

圣巴克提伟丹塔-拿拉亚那导师

圣瓦玛那导师的吉祥显示日

**(The Appearance Day of Srila Bhaktivedanta Vamana Gosvami Maharaja)**

2007-12-13, 印度, 高瓦丹圣山



圣拿拉亚那导师的亲密师兄圣瓦玛那导师的 2008 年显示日是 1 月 1 日。

请接受卡提时在他隐迹日荣耀他的讲稿。

在吉祥的卡提克月份, 圣拿拉亚那导师和聚集的国际帕里克拉玛的朝圣者一起庆祝圣瓦玛那导师和圣垂维克拉玛导师的隐迹日。普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳在 2002 年隐迹了这个世界, 两年之后, 普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳也隐迹了这个世界。



斯利拉-拿拉亚那-玛哈拉佳， 普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳和  
普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳。

如往年一样， 斯利拉-拿拉亚那-玛哈拉佳为他们组织了分开的庆祝， 他  
叫他们的门徒讲述他们的荣耀和供奉动心的情感。每人都用印语讲课，  
包括斯利拉-拿拉亚那-玛哈拉佳在内。

下面是斯利拉-拿拉亚那-玛哈拉佳讲述的荣耀， 阿琪雷沙-达沙用话筒同  
声说出的翻译。来自西方各国的 700 多个奉献者用他们的耳机都能够听  
到翻译， 因为， 英语同时被翻译成俄语， 中文等等。

对于伟大的灵魂， 他们没有显示日和隐迹日的区别， 因为实际上， 他们  
永远地给予指导和给予他们的祝福。这些是记得他们的最有力日子， 可  
得到无限的祝福。因此， 请接受卡提克时在普吉帕-巴克提伟丹塔-瓦玛  
那-玛哈拉佳的隐迹日的讲课。

今天， 我们会讲普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳和普吉帕-巴克

提伟丹塔-垂维克拉玛-玛哈拉佳的荣耀性格，奉献者给他们的莲花足奉上鲜花（讲述他们的荣耀）。

按照个人对某人的爱和疼的程度，他将体会到与他的分离程度。高琵很爱主奎师那，当祂去玛度拉时，她们感到极痛的分离。我们在圣典-博伽瓦谭和其它的经典里读到她们分离的各个阶段。

同样地，门徒越深地依恋古鲁的莲花足，当他不在时，会觉得越多的分离。在圣拉古那塔-达沙导师的生活中，我们看到最佳的榜样，他心里对他的指导老师圣鲁帕导师和圣沙拿塔那导师的深爱。当他们结束在这个世界的逍遥时光时，圣拉古那塔-达沙导师是处于什么状态？他看到圣山高瓦丹是大蟒。对于他来说，整个博拉佳是一场空，就象凶恶老虎的大口。因为他的深爱和感情，他这样描述了他与圣鲁帕导师和圣沙拿塔那导师分离时的情感。

按照你们对你们古鲁爹瓦的多少爱意，你们也感到多少的分离。你们必须明白，在奉爱中，奉献者感到与他古鲁的分离是很崇高的，他很快就可以达到主拉姐-奎师那的莲花足。没有古鲁爹瓦的仁慈是不可能的。

我和普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳和普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳一起生活过六十多年。我们有很特别的关系，我们在很多方面都有关系。我有直接的机会看到他们做古鲁-谢瓦（对导师的服务）。我直接看到普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳怎么准备好为他的古鲁爹瓦献身，我明白，因为普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的服务，我的古鲁总觉得欠他。当普吉帕-巴克提伟丹塔-瓦玛

那-玛哈拉佳的手被印刷机弄伤时，灵性导师哭了，他陪着普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳去喀尔卡塔去医院医治。当你们看到灵性导师为他的门徒哭时，你们必须明白他对那个门徒的感情是多么深。

我知道，如果一种服务牵涉到很多责任时，我的古鲁爹瓦不会把那种服务交给我或者交给普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳去做，他会把那份工作交给普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳去做，他会接受它，但他会争论和询问问题，然后接受工作和完成它。

古鲁爹瓦总认为普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳是他的小儿子，因为他很小的时候就进入了神庙，好象一个小孩子。但普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳有能力做各种服务。从他的不断服务，总是给他的导师和奉献者带来快乐的榜样中，我们必须提取无限的灵感。古鲁爹瓦把责任大的服务交给普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳，这不代表普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳没有资格做，而是古鲁爹瓦给予普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳服务机会，他二十几岁的时候进入了神庙。

我观察普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的特征，看他怎么服务古鲁爹瓦。他什么事情都做。如果奉献者想得到做崇拜和服务导师的能力，他必须学习普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的生活。除非和直到奉献者对导师有这种坚定的信念，他无法做崇拜。

无论古鲁爹瓦去哪里传教，我都会和普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳和普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳一起陪他去。我幸运

地与普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳同住了六十年。你们（普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的门徒和跟随者）和他同住了多少天？你们只和他同住了几年，而且离得很远。我与他好象朋友那样同住，我们的生活亲密地连接着，我们好象两个身体一个灵魂。我在普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的身上看到我古鲁爹瓦的品质，他帮助我写我古鲁爹瓦的传记。

认识我的古鲁爹瓦之前，我总是赛跑冠军。我是一个优秀的运动员，普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳经常步行，当古鲁爹瓦住在各个神庙里，去步行时，我们总是被留在他的后面。我们无法赶上他，因为他走得很快。

和古鲁爹瓦同住时，我和普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳经常做厨房的服务和各种其它服务。在那些日子里，我们一起洗罐和写作。我们做印刷服务，出版古鲁爹瓦的书，当古鲁爹瓦去不同的地方传教时，我们陪着他一起去。我们做很多种服务。

我在普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳和普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳身上学到很多东西，他们是我的指导老师。我怎么能讲得完他们的荣耀性格？我永远感恩他们。我永远欠他们。

在拿瓦德维帕-帕里克拉玛时，有几千个朝圣者来见古鲁爹瓦。他和他们每个人谈话，普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的手里拿着笔和纸坐在他的身边。在会见众多朝圣者时，普吉帕-巴克提伟丹塔-瓦玛那-

玛哈拉佳会叫古鲁爹瓦为出版高迪亚-帕垂卡杂志说些内容，古鲁爹瓦会说：“好的，拿支笔过来。”他会流利地讲述几分钟，普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳会写出三四张纸的内容，他写好的内容也不需要校正。当我们写的时候，我们需要校对和编辑，但是，对于普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳，他不需要这些。

在同一天里，写完的笔记或者文章会被印刷在杂志上，第二天早晨，我们会把它供奉给主拿拉新哈爹瓦。古鲁爹瓦和其他的奉献者经常这样地帮助他印刷帕垂卡。

我坚信，今天在普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳和普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳的隐迹日，奉献者所说的主题和我们所听到的，他们的荣耀生活和性格，还有确定的哲学真理，在高迪亚-韦丹塔-沙密提里从没有人说过。实际上，我甚至还怀疑他们是否遵守今天的节日。他们庆祝帕里亚塔卡导师的维亚沙-普佳日，但不庆祝普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的维亚沙-普佳日。我知道，没有人对普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳有这种爱心。

普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的门徒渐渐地都来托庇于我。我很高兴你们（普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的迪克沙和诗克沙门徒）都参加今天的节日。你们这样荣耀你们的导师，这令我非常满意。在高迪亚-韦丹塔-沙密提里，他们已经切断了他们的传系，他们甚至没有正确地摆设传系的照片。我们的传系是正确的，首先是我的古鲁爹瓦，接着是圣巴克提伟丹塔-思瓦密导师，之后是普吉帕-巴克提伟丹塔-瓦玛

那-玛哈拉佳，然后是我。这是我们的传系。我的门徒遍及全世界，在他们的神台上都有普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的照片。

因此，我们在这里讲述普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳的逍遥时光，在高迪亚-韦丹塔-沙密提里一切都搞糟了。

你们必须永远地跟随古鲁和伟士那瓦。永远明白指导老师和启迪教师是一样的。我很开心看到你们的奉爱得到进步，我对讲述者也感到满意。

[思里帕-玛达瓦导师：] 从诗里古里（Siliguri）来了很多奉献者。

[斯利拉-拿拉亚那导师：] 拿瓦德维帕-帕里克拉玛之后，我会去那里。如果我们在高拉-普尼玛之后去诗里古里，卡提克之后去邦伽罗雷，那明年会有更多的人来参加活动。我和资格高的奉献者去诗里古里住五至六天，也去诗兰格（Shilang）和孟加拉南部的很多小村庄。我要去这些地方。

[斯利拉-拿拉亚那导师请普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳资格高的门徒圣吾玛-迪迪荣耀她的古鲁爹瓦。之后，他说：] 她从小就与普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳联谊，很小就得到普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳给她的圣名启迪。当她来住在我们的玛度拉神殿时，她的很多神兄弟都在批评她，他们说：“她离开了古鲁-玛哈拉佳，在这里与拿拉亚那-玛哈拉佳同住。” 他们不尊敬她，但是，普吉帕-巴克提伟丹塔-瓦玛那-玛哈拉佳直到隐迹这个世界之前都很爱她。

[斯利拉-拿拉亚那导师请达摩达拉-玛哈拉佳荣耀普吉帕-巴克提伟丹塔-垂维克拉玛-玛哈拉佳。然后，他自己说：] 每当普吉帕-巴克提伟丹塔-

垂维克拉玛-玛哈拉佳的父母来到我们的神殿时，他都会用无礼的举止和苛刻的话说他们。当我听到时，我很不开心，我告诉他：“你应该尊敬你的父母亲。”他说：“你不明白。如果我对他们很好，那他们会经常来这里干扰我做崇拜。他们会叫我回去他们的村庄。”

他是一位出色的厨师，我很弃绝。他永远只穿着一件衣服，衣服长达他的膝盖，一件无袖的衬衣，就这么多。他总是服务伟士那瓦，简单的生活，他是这样生活的。

[\*尾注：

因此，我们的崇拜对象是圣巴克提伟奴达导师，因为他能够祝福我们在奎师那知觉中有和平的发展。

Acarya-upasana（阿查里亚-吾帕沙那），只有阿查里亚的祝福，我们才能够得到迅速的发展。Vedesu durlabham adurlabham atma-bhaktau [Bs. 5.33]。Yasya prasada bhagavat-prasada，我们每天都唱这首歌：通过灵性导师，阿查里亚的仁慈，我们直接得到主的祝福。（摘自圣巴克提伟奴达导师的显示日讲稿-1971年9月3日，伦敦。）

1936年12月31日是圣巴克提诗丹塔-沙拉思瓦提导师隐迹这个物质世界的日子，算起来差不多是四十年的时间。这是两种状态：显示和隐迹。我们不用因为隐迹而伤心，因为主奎师那和祂的奉献者不会消失。不仅仅是奉献者，甚至非奉献者也一样，没有消失，没有人会消失，生物体是永恒的，因为奎师那是永恒的。韦达文化确定了这点：“nityo nityanam cetanas cetananam。”(Katha Upaniṣad 2.2.13)，对至尊主的描述说明祂是

永恒的，生物体也是永恒的，但祂是首要永恒的。

因此，以灵性的推论，显示和隐迹没有什么区别。但物质的情况是如果你们生了一个男孩，你们会很高兴。当你们的男孩去世了，你们会不开心。这是物质的看法。

灵性上的显示和隐迹是没有区别的。因此，尽管这是圣巴克提诗丹塔-沙拉思瓦提导师的隐迹日，也没有悲伤的必要。尽管我们感到分离，这种感觉是存在的，但灵性的显示和隐迹是没有区别的。有一首诗歌，是圣拿洛塔摩-达沙导师的诗歌：je anilo prema dhana-有没有人会唱这首歌？我不能够记得整首歌。那是所有的悲痛。（摘自圣巴克提伟丹塔-思瓦密导师在圣巴克提-诗丹塔-沙拉思瓦提导师的隐迹日讲稿-1973 年 12 月 13 日，洛杉矶。）

人们会说：“奉献者会死，有罪恶的非奉献者也会死。这有什么区别？”这里的区别很大。例子是：一只猫用同样的嘴抓老鼠和抓着小猫，表面上，我们看到同样的动作，但是，一个觉得母爱的舒服，一个听到死亡的钟声。[博伽梵歌讲稿（2.13），1973 年 8 月 19 日，伦敦。]

同样地，在死亡的时候，奉献者觉得回归无忧世界（Vaikuntha），而平凡的罪人感到阴差的出现，他们把他带进地狱的生活。

因此，人不应该只看到他死了。过程是不同的。Janma karma ca me divyam (Bg. 4.9)，正如主奎师那的显示日和隐迹日都是灵性和超然的，不是普通的事情，同样地，主奎师那的代表，由祂派来物质世界传播主奎师那荣耀的奉献者，他们的显示日和隐迹日也象主奎师那的那样超然。因此，

按照伟士那瓦的原则，伟士那瓦的显示日和隐迹日都是吉祥的。因此，我们做庆祝。就象昨天，我们庆祝了圣巴克提诗丹塔-沙拉思瓦提导师的隐迹日。我们给他供奉我们的敬意和庆祝这个节日。(圣典-博伽瓦谭的讲稿, 6.1.27-34, 1970年12月17日, 印度, 苏拉特。)

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**The Appearance Day of Srila Bhaktivedanta Vamana  
Gosvami Maharaja**

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Tridandisvami Sri Srimad Bhaktivedanta  
Narayana Gosvami Maharaja

**THE APPEARANCE DAY of  
SRILA BHAKTIVEDANTA VAMANA  
GOSVAMI MAHARAJA**

Govardhana, India: November 13, 2007 PM



[This year, 2008, the appearance day of Srila Bhaktivedanta Vamana Gosvami Maharaja, the intimate god-brother and friend of Srila Bhaktivedanta Narayana Gosvami Maharaja, is on January 1st. Please accept the following glorification of him, given on his disappearance day this Kartika.

During the auspicious month of Kartika, Srila Bhaktivedanta Narayana Gosvami Maharaja and the assembled international parikrama pilgrims celebrated the disappearance day of Srila Bhaktivedanta Vamana Gosvami Maharaja and Srila Bhaktivedanta Trivikrama Gosvami Maharaja. Srila Trivikrama Maharaja left the vision of this world in 2002, and Srila Vamana Maharaja left on the same day, two years later.



Srila Narayana Maharaja, Srila Vamana Maharaja and Srila Trivikrama Maharaja

As he does every year at this time, Srila Narayana Gosvami Maharaja organized a Separation Festival (Viraha Mahotsava) for them, at which time he called on several of their disciples to speak about their glories and offer heart-felt sentiments. Almost everyone spoke in Hindi, as did Srila Narayana Maharaja himself.

The following is a simultaneous translation of Srila Narayana Maharaja's glorification, given by Akhilesh dasa Adhikari, who spoke into a transmitter. Most of the 700 or so Westerners from various countries present were able to hear the translations in their headphones, because there were also simultaneous translations from English to Russian, Chinese, and so on.

For a great soul there is no difference between his appearance and disappearance days \* because he is actually always present to guide and give his blessings. These days are especially powerful occasions to remember them and receive abundant blessings. Therefore, please accept the transcription of the lecture below, given this Kartika, on Srila Vamana Maharaja's disappearance day:]

Today we will discuss the glorious characters of Parama-pujyapada Srila Bhaktivedanta Vamana Gosvami Maharaja and Parama-pujyapada Srila Bhaktivedanta Trivikrama Gosvami Maharaja, and the devotees will offer pusanjali (their flower-like hearts' offering of glorification) at their lotus feet.

According to the degree of love and affection towards someone, one will experience that much separation for a person. The gopis had so much affection for Sri Krsna, and that is why they felt so much separation when He went to Mathura. We have read about the various stages of their

separation in the Srimad-Bhagavatam and other scriptures.

Similarly, the more one is attached to Srila Gurudeva's lotus feet, the more separation one will feel in his absence. We see the topmost example of this in the life of Srila Raganatha dasa Gosvami, who had so much affection in his heart towards his siksa-gurus, Srila Rupa Gosvami and Srila Sanatana Gosvami. What was the condition of Srila Raghunatha das Gosvami when their pastimes became un-manifest in this world? He saw Giriraja Govardhana like a python, all of Vraja seemed empty to him, and appeared like the mouth of a very ferocious tiger. Due to his love and affection, this is how he described his separation from Srila Rupa and Sanatana Gosvamis.

According to how much affection you have towards your Gurudeva's lotus feet, that much separation you will feel. You must understand that the devotee who feels separation from his Guru is very elevated in bhakti, and he will soon attain the lotus feet of Sri Sri Radha and Krsna. Without Gurudeva's mercy, this is not possible.

I spent more than sixty years with Pujyapada Srila Bhaktivedanta Vamana Gosvami Maharaja and Pujyapada Srila Bhaktivedanta Trivikrama Maharaja. We had a very special relationship, and we were related in so many different ways. I had a first-hand opportunity to observe their guru-seva. I directly saw how Srila Vamana Maharaja was ready to give his life for his Gurudeva, and I understood how my Gurudeva used to feel indebted to Srila Vamana Maharaja for his service. When Srila Vamana Maharaja's hand was caught in the printing press, Srila Guru Maharaja wept, and he traveled with Srila Vamana Maharaja to the hospital in Kolkata. When you see Sri Guru crying for his disciple, you can understand that his affection towards that disciple is very deep.

I have seen that if there was work which involved a lot of responsibility, my Gurudeva would not give that work to me or Srila Vamana Maharaja, but to Srila Trivikrama Maharaja, and he would not take it easily. He would argue and ask questions, and then he would accept that work and complete it.

Srila Gurudeva always saw Srila Vamana Maharaja as his small child, because he had come to the Matha in his young age, as a very small child. But Srila Vamana Maharaja was expert in performing all kinds of services. From his example, we should all take great inspiration in how he served non-stop and always brought pleasure to his spiritual master and the Vaisnavas. Srila Gurudeva entrusted the more responsible services to Srila Trivikrama Maharaja, not because Srila Vamana Maharaja was not qualified,

but because Gurudeva gave that opportunity to Srila Trivikrama Maharaja, who joined the Matha when he was in his mid twenties.

I observed the character of Srila Vamana Maharaja; I saw how he has served Srila Gurudeva. There was nothing he would not do. If someone wants the ability to perform bhajana and service to Sri Guru, he should learn from the life of Srila Vamana Maharaja. Unless and until one has such firm faith in Guru, he cannot perform bhajana.

Wherever Srila Gurudeva went for preaching, I would come along with Srila Trivikrama Maharaja and Srila Vamana Maharaja. For sixty years I had the fortune to reside with Srila Vamana Maharaja. How many days have you (Srila Vamana Maharaja's disciples and followers present in the audience) remained with him? You have been with him only for a few years, and from at a great distance. I lived with him as a friend, and our lives were so intimately connected that we were like two bodies with one soul. I have seen some of my Gurudeva's character in Srila Vamana Maharaja, and he helped me write my Gurudeva's biography.

Before I met my Guru Maharaja, I was never second to anyone in running. I was a very good athlete, and Srila Vamana Maharaja used to walk a lot, but when Srila Guru Maharaja used to walk while residing in various temples, both of us remained behind him. We could no keep up with him because he would walk so swiftly.

Being with Guru Maharaja, Srila Vamana Maharaja and I used to work in the kitchen and engage in many other services. We used to clean the pots in those days, and also write sometimes. We worked at the printing press, publishing Guru Maharaja's books, and we also traveled with Guru Maharaja when he went to various places for preaching. We were engaged in so much service.

I learned so much from both Srila Trivikrama Maharaja and Srila Vamana Maharaja; they are my siska gurus. What can I tell you about their glorious characters? I remain always indebted to them; I can never become free from their debt.

At the time of Navadvipa parikrama, there used to be thousands of pilgrims, and all of them would come to meet Srila Guru Maharaja. He would speak to all of them, and Srila Vamana Maharaja, with a paper and pen in his hand, was near him. While the large darsans would be going on, Srila Vamana Maharaja would ask Srila Gurudeva to speak something for the publication in the Gaudiya Patrika Magazine, and Srila Gurudeva would say, "Ok, take a pen." He would then speak fluently for a few minutes, and at which time

Srila Vamana Maharaja would write three or four pages, and whatever he wrote would not need to be corrected. When we write, corrections and editing must be done, but this was not the case with Srila Vamana Maharaja.

Just after taking notes and writing the articles, on the same day, the magazine would go to press, and the next morning we would offer it to Lord Narasimhadeva. In this way, Srila Gurudeva and all the devotees who assisted him used to publish the Patrika.

I have firm faith that today, on the disappearance day of Pujyapada Srila Vamana Maharaja and Pujyapada Srila Trivikrama Maharaja, the topics that the devotees have spoken about, the discussions we have heard of their glorious lives and characters, as well as the established philosophical truths that have been told – are not being spoken in the Gaudiya Vedanta Samiti. In fact, it is doubtful that they are observing this holy day. They celebrate the vyasa-puja day of Paryataka Maharaja, but not the vyasa-puja of Srila Vamana Gosvami Maharaja. I know this. There are no people who have such kind of affection for Pujyapada Srila Vamana Maharaja.

Pujyapada Srila Vamana Gosvami Maharaja's disciples are slowly coming to me. I am very happy that you [Srila Vamana Maharaja's diksa- and siksa disciples] are all present here today and I am pleased by the way you are respecting and glorifying your Gurudeva. In Gaudiya Vedanta Samiti, they have broken their parampara; they do not even keep the correct photographs of the parampara. Our parampara is perfect; first my Gurudeva, Srila Bhaktivedanta Swami Maharaja, then Srila Vamana Maharaja, and then myself. This is the parampara. In the homes of my disciples throughout the world, Srila Vamana Maharaja's photo is placed on their altar.

Therefore, at this place, the pastimes of Srila Vamana Maharaja have been spoken, but there in Gaudiya Vedanta Samiti, everything is spoiled.

You should always follow Guru and Vaisnavas. Always consider that siksa-guru and diksa-guru are non-different. I am very pleased that all of you are progressing in bhakti, and I am very happy with all the speakers.

[Sripad Madhava Maharaja:] So many devotees from Siliguri have come here.

[Srila Narayana Gosvami Maharaja:] After Navadvipa parikrama I will go there. If we go to Siliguri after Gaura-purnima, and Bangalore in a few days, right after Kartika, then many more devotees will be here next year. I will go to Siliguri for five or six days with all the senior Vaisnavas, and to Shilang also, and many small villages in South of Bengal. I will go to all

these places.

[Srila Maharaja requested Srila Vamana Gosvami Maharaja's senior disciple Uma didi to glorify her Gurudeva, after which he said:] She had the association of Srila Vamana Maharaja since childhood, and she took harinama from him at a young age. When she came to stay at our matha (temple) in Mathura, many of her god-brothers criticized her, saying, "She has left Guru Maharaja and is residing here with Narayana Maharaja." They disrespected her, but on the other hand, right until the end of his manifest stay in this world, Srila Vamana Gosvami Maharaja had so much affection for her.

[Srila Narayana Maharaja called on Damodara Maharaja to glorify Srila Trivikrama Maharaja, and then he himself spoke:] Whenever Srila Trivikrama Maharaja's parents would come to our matha, he would treat them in a rude manner and use harsh words. I was unhappy to hear this, so I told him, "You have to respect your mother and father." He replied, "You don't understand. If I behave very nicely towards them, then they will come here all the time and disturb my bhajana. They will harass me to come back to their village."

He was a very good cook, and he was also very renounced. He would almost always wear simply one cloth, which would reach to just above his knees, and a sleeveless shirt – not more than that. He was always serving Vaisnavas and living very simply. In this way he spent his life.

[\*Endnotes:

So our adoration, our worship is to Bhaktivinoda Thakura today, because he may bless us to make peaceful progress in Krsna consciousness.

Acarya-upasana; simply by the blessings of the acaryas, we can make very rapid progress. Vedesu durlabham adurlabham atma-bhaktau [Bs. 5.33].

Yasya prasada bhagavat-prasada. We sing this every day. By the mercy of the spiritual master, acarya, we immediately get the blessings of the Lord. Immediately. (Srila Sac-cid-ananda Bhaktivinoda Thakura's Appearance Day Lecture – London, September 3, 1971]

[Bhaktisiddhanta Sarasvati Thakura passed away from this material world on December 31, 1936, so almost forty years has past. There are two phases: prakata and aprakata, appearance and disappearance. We have nothing to lament on account of disappearance, because Krsna and Krsna's devotee do not disappear. Not only devotees – even the nondevotees – nobody disappears. Nobody disappears because every living entity is eternal, as Krsna is eternal. This is confirmed in the Vedic literature: "nityo nityanam cetanas cetananam." (Katha Upaniṣad 2.2.13) The description of the

Supreme Lord is that He is nitya, eternal, and the living entities are also eternal; but He is the chief eternal.

So spiritually, in appearance and disappearance, there is no difference. Just like in material point of view, suppose you get a son born, you become very happy. When the same son passes away, you become very unhappy. This is material.

But spiritually, there is no difference in appearance or disappearance. So although this is the disappearance day of Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Thakura, there is nothing to be lamented. Although we feel separation, that feeling is there, spiritually there is no difference between appearance and disappearance. Although this is the Disappearance Day of Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Thakura, there is nothing to be lamented, although we feel separation. That feeling is there, but spiritually there is no difference between appearance and disappearance. There is a song, Narottama dasa Thakura's song, ye anilo prema dhana-can you sing that song, anyone? I don't remember exactly the whole song. That is all lamentation. (from Srila Prabhupada Bhaktisiddhanta Sarasvati Thakura's Disappearance Day Lecture, given by Srila Prabhupada Bhaktivedanta Swami Maharaja, LA, December 13, 1973)]

[People may say, "The devotee is also dying, and the non-devotee, sinful man, is also dying. What is the difference?" There is much difference. The example is given: just like a cat catching a rat in his mouth and at the same time carrying his cubs in the mouth. Superficially, we can see that the same mouth is being used, but one is feeling comfortable being carried by the mother, and another is feeling the death knell. (Bhagavad-gita Lecture 2.13, London, August 19, 1973)]

Similarly, at the time of death, the devotee is feeling that they are being transferred to Vaikuntha, whereas the ordinary sinful man is feeling that the Yamadutas, the constables of Yamaraja, are dragging him to the hellish condition of life.

So one should not conclude simply by seeing that he is dying. No. The process is different. Janma karma ca me divyam (Bg. 4.9). As Lord Krsna's appearance and disappearance are all spiritual, transcendental, they are not ordinary things, similarly, Lord Krsna's devotees, His representative, who is sent to this material world for preaching the glories of Lord Krsna, their appearance and disappearance is also like Krsna's. Therefore, according to Vaisnava principles, the appearance and disappearance of Vaisnava is considered all-auspicious. Therefore we hold festivals. Just like yesterday we had the disappearance day of His Divine Grace Bhaktisiddhanta

Sarasvati Goswami Prabhupada. So we offered our respects and observed a festival. (Srimad-Bhagavatam Lecture, 6.1.27-34, Surat, December 17, 1970)]

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