



तव कथामृतं तप्तजीवनम्  
tava kathāmṛtaṁ tapta-jīvanam

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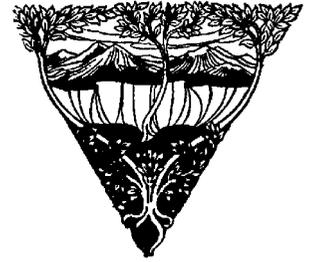
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## READ THE GITA DAILY

*His Divine Grace A. C.*

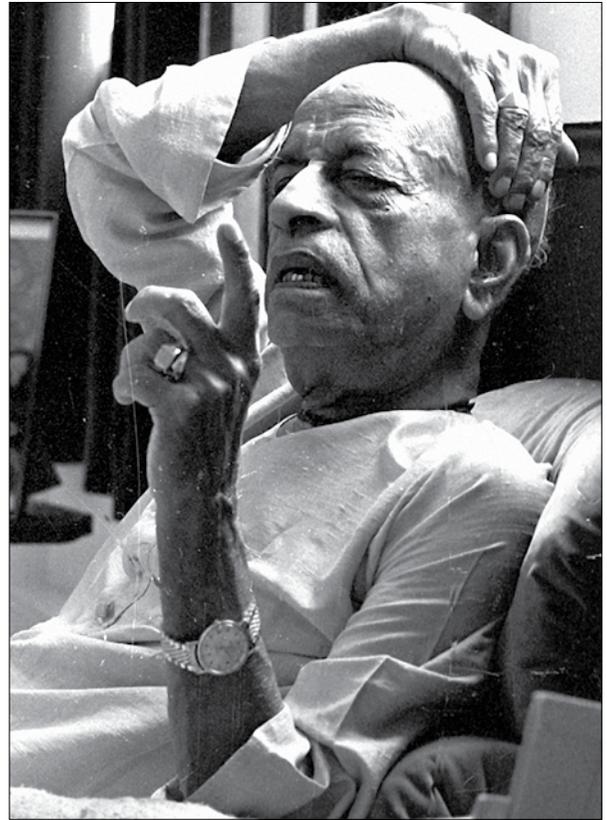
*Bhaktivedanta Swami Prabhupada*

Be sure to chant your sixteen rounds daily and read *Bhagavad-gītā As It Is*, one chapter daily. Follow the four regulative principles strictly and I am sure that Krishna will see that your life quickly becomes happier in devotional service. (Letter to Arundhati, 26 January 1969.)

You should always read also, besides attending class, whenever you have time, the *Bhagavad-gītā As It Is*. Then I can surely recommend to the draft board that you are a very serious student of *Bhagavad-gītā* under my supervision. (Letter to Nara Narayana, 1 February 1969.)

You must read *Bhagavad-gītā* at least a few verses every day and think about them throughout the day. The best thing is to read one chapter daily, but if you can meditate upon a few verses of *Bhagavad-gītā* every day, that is better than reading for simply one hour and then forgetting the topics until the next reading. (Letter to Paramananda, 29 July 1969.)

To give a fitting memorial to Mahatma Gandhi we must follow and propagate this particular line of spiritual activities and must daily read and propagate this particular line of spiritual activities and must daily read a chapter of *Bhagavad-gītā* in congregation.



*His Divine Grace*

*A. C. Bhaktivedanta Swami Prabhupada*

*Bhagavad-gītā* is the world recognized philosophy of Indian culture and the favorite scripture of Mahatma



Drawing by Ananta Sakti Das

Srila Bhaktisiddhanta Saraswati Thakur Prabhupada

Gandhi. (Letter to Mahatma Gandhi National Memorial Trust Fund, 5 July 1949.)

Krishna is personally explaining: Read *Bhagavad-gītā*, see the deity, come here daily, take *caraṇāmṛtam*. Krishna says [*Bhagavad-gītā* 9.26], if possible, bring *patraṁ puṣpaṁ phalaṁ toyam* [leaf, fruit, flower, water]. In this way you become the topmost yogi and attached to Krishna. (Lecture, 22 August 1976.)

Krishna instructs us in *Bhagavad-gītā* that one who serves him in loving devotional service is delivered fully from all material contamination. Now you have your beads, so please chant at least 16 rounds daily, and read from *Bhagavad-gītā* As It Is at least one chapter daily. (Letter to Turya, 5 June 1969.)

In addition to chanting our 16 rounds daily, we must all read at least one chapter of the *Bhagavad-gītā*. Read one chapter on one day and then go on to the next chapter the next day. In this way, after 18 days we will have completed one reading. After four or five such complete readings we will know *Bhagavad-gītā* as it is and our questions and doubts will be answered. We are printing these books not for money but so that all devotees will read and understand them. (Memo to all temples, 24 November 1968.)

## RIGHTS FOR SPIRITUAL INITIATION

*Srila Bhaktisiddhanta Saraswati  
Thakura Prabhupada*

Without understanding the teachings of *Śrīmad Bhāgavatam* and the concept of bondage and liberation, many people are bereft of the opportunity of receiving spiritual initiation. No learned follower of *sanātana-dharma* can disagree with the principle that each male and female has the right to spiritual initiation. The spirit soul is not a male or a female of this material world. There are many social and worldly duties which display their prominence due to a lack of realization of one's constitutional position. One is advised to surpass all those conceptions and proceed on the path of devotional service. ❧

— From *Patrāmṛta*, Nectar from the Letters, translated by Bhumipati Dasa, 2012, published by Isvara Dasa, Touchstone Media, Kolkata.

## EFFORTS VS. GURU'S MERCY

*Sripad Madhvacharya's commentary on  
Vedānta-sūtra 3.3.44-45*

*Sripad Madhvacharya answers two questions that are commonly asked of spiritualists:*

### **Sūtra 44: pradānavad eva tad uktam**

**Translation:** “It has been said that it [spiritual knowledge] is always received [from a guru].”

**Commentary:** *na ca śravaṇādi mātreṇa dṛṣṭir bhavati. kintu setikartavyena. yathā gurudattaṁ tathaiva bhavati. “ācāryavān puruṣo veda” iti hy uktam.*

Realization doesn't happen through performing activities such as hearing alone. It is required to perform certain duties as well. These duties are to be carried out as they are received in the disciplic succession from the guru. The *Chāndogya-upaniṣad* [6.14.2] confirms this by saying — “Only a person having an *ācārya* (guru) can know the Vedas.”

*guru-prasādaḥ sva-prayatno vā balavān iti nigadyate*

The question as to which is more powerful, the mercy of the spiritual master or one's own effort is addressed in the next *sūtra*.

### **Sūtra 45: om liṅgabhūyastvāt taddhi baliyas tad api**

**Translation:** Due to being indicated in many places [in the Vedas], the mercy of the guru is certainly more powerful.

**Commentary:** *ṛṣabhādibhyo vidyām jñātvā 'pi satyakāmena “bhagavāṁs tv eva me kāmo brūyāt śrutam*



Deities of Gaura Nityananda, Advaita and Sita Thakurani, the wife of Advaita, at the Ahaulya Matha, the place of Advaita's home, in Jagannath Puri

hy eva me bhagavad-dṛṣebhya ācāryād dhaiva vidyā viditā sādhiṣṭhaṃ prāpatīti” iti vacanāt “atra ha na kiñcana vīyāya” ity amujñānād upakosala-vacanāc ca liṅgabhūyastvāt guru-prasādam eva balavān. tarhi tāvatālam iti na mantavyam. “śrotavyo mantavyaḥ” ity ādes tadapi kartavyam.

Even after gaining spiritual knowledge from the demigods who had appeared as a bull, swan, etc., Satyakama went to his initiating guru and said, “O Lord! Please instruct me in spiritual knowledge! I have heard from sages who are as good as the Supreme Lord that one’s spiritual knowledge can attain its highest perfection only when one hears instructions from an ācārya (guru).” [Chāndogya-upaniṣad 4.9.2]

It was also said there, “In this process [of gaining knowledge from guru], even though Satyakama was already perfect, he did not lose anything by hearing again.” [Chāndogya-upaniṣad 4.9.3]

By this incident of Satyakama hearing again from a guru, and by other incidents such as that of Upakosala [the disciple of Satyakama, who was initially refused initiation before the sacred fire by Satyakama, but later was given knowledge by the fire-demigods and still he did not become proud but again expected his guru’s mercy], it is seen that the scriptures abound in statements that prove that the mercy of the guru is the more powerful.

However, this should not become the cause of one ceasing one’s studies [and depending only on mercy]. The Upaniṣads say, “Truth should be heard and meditated upon.” [Bṛhadāraṇyaka-upaniṣad 2.4.5] Therefore, one should also continue to perform one’s study and regulated duties.

**Commentary continues:** vārāhe ca —  
guruprasādo balavān na tasmād balavattaram  
tathāpi śravaṇādīś ca kartavyo mokṣa-siddhaye

In the Varāha Purāṇa it is said, “The mercy of the guru is extremely powerful. There is nothing more powerful than that. Still, for attaining liberation, one should perform the activities of śravaṇa (hearing) etc.”

—Translated by Hari Parshad Das from Sarvamūla Granthāḥ, 27 January 1969, volume I, edited by Bannanje Govindacharya, Akhila Bhārata Mādhwa Mahā Maṇḍala Publication, Bangalore.

## I DID NOT WORSHIP SRI ADWAITA

By the medieval poet Premadasa

gauracandra nityānanda                      advaita paramānanda  
tina prabhu eka tanu-mana  
ithe bheda-buddhi yāra                      sei yāu chāra-khāra  
tāra haya narake gamana

Lord Gauranga, Lord Nityananda, and the most delightful Advaita Acharya are three Lords who are in truth one

in body and mind. Fie on him who differentiates between these three. Such a person will indeed go to hell.

*advaitera karuṇāya*                      *jīve prema-bhakti pāya*  
*gaurāṅgera pāda-padma mile*  
*emana advaita-cānde*                      *paḍiyā viṣaya phānde*  
*pāiya sei na bhajiluṅ hele*

By the mercy of Sri Adwaita Acharya a soul attains prema-bhakti and attains the lotus feet of Lord Gauranga. Knowing all this, I did not worship him, and instead I fell prey to the noose of sense-gratification.

*dhik dhik muṅi durācāra*  
*kariluṅ asata-saṅga*                      *sakali ha-ila bhaṅga*  
*nā bhajiluṅ hena avatāra*

Fie on me, for I am a vicious soul. Associating with non-devotees, everything was destroyed, and I did not worship this incarnation of the Lord (Sri Adwaita Acharya).

*hāte gale bāndhi jabe*                      *yamadūte laiṅvā jābe*  
*takhana ḍākiba muṅi kāre*  
*premadāsa duṣṭamati*                      *nā ha-ila kona gati*  
*emana dayāla avatāre*

When the agents of Yamaraj tie my hands and neck and forcibly take me to hell, what shall I do? To whom shall I call out? Indeed, Premadasa is an evil-minded person and has an unknown destination due to lack of devotion to this incarnation of the Lord (Sri Adwaita Acharya). ❀

—Translated by Hari Parshad Das from *Vaiṣṇava Padāvalī*, fourth edition, April 2010, compiled and edited by Hare Krishna Mukhopadhyay, published by Shishu Sahitya Sansad Pvt. Ltd., Kolkata.



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## THREE TYPES OF JAPA

**Hari-bhakti-vilāsa, 17.155 – 158**

*trividho japa-yajñāḥ syāt tasya bhedān nibodhata*  
*vācikaś ca upāṁśuś ca mānasaś ca tridhā mataḥ*  
*trayāṅnām japa-yajñānām śreyān syād uttarottaraḥ*  
*yad ucca-nīca-svaritaiḥ spaṣṭa-śabdavad-akṣaraiḥ*  
*mantram uccārayed vyaktam japa-yajñāḥ sa vācikaḥ*  
*śanair uccārayen mantram iśad auṣṭhau pracālayet*  
*kiñcic chabdam svayaṁ vidyād upāṁśuḥ sa japaḥ smṛtaḥ*  
*dhiyā yad akṣara-śreṇyā varṇād varṇaṁ padāt padam*  
*śabdārtha-cintanābhyāsaḥ sa ukto mānaso japaḥ*

[It is described in the *Nṛsiṁha Purāṇa*.] There are three types of *japa-yajña*. Listen to their respective names and qualities. The three types are *vācika-japa*, *upāṁśu-japa* and *mānasa-japa*. Among these three, each is superior to the one before it. *Vācika-japa* is chanting which is characterized by high and low pitches along with clear pronunciation and audible utterance. *Upāṁśu-japa* is that in which the lips move slightly and the *mantra* is spoken softly in such a way that it is audible only to oneself. *Mānasa-japa* is that in which the chanter mentally connects the syllables of the *mantra* to form a word and then mentally connects the words to form the *mantra*, thereafter meditating on the meaning of the *mantra*.

Note: “*Japa*” in such contexts generally refers to recitation of *gāyatrī-mantra* and similar texts. The high and low pitches specified in this verse indicate *japa* of Vedic *mantras* and specifically *gāyatrī*.” Reciting prayers in *pūjā* is called *stuti* or *stavana*. ❀

—Translated by Hari Parshad Das from *Śrī Hari-bhakti-vilāsaḥ* with Bengali Translation, Bangabda 1318 (Corresponding to 1911 A.D.), edited by Shri Shyamacharan Kaviratna.



Indian village scene

Drawing by J. Lockwood Kipling, 1917