Krishna prema pradayete  
Krishnaya Krishna Chaitanya namine Goura twise namah.*

### **Pancha tatva pranam**

*Pancha tatvatmakam Krishna bhakta rupa swaroopakam  
Bhaktavataaram Bhaktakshin namami bhakta saktikam*

### **Sri Krishna Pranam**

*He Krishna karuna sindho Dina bandho Jagatpate  
Gopesh Gopika kantha Radha kantha namostute.*

### **Sri Radha Rani Pranam**

*Tapta kanchana Gourangi Radhe Brundavaneswari  
Vrushabhyanu sute Devi Pranamami Hari Priye.*

### **Sri Radha Madan Mohan(Sambandh tatva)pranam**

Jayatam suratau pangore mama manda mater gati  
Mat-sarvasva-padambhojau Sri Radha Madan Mohanau.

### **Sri Radha Govind ( Abhidheya Tatva) Pranam**

Divyad-vrindaranya kalpa drumadhah Srimadratnagara  
simhasanasthou

Sri Sri Radha srila Govinda devou prestalibhi sevyamanau smarami.

### **Sri Radha Gopinath( Prayojana Tatva) pranam**

Sriman rasa rasarambhi vamshi vata tata stithah  
Karshan venuswanirgopi rgopinathah sriyestunaha

### **Sri Tulasi Snan Mantra**

Govinda Vallabham Devim Bhakta Chaitanya karinim  
Snapayami jagaddhatrim Krishna Bhakti Pradayinim.

### **Sri Tulasi Pradakshina**

Yanikani cha papani Brahmahatyadikani cha  
Tani tani pranashyanthi pradakshina pade pade.

### **Sri Tulasi Pranam**

Vrindayai Tulasi Devyai Priyayai Keshavasya cha  
Krishna bhakti prade devi satyavatyai namonamahia

### **Tulasi Chayan Mantra(Plucking Tulasi leaves)**

Tulasyamruta janmasi sada tvam Keshava priye  
Keshavartham chhinnayami tvam varada bhava shobhane.

### **Jaya Dhwani**

Sri Guru Gouranga Gandharvika Giridhari ~ Sri Radha Madan Mohan,  
Radha Govind, Radha Gopinath, Radha Giridhariji ki jay  
Nityaleela pravista Om Vishnu pada paramahamsa parivraja  
kacharyavarya Sri Goura Krupa Murthy Ashtottara Sata Sri  
Srimad Tridandi Swamy Bhakti Vibhav Puri Goswamy  
Maharaj ki Jay

Nityaleela Pravista Srila Bhakti Siddhanta Saraswati  
Goswamy Prabhpada Ki Jay

*Nityaleela Pravista Paramahansa Babaji srila Goura Kishore  
Das Goswamy Ki Jay*

*Nityaleela pravista sachhidanand Srila Bhakti Vinod  
Thakur Goswamy Ki Jay*

*Nityaleela Pravista Vaishnava sarvabhouta Srila  
Jagannath Das Babaji Goswamy Ki Jay*

*Sri Goudiya Vedantacharya Srila Baldev Vidyabhushan  
Goswamy Ki Jay*

*Srila Viswanath Chakravartthy Thakur Goswamy Ki Jay*

*Srila Narottama Das Thakur Goswamy Ki Jay*

*Srila Loknath Goswamy , Raghava Goswamy, Krishna  
Das Kaviraj Ki Jay*

*Srila Vrindavan Das Thakur, six Goswamies , Swaroop  
Damodar, Ramanand Roy, Sri Goura Parshad Vrinda Ki Jay ,  
Namacharya Hari Das Thakur Ki Jay*

*Prem se kahlo Sri Krishna Chaitanya Prabhu  
Nityananda Sri Adwaita Gadadhara Srivasadi Sri Goura  
bhakta vrinda  
Ki Jay*

*Sri Nadia Navadweep Dham -Sri Vrindavan Dham- Sri Radha  
Krishna- Gop -Gopi ~Radha kund - Shyam Kund- Giriraj  
Govardhana- Sri Vraja Mandala ~ Sri Puri Jagannath- Bala  
Bhadra- Subhadra -Sudarshan Ki Jay*

*Sarva vigina vinashakari Sri Lakshmi Narasimha Dev  
, Tulasi Maha Rani Ki Jay*

*Bhakta pravara Sri Prahlad Maharaj Ki Jay, Charom  
Dhamom Ki Jay*

*Charom Sampradayom Ki Jay, Charom Acharyom Ki Jay, Ganga-  
Yamuna-Saraswathi , Hari nama Sankeertana ,Guru*

*Vaishnava Vrind ki Jay*

*Mrudanga Ghanta karatal Sri Krishna Chaitanya Mission  
Ashram Ki jay, Anantha koti Vishnava Samagatha Bhakta  
Vrind Ki Jay, Anand se Ek bar Hari Bol*

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### **Books Published in Telugu :**

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**Sri Krishna Chaitanya Mission & Ashram**  
Aryapuram, Rajahmundry (A.P.) India

Pleas Chant

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

Be Happy