

# If you want to know the Lord, become acaryavan

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## ISKCON Vrindavan

We welcome all the assembled devotees and thank you for being with us this morning to hear Srimad Bhagavatam canto nine chapter eleven text number one. I already gave a little indication and I'm sure you heard the announcement this morning. Today is Srila Jiva Goswami's disappearance day festival. So we will do a Bhagavatam verse and also we must remember Srila Jiva Goswami. Today is a very special day. Please repeat:

## Sri Suka Uvaca

bhagavan atmanatmanam  
rama uttama-kalpakaiah  
sarva-devamayam devam  
ije athacaryavan makhaih

Translation and purport by SrilaPrabhupada ki Jai.

Sukadeva Gosvami said: Thereafter, the Supreme Personality of Godhead, Lord Ramacandra, accepted an acarya and performed sacrifices [yajnas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

Purport: Sarvarhanam acyutejya. If Acyuta, the Supreme Personality of Godhead, is worshiped, then everyone is worshiped. As stated in Srimad-Bhagavatam

yathatarormula-nisecanena  
trpyanti tat-skandha-bhujopasakhah  
pranopaharac ca yathendriyanam  
tathaiva sarvarhanam acyutejya [SB 4.31.13]

“As pouring water on the root of a tree nourishes the trunk, branches, twigs and leaves, and as supplying food to the stomach enlivens the senses and limbs of the body, worshiping the Supreme Personality of Godhead satisfies the demigods, who are part of that Supreme Personality.”

Performing yajna involves worshiping the Supreme Lord. Here the Supreme Lord worshiped the Supreme Lord. Therefore it is said, bhagavan atmanatmanam ije: the Lord worshiped Himself by Himself. This does not, of course, justify the Mayavada philosophy, by which one thinks himself the Supreme Personality of Godhead. The jiva, the living entity, is always different from the Supreme Lord. The living entities (vibhinnamsa) never become one with the Lord, although Mayavadis sometimes imitate the Lord’s worship of Himself.

Lord Krsna meditated upon Himself every morning as a grihasta, and similarly Lord Ramacandra performed yajnas to satisfy Himself, but this does not mean that an ordinary living being should imitate the Lord by accepting the process of ahangraha-upasana. Such unauthorized worship is not recommended herein.

**Sri Suka Uvaca**

**bhagavan atmanatmanam**

**rama uttama-kalpakaiah**

**sarva-devamayam devam**

**ije athacaryavan makhaih**

Lord Ramacandra rules the world is the chapter title here. In the middle of the Bhagavatam came the Ramayan which Srila Sukadeva Goswami has summarised in just two chapters. We have covered first of those two chapters wherein the Lord being in the exile, of being in the forest that’s been covered including all the way going to Sri Lanka. From Ayodhya to Lanka whole thing on foot doing Padayatra all over the length of India. And He has killed Ravana, Jai Sri Rama! hogayakam [laughter]. Just by remembering the utterance of Sri Rama hogayakam, everything is accomplished. And Rama has returned

to Ayodhya and where in He is going to reside for almost eleven thousand years.

dasa sahastra dasashatani ca, Ramayana says. Ten thousand and one more thousand. Like that eleven thousand years and so those pastimes – Ram being in Ayodhya, Ram as Raja Ram the king of Ayodhya. And that way the king of the whole world. This world has not seen a king, a king like Shri Ram. na bhuto na bhavishyati – such ideal King. He is a Raja, he is a king. A Raja has a praja, the citizens are praja. Raja and Praja – so he is taking care of praja, citizens as his own family members. They are His own. Hari Hari – so that Sri Ram here we are reading. He is busy performing Yajnas, makhai?. He performs sacrifices and no wonder – this is the Treta Yuga. How is the Lord worshipped in Treta Yuga? By performance of Yajnas.

### **tretayam yajato makhaih krtedhyayatovisnum**

In Satya Yuga He is worshipped by dhyana, the meditation-tretayamyajatomakhaih

dvapare paricaryayam- Dvapara, offering worship. Kalau tad dhari-kirtanah. And Hari kirtana is dharma for the age of Kali. And this is how the world is programmed by the Lord. Every time Satya Yuga, get into meditation. Every time Treta Yuga- Svaha, Svaha, Svaha. Yajnas must take place – and then deity worship and as soon as Kali arrive,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

Rama ije, the verse says Rama ije. Rama worshipped – who did He worship? Atmanam – Rama worshipped Rama. How did He worship? By Rama. Atmana ramena ramam ije. Rama worshipped by Rama. To do so is the performance of yajna. He is using the best of all the paraphernalia available. Yajna is a big thing huh? Expensive also – lots of preparations.

So uttama-kalpakaiah, He has organised the best ingredients, paraphernalia, etc and how is he worshipping – Rama, worshipping the Lord? And He is setting an example this way. You have to worship the Lord! aradhananam sarvesam. visnor aradhanam param. You have to worship the Lord, now you are human beings, you should worship Radha Krishna. Janiya suniya visha khainu, knowingly you are drinking poison. Better drink the nectar, so he is setting an example like that. So by performing yajna he is worshipping the Lord.

So yajna is also Lord. Ram is performing yajna. Yajna is fire and all – yajna is sacrifice. That is also the Lord, called Yajna Purusha.

### **yajnarthat karmano nyatra loko 'yam karma-bandhanah**

All the karmas should be done for yajna. Yajnarthat – for the purpose of yajna all the activities should be performed, all the activities should be dedicated. tat kurusva mad-arpanam – they should all be offered to yajna. So another name for the Lord also is Yajna. He is Govindam adi purusham. Adi Purusha and He is also Yajna Purusha.

Purusha is personality – personality of Godhead. Yajna purusha, Adipurusha, Purushottam. So Sri Rama is performing yajna. So yajna is also Rama Himself and that yajna also being performed by Sri Rama. So that way Rama is worshipping Rama. Rama is worshipping Rama Himself. Bhagavan atmanatmanam. Bhagavan, the Supreme Lord Shri Rama, atmanatmanam ije. He Himself worshipped himself. One element is missing, I mean I haven't mentioned. It's there, how did he worship? In order to worship, Sri Rama became acarayavan.

### **ije athacaryavan makhaih**

In order to perform fire sacrifice, in order to worship yajna by Sri Rama, he has become acarayavan. Acaryavan purusho veda. This is a very big principle. One of the Upanisads, I don't remember which Upanisad. Acaryavan purusho veda. If you want

to know the Lord and if you want to serve or worship the Lord – Acaryavan.

First of all you have to have Acaryavan. You have to have Acarya. Then you become Acaryavan. As soon as you have Jnana, as soon as you have knowledge what do you become? Jnanavan. As soon as you have wealth you become Dhanavan. Like that so many words like that. So as soon as you become Acaryavan, because you have Acarya then Acaryavan purusho veda. All knowing. Vedais ca sarvair ahameva vedyo. I am to be known by studying all the vedas but they are to be taught by Acarya. So Sri Rama also set that example by worshipping Himself, He is worshipping Himself but He hasn't kept that Acarya out of the picture. Acarya has to be there otherwise worship cannot be complete, cannot proceed, cannot be completed. It cannot happen successfully. So acaryavan makhaih. For performing yajnas he has accepted Acarya. So everyone must have acarya. Tasmadgurumprapadyeta Guru or Acarya.

So we all have become- I think you are all acaryavan, me included. We are all acaryavan beginning with the six Goswami of Vrindavan. They are our acaryas. Sri Krishna Chaitanya Mahaprabhu Ki Jai! He gave us acaryas. He came with a big battalion of acaryas. All his associates were sangopangastra-parshadam. All those angas and all His parikas and all His parshads and all His associates, Sri Krishna Chaitanya Mahaprabhu used them to do what? Dharma samsthapanarthaya. In order to establish dharma, the Lord appears to establish dharma. And in order to establish dharma, Sri Krishna Chaitanya Mahaprabhu appeared with so many, many devotees. Unlimited number of acaryas, devotees and they have acted as acaryas. So amongst all those the six Goswamis are those are big names. Sad Goswamis.

**nana-sastra-vicaranaika-nipunau sad dharma-samsthapakau**

So what have these acaryas done? Nana-sastra-vicaranaika-nipunau. First of all they compiled also, lots of books. A lot

of scriptures in pursuance of the vedic version, so many sastras. And they were very expert, nipunau- nipun. And they would sit and have isthagosthi's. Sit in the courtyard, the side courtyard of the Radha Damodar temple and they would have sastrartha. They would discuss sastra, what is the purpose? Dharma samsthapanarthaya, establishing dharma.

### **dharma sthapana hetu sadhuravyavahara**

There is another statement. I wanted to talk about JivaGoswami. So I started it, getting there, heading in that direction. So Chaitanya Mahaprabhu once said, He said that in Mathura – dharma-sthapana-hetu sadhuravyavahara. All the activities and dealings of the sadhus are for dharma-samsthapana. To establish the principles of religion, they act. Whatever they do, all the vyavahara, their dealings. All their talks and walks. They walk the talk to do what? Dharma samsthapan hetu. So the Sad Goswamis, so that is what they did. So we have our Sri Krishna Chaitanya Mahaprabhu. They assisted Sri Krishna Chaitanya Mahaprabhu in establishing dharma in the age of Kali. Which is Krishna consciousness.

So amongst six of them they're known as Sad Goswamis. vanderupa-sanatanauraghu-yugausri-jiva-gopalakau. In a batch of two, in a pair of – a pair means two, right? They have mentioned like that. Vande – Vande means I offer my obeisances unto who? Vande. Aham vande rupa sanatana. That's one team, vande rupa sanatana. I offer my obeisances. Vanderupa-sanatanauraghu-yugau. Raghu, Raghu Yuga. Raghu – that is Raghu and yuga that is two. I offer my obeisances unto two Raghus. Who are the two Raghus? Raghunath Das Goswami and? Raghunath Bhatta Goswami.

And jiva goapalakau, JivaGoswami and Gopala Bhatta Goswami. We offer our obeisances – this is how Shrinivas Acarya kindly, he compiled this GoswamiAstaka. He is glorifying the six Goswamis of Vrindavan in those prayers. So of the six, JivaGoswami was the youngest of all. So today was year 1598 today at Radha

Damodar temple while he was a care taker and worshipper of RadhaDamodara. He departed on this day, Hari Hari. Later on our Srila Prabhupada, everyone is Prabhupada also. Rupa Goswami Prabhupada, Jiva Goswami Prabhupada and Bhaktivedant Swami Prabhupada. So we say our Prabhupada. This Bhaktivedanta Swami SrilaPrabhupada, he also stayed at RadhaDamodara temple, at Jiva Goswami's temple.

So that's SrilaPrabhupada's Jiva Goswami connection. So he's closely connected with Jiva Goswami and he is planning the future of the foundation of ISKCON. Anyway, who am I, I'm just nobody. First time ever I came to Vrindavan and the first temple I visited was also Radha Damodar. No wonder because Prabhupada – '72 Prabhupada he had just arrived in Vrindavan to do the first ever Kartik festival. So then we had come and so then I had darsana of the first deity I saw in Vrindavan was Radha Damodar. Then I saw my acarya Prabhupada also.

He was there in the temple so I have some bonds of affection and I have fond memories of Jiva Goswami temple and we offered, we circumambulate the temple, Radha Damodar temple and then the Samadhi of Jiva Goswami and the Rupa Goswami also. JivaGoswami, he was a little different from other five Goswamis in the sense that he had little or no interaction with Sri Krishna Chaitanya Mahaprabhu. Others had spent years, especially Raghunath Das Goswami he had spent a lot of time with Chaitanya Mahaprabhu in Jagannath Puri. And others also had opportunity to be with Chaitanya Mahaprabhu but Jiva Goswami, when Sri Krishna Chaitanya Mahaprabhu also along with Nityananda Prabhu and Haridas Thakur visited Ramakeli, and his purpose was to meet Rupa and Sanatan this is after Sri Krishna Chaitanya Mahaprabhu has taken sannyas and after his South India tour then he had gone to the tour of East India, Bengal.

And then he goes Ramakeli to meet Rupa and Sanatana, just to meet them no other business he had. And everyone was wondering 'why Ramakeli, why Ramakeli? Why is he going to Ramakeli?' So when Sri Krishna Chaitanya Mahaprabhu met Rupa and Sanatan,

JivaGoswami was just born. This was year fifteen hundred thirteen, Chaitanya Mahaprabhu visited Ramakeli and there is some mention that Jiva Goswami was born that same year.

It is also even mentioned that Jiva Goswami was not even a boy, he was a baby, so he was already born and that he had seen Sri Krishna Chaitanya Mahaprabhu. So there is also a little controversy about this. Jiva Goswami's birth year was 1513 or he was couple of years old so maybe it was 1511 or 1512. Anyway he had a darsana kind of, of Sri Krishna Chaitanya Mahaprabhu. So Rupa, Sanatan and Anupam they were three brothers and JivaGoswami is the son of Anupam. Rupa and Anupam, they were headed for Sri Vrindavan dham ki Jai"! That is where they wanted to meet Sri Krishna Chaitanya Mahaprabhu but that did not happen. Chaitanya Mahaprabhu was too fast. Chaitanya Mahaprabhu had already visited Vrindavan and he was going back took JagannathPuri and now while he was at Prayag, that is where Rupa and Anupam met Sri Krishna Chaitanya Mahaprabhu.

**namomaha-vadanyayakrishna-prema-pradayate  
krishnayakrishna-chaitanya-namnegaura-tvishenamah**

This prayer for the first time ever, it was composed and offered to Sri Krishna Chaitanya Mahaprabhu by Rupa and Anupam. They were both offering this prayer. Dante trinadhari, they were holding straw between their teeth with all their humility they were offering full dandavats and they would get up and say : Namomaha-vadanyaya and they would fall flat and then get up and Namomaha-vadanyaya, like that so the father of Jiva Goswami also was a great devotee of Sri Chaitanya Mahaprabhu. But then Anupam, he died. He left his body during that tour on the bank of Ganga. When the news reached Ramakeli, the news reached Jiva Goswami he was just a boy but he was very much affected by this news.

And all the spirit of vairagya and detachment and he wanted nothing to do with his world. He developed that spirit of



detachment and he did not want to be the part of the family and the world anymore and he wanted to join Hare Krishna movement. Something, something happens in your life and you're like 'I'm gonna join, I'm gonna join.' So JivaGoswami made up his mind. And he had affection for especially SrimadBhagavatam from his early childhood and he had already started worshipping Krishna Balarama. He was worshipper of Krishna Balaram in his home town at home. And then he wanted to leave home. So he kind of tricked, they say he tricked his mother 'No I want to go to my maternal uncle's place and he boarded a boat and he ended up in Navadvipa –dham ki jai! Upon arrival there, he comes to the house of Shrivas Pandit in Mayapur and upon entering the house of Shrivas, he had audience of Nityananda Prabhu. He immediately surrendered 'You are Balaram, please accept me, I surrender to you!' And Balarama – Balarama hoila Nitai, Balarama had now become Nitai. He accepted Jiva Goswami and he became the guide, the friend, the philosopher of Jiva Goswami. Nityananda Prabhu bought Jiva Goswami to Yagapitha to meet Sacimata. 'Here Is Sacimata.' So Jiva Goswami had darsana of Sacimata.

And now this time, this time Chaitanya Mahaprabhu is in JagannathPuri. He has taken sannyasa and all that has already happened and Vishnupriya cooked for Jiva Goswami and NityanandaPrabhu and they had sumptuous prashad cooked that day cooked by Sacimata, Vishnupriya. Then Nityananda Prabhu gave a tour of Navadvipa Mandal to JivaGoswami. This is same Antardvipa, Madhya dvipa like that –koladvipa, Rudradvipa all these nine dvipas, this is Antardvip. So Nityananda Prabhu became a guide of Jiva Goswami and Srila Bhakti Vinod Thakur has this Navadvip dham mahatmya, the parikrama khand and he talks of this tour that Nityananda Prabhu gave to Jiva Goswami.

We get to hear, or we are guided the way Nityananda Prabhu was guiding Jiva Goswami during that tour. Then next instruction, so Jiva Goswami had more association of Nityananda Prabhu than

Chaitnaya Mahaprabhu. 'You go to Benares and study sanskrit and sastras, especially sastras. So Jiva Goswami left for Benares, he became a student of Madhusudan Vidyavachaspati. He is said to be a disciple of SarvabhaumaBhatthacarya.

So he became his student and very quickly he learnt entire vyakaran the grammar part and nyaya the logic, siksa and pronunciation. Then the next destination was Vrindavan Dham ki Jai! He comes to Vrindavan. He was twenty years old when he now officially and formally joined the Krishna Consciousness movement of Rupa and Sanatan his uncles and started.

So he approached Santana Goswami 'Please accept me as your disciple.' And Sanatan Goswami refused out of humility he said 'no, no, no you better go to Rupa.' Then he goes to Rupa Goswami and there were some trials and testing. It wasn't easy to become disciple of Rupa Goswami. And Rupa Goswami was pleased and accepted Jiva Goswami as His disciple. Hari hari. The other Goswami's, they left one by one to join the dancing party of Radha and Krishna. They all gradually became Nitya lila pravistha. Rupa Goswami, Rupa Manjari joined Radha Shyamsundar and Santana Goswami, Rati Manjari joined. And Jiva Goswami who is Vilas Manjari, he is kind of left behind.

So there was a time JivaGoswami is the guardian of the whole GaudiyaSampradaya is protected, guarded, and reserved. He is kind of in charge- JivaGoswami. While others, they had kind of departed or they were getting older. So Jiva Goswami was in command of the Gaudiya Vaishnavism on the planet, in the world, in Vrindavan – everywhere. JivaGoswami is known for. This world has not seen a scholar, learned person like Jiva Goswami. The number of books he wrote, some twenty five books and he compiled four hundred thousand verses- slokas. The only person who comes closer who had accomplished compilation of such a big number of verses is none other than Srila Vyasadeva.

So amongst the learned scholars, contemporary learned scholars, those who really know they know that RupaGoswami was

distinguished scholar. The quality, the content and volume of what he compiled - Sad-sandharbhas. This is kind of based on his contributions and Krama Sandharbha the commentary on Srimad Bhagavatam. All the twelve cantos he comments upon. Gopala Champu, Purva Champu and Uttara Champu – Lord's pastimes in Vrindavan. The Lord's pastimes in Mathura and Dwarka. Harinamamrita-vyakaranam and on and on and on as we enter deeper. Hari Hari. So he has become, he is our Acarya. Acaryavan purushaveda – if you want to know the Lord, become acaryavan and you will know.

So Srila Jiva Goswami has become our acarya by the causeless mercy and arrangement of Sri Chaitanya Mahaprabhu and in that parampara of course Srila Prabhupada has introduced us to all these including Srila Bhakti Siddhanta Saraswami Goswami. He was getting very popular and his name and fame had spread.

ebe jasa ghushuk tribhuvana – then there was emperor of three worlds those times he was a Muslim emperor; he was ruling India – Akhbar. When he heard the glories of Jiva Goswami he wanted to have audience and darsana of Jiva Goswami. 'May I do something for you?' The emperor wanted to serve, assist Jiva Goswami. So why not? So he spent a lot of wealth in building temples including Radha Damodar temple and some other temples, building temples, renovation of temples.

The Grantha Mandala, the Granth Mandal. The whole library of all the Gaudiya Vaishnava literature, all Goswami's compilation sastras they were to be preserved and protected. So this emperor Akhbar, he gave a big contribution so that these granthas are protected, preserved. So he was acarya and everyone was turning to him to take lessons in Krishna consciousness.

Even other acaryas or other spiritual masters were directing their disciples 'you go. You go and you become a student of Jiva Goswami.' That Narrotama, he became a disciple of Lokanath Goswami. 'Okay I will initiate you or give you Diksa

but Siksha, go to JivaGoswami and become his student.' Shrinivas Acarya, he was a disciple of Gopal Bhatta Goswami. 'Okay you go, become a student of JivaGoswami.' Hridaya Chaitanya in Bengal, his disciple was Dukhi Krishna. When he came to Vrindavan, he was given a new name by Jiva Goswami. Okay I understand.

Your name is Shyamananda. So this Shyamananda disciple of Hridaya Chaitanya, Gauridas's disciple is Hridaya Chaitanya and his disciple is Dukhi Krishna who became known as Shyamananda. This Shyamananda became the student of JivaGoswami, like that.. After the first batch of the six Goswami's, they were like a guardian of Gaudiya Vaishnavism and then they started departing, getting older. Then at one time JivaGoswami was in command. And then after Jiva Goswami, then the batch of these three called acarya tres – three acaryas. Shyamananda, Narottama and Srinivas Acarya. They became acaryas of Gaudiya Vaishnavism. They were all students of JivaGoswami and in order to preach and propagate the cult-Prabhupada said 'the cult of Chaitanya Mahaprabhu' JivaGoswami had instructed them 'take all these scriptures, the Gaudiya Vaishnava literature and load that into the carts and bring them to Bengal.'

So they would have travelled from Vrindavan to Bengal with all scriptures. And this was the order and part of his vision and mission, JivaGoswami's vision and mission for propagation of Krishna consciousness. To propagate the knowledge. So that Jiva Goswami, I should not. That means a lot more. That means what I said here, Goswami. Which Goswami? What I meant to say. Well it's not just that – there's much more. That Jiva Goswami {pause} He departed on this day.

**Je aniloprema-dhana koruna pracur heno prabhu kotha gela acarya-thakur**

Je aniloprema-dhana, one who bought Premadhana to this world and handed out, became charitable- giving charity of that

ghan, wealth. Making us dhanya, or richer and enriched. Our lives have become enriched by the wealth of these six Goswamis {which} Srila Jiva Goswami has left behind. So that Jiva Goswami henoprabhukotha gela. Where has he gone? All the questions are raised that where has he gone? It is not that we do not know where he has gone. Question should be 'Why did he go, why did he leave? Why did he leave? We know where he went – he is Vilas Manjari so where does Vilas Manjari go?

Doesn't go to Moscow after..Or doesn't go to another body and round and round and up and down – Samsara. Not there. These great souls go so we know where he went. Question is 'why did he?' He could have stayed on till today. Why did he leave? Suddenly, why did he suddenly go? So that's our shok, lamentation. So this day as it is said and understood, is a disappearance days of our acaryas is cause for lamentation and cause for jubilation also. Jubilation because they are going back to Krishna, they are with Krishna. Lamentation is because we missed the bus, we wished we was there while he were also on the planet. His vapuh has gone, yes that's amazing also. He is a Manjari yet he has a body of a male form. All these Goswamis are female, they're all Gopis and Manjaris in the body of a man. Inside them is all Gopi bhava – Manjari bhava.

So they left the vani behind, their words behind, their instructions behind description of Krishna behind, or how to understand Bhagavatam better. All that knowledge they have left behind. The books are the basis – books are the basis! So Jiva Goswami's books are also the basis. Our Prabhupada has included all acarya's vani – Gauravani, in his books, in his purports. So we could study his books, Srila Prabhupada's books and.' If you want to know me, what did Prabhupada say? 'If you want to know me, read my books.'

The same thing regarding Jiva Goswami. If you want to know Jiva Goswami, do what? Read his books. You want to know? You want to know? 'And so far my books would get distributed, I will never die. The books are being distributed' Prabhupada said

‘the books are being distributed, I’ll be alive. I’m living, I’m there. But I’m there in the form of my books.’ So that what Prabhupada said also applies to Jiva Goswami’s books, so let us read Jiva Goswami’s books, distribute his books. Let’s read Prabhupada’s books and ‘distribute,distribute,distribute my books.’

So in this way, by reading Prabhupada’s books, distributing Srila Prabhupada’s books also Jiva Goswami’s and spread the glories of Jiva Goswami around and we also get association of Jiva Goswami that way.

Hari Hari, let’s pray to Jiva Goswami.

Krishna se tomara, Krishna diteparo, tomarasakati ache  
ami to’ kangala, ‘Krishna’ ‘Krishna’ boli’, dhai tavapache  
pache

This could be one prayer also. krishna se tomara, Krishna diteparo. ‘You have Krishna, you have Jiva Goswami Prabhupada. You have Krishna and you are competent of giving that Krishna to me. And look at me, ami to kangala – I am just bankrupt. I am just bereft of Krishna and Krishna consciousness and hence I’m running after you, O Jiva Goswami wherever you are.

dhai tava pache pache, hoping that you would give us Krishna prem. We are running after you, we are remembering you. We are offering our prayers at your lotus feet.’

Srila Jiva Goswami Tirobhava tithi Mahotsavaki Jai!

Radha Damodarki Jai!

Srila Prabhupadaki Jai!

Granthraj Srimad Bhagavatam ki Jai!

Srila Prabhupada’s transcendental book distribution ki Jai!

Bhagavad Gita Jayanti marathon ki Jai!

Gaura premanande hari haribol.