

Ocean of Nectar

(E-Magazine for every Ekadasi)

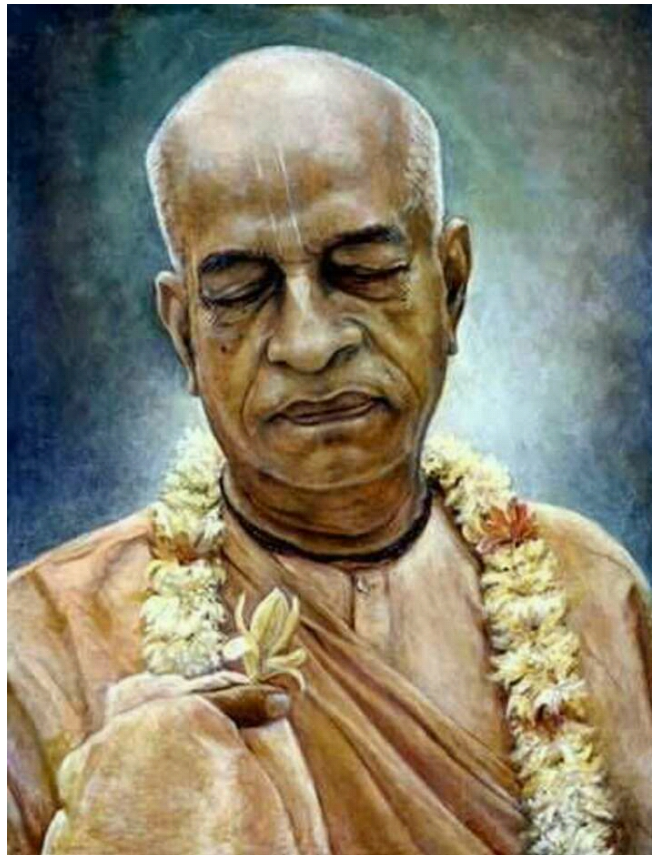
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Contents:

1. Srila Prabhupada gave us everything; and
2. Guru Maharaja's offering to Srila Prabhupada.





1. Srila Prabhupada gave us everything

Hare Kāñëa It is always very enlivening to come to New Dvarika dham and be with you'll. This temple has a very beautiful flavour which is very unique. Çréla Prabhupāda used to consider this temple to be the head quarters of ISKCON and in a way it is the head quarters of ISKCON. BBT used to be here, faith used to be here and all the wonderful devotees are already here. Prabhu is such a wonderful example and there are so many Prabhupada disciples here which are also very rare nowadays so it's always very enlivening to be here. So today I have selected two verses from Çré Caitanya-caritāmāta. This is from the Ādi-lélā third chapter. The few verses not just these two but few more verses from this chapter actually describes who Kāñëa is, what is the purpose of Kāñëa's coming as Çré Caitanya Mahāprabhu and also through these verses we can see that Çréla Prabhupāda gave us everything. Sometimes some individuals claim that Prabhupada did not give everything therefore they are going to give it to us and in this way many devotees get misled. Just to point out that Çréla Prabhupāda not only gave everything but Çréla Prabhupāda gave everything in the most perfect way. So that is the objective of selecting these two verses from this third chapter of Ādi-lélā.

Jai Jai Sri Caitanya Jai Nityananda Jai Advaita Chandra Jai Gaura bhakta Vrinda Jai Jai Sri Caitanya Jai Nityananda Jai Advaita Chandra Jai Gaura bhakta Vrinda Jai Jai Sri Caitanya Jai Nityananda Jai Advaita Chandra Jai Gaura bhakta Vrinda Gaura premananda Hari Haribol!!

So text 5 and 6 of the third chapter of Ādi-lélā have been written on the board so we will recite them together

TEXT 5

pūrëa bhagavān kāñëa vrajendra-kumāra
goloke vrajera saha nitya vihāra

TRANSLATION

Lord Kāñëa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhāma.

PURPORT

In the previous chapter it has been established that Kāñëa, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead, with six opulences. He eternally enjoys transcendently variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kāñëaloka are called aprakaōa, or unmanifested, pastimes because they are beyond the purview of the conditioned souls. Lord Kāñëa is always present

everywhere, but when He is not present before our eyes, He is said to be aprakaōa, or unmanifested.

TEXT 6

brahmāra eka dine tiiho eka-bāra
avatérëa haiā karena prakaōa vihāra

TRANSLATION

Once in a day of Brahmā, He descends to this world to manifest His transcendental pastimes.

Although Kāñëa mentioned in Bhagavad Gita *sambhavāmi yuge yuge* that is I come in every yuga again and again, I manifest Myself but actually the Supreme Personality of Godhead Kāñëa, He does not come in every yuga. He comes once in a day of Brahma. The original Supreme Personality of Godhead Kāñëa, the son of Nanda Maharaja comes only once in a day of Brahma. What is the duration of a day of Brahma? Brahma's day comprises of ten thousand catur yugas. Satya, Treta, Dvāpara and Kali. These four yugas together is called one catur yuga or a divya yuga. In one thousand catur yuga is the duration of a day of Brahma and Kāñëa comes only once in a day of Brahma. When it's almost at midday when Kāñëa comes in that day of Brahma. In a day of Brahma there are fourteen Manus and the seventh Manu is Vaivasvata. As Kāñëa mentioned in Bhagavad Gita *imaā vivasvate yogaā proktavān aham avyayam vivasvān manave prāha*. Vivasvān is the Sun-God, the predominating personality of the Sun planet and his son is Manu the seventh Manu, because he is the son of Vivasvān therefore he is known as Vivasvate Manu means son of Vivasvān. There are various Manus as mentioned there are fourteen Manus and they appear in the day of Brahma and they have their period of reign, they preside over that period. When the whole shift changes, the demi-gods change with the change of Manu. Manu comes with a set of demi-gods, set of sages and so forth. In the next Manu's reign who will become Indra? Bali Maharaja will become Indra. Sometimes in a factory we see along with the shift the personalities change. The foreman of the shift comes with his team. The one shift goes another shift comes and they operate according to the foreman. Manu is like the foreman of the shift and there are fourteen shifts in a day of Brahma. One thousand divided by fourteen is about seventy one so the reign of each Manu is seventy one catur yugas. The seventh Manu is Vaivasvata Manu and out of his seventy one catur yugas in the twenty eighth catur yuga in that Dvāpara-yuga towards the end of that Dvāpara-yuga Kāñëa the son of Nanda Maharaja descends. This son of Nanda Maharaja is THE original Supreme Personality of Godhead. Kāñëa comes once in a day of Brahma and He manifests His pastimes in Vāndāvana, Goloka. Now Goloka is a little different from the other region of the spiritual sky which is generally known as Vaikuntha. The basic difference is in the spiritual sky in Vaikuntha the Supreme Personality of Godhead is THE Supreme Personality of Godhead. Narayana is the Supreme Personality of Godhead but in Goloka the Supreme Personality of Godhead is Not the Supreme Personality of Godhead He is the cowherd boy. In

Goloka He has some very special relationships with His devotees which is not available anywhere else. What are those relationships? Those relationships are friendship, parental and conjugal. These three loving relationships are not available in Vaikuntha or in a way we can say that these three loving relationships are not possible in Vaikuntha where the Supreme Personality of Godhead is manifest as the Supreme Personality of Godhead. Friendship takes place amongst equals so who can become equal to the Supreme Personality of Godhead? In friendship they are at least equal but in parental relationship the Supreme Personality of Godhead becomes subordinate and His devotee becomes superior to Him so who can become superior to the Supreme Personality of Godhead? Conjugal relationship is like the relationship between a young boy and young girl. Now who can ever develop such a relationship with the Supreme Personality of Godhead? We see that these three relationships are available in the material nature. We see that there is friendship in our dealings with our friends; there are parental relationships and conjugal relationships. Since material nature is a perverted reflection of the spiritual sky so whatever is there in the material nature must also be available in the spiritual sky otherwise how can that be there in the reflection. So whatever is there in the reflection must be present there in the spiritual world.

What's the difference between material and spiritual? The difference is when we are at the centre that is material and where Kāñhēa is the centre that is spiritual. We have relationships friendship, parental and conjugal. In the spiritual sky these three relationships also must be available. The problem is how can one become the friend of the Supreme Personality of Godhead or parents of the Supreme Personality of Godhead or the lover of the Supreme Personality of Godhead? A living entity, a devotee may not be able to become equal to the Lord or superior to the Lord but if the Lord wants then He can become equal to His devotees or subordinate to His devotees. Goloka, Vāndāvana is the region where the Lord has become equal to His friends, subservient to His parents and the paramour of His devotees.

In order to enable His devotees to develop that relationship with Him, He had to stop becoming the Supreme Personality of Godhead. So that is why in Vāndāvana Kāñhēa is not the Supreme Personality of Godhead. He is the Supreme Personality of Godhead under all circumstances but what actually happens is He makes the devotees forget that He is the Supreme Personality of Godhead. Forgetfulness are of two kinds one kind of forgetfulness is out of ignorance that is the natural forgetfulness that we naturally suffer from. In Vāndāvana there is a special type of forgetfulness which is out of LOVE; out of intense love one forgets the position of the object of his love. An example to illustrate this point is that the son has become the president of the United States; it is not that the mother doesn't know that her son is the president of the United States but does the mother treat him like the president of the United States? No

because of her love for her son she treats him in spite of his exalted post in the eyes of others she treats him completely different. She treats him just like her son. Like who would ever dare to chastise the president? But she does. When he comes home late she chastises him so this is an example of forgetfulness out of love. In Vāndāvana the devotees have forgotten that Kāñhēa is the Supreme Personality of Godhead because of their intense love for Him not that they do not know that Kāñhēa is the Supreme Personality of Godhead but their attitude is You may be the Supreme Personality of Godhead so what?



We don't care whether You are the Supreme Personality of Godhead or not to us what really matters is that we love You. You are the object of our love that is the only thing that matters to us. That is the special mood of the residents of Vāndāvana and that is the special arrangement of Kāñhēa in Vāndāvana which is called the arrangement of Yoga Maya, by the arrangement of Yoga Maya they have forgotten that Kāñhēa is the Supreme Personality of Godhead. Otherwise they could not develop this loving relationship with Kāñhēa. In this Vraja-lila Kāñhēa reveals only once in a day of Brahma where people get to see Him dealing with His devotees in this very special way. After manifesting His Vāndāvana pastimes Kāñhēa considered that "I revealed my Vraja-lila but how will anyone enter into My Vāndāvana pastimes" Kāñhēa considered this way. After performing His pastimes abundantly to His heart's content. After performing His pastimes Kāñhēa disappears and after disappearing Kāñhēa considers that "I have revealed My Vraja-lila where prema bhakti, Vraja- prema has been manifest, displayed so how will anybody ever enter into Vraja-lila Kāñhēa is considering that, 'My devotees generally serve Me following the rules and regulations of the scriptures following the vaidhé or the rules and regulations of the scripture. When one renders devotional service to the Supreme Personality of Godhead that is called vaidhé bhakti and achieves the spiritual perfection he goes to Vaikuntha and in Vaikuntha one gets his swarupa, eternal spiritual identity which is eternal now that cannot be changed. When one goes to Vaikuntha one gets stuck there so how will one go to Vāndāvana which is beyond Vaikuntha? Vaidhé bhakti leads to Vaikuntha but Vraja is beyond Vaikuntha and the point here is that there are two types of Bhakti vaidhé bhakti and rāgānuga-bhakti. Vaidhé bhakti leads to

Vaikuntha and rāgānuga-bhakti leads to Vāndāvana. Now Kāñhēa is pointing out that ALL the devotees ALWAYS render devotional service unto Me following the rules and regulations of the scriptures vaidhē bhakti. The Supreme Personality of Godhead must be served following the rules and regulations of the scriptures and he will get four types of liberation in Vaikuntha. It has been very clearly pointed out by Rupa Goswami in the Nectar of Devotion that *çruti-smāti-purāēādi-paīcarātra-vidhiā vinā aikāntikē harer bhaktir utpātāyaiva kalpate*. If one renders devotional service without following the instructions of the *çruti* means Vedas, *smāti* means Upanishads, *purāēādi-paīcarātra*, etc. If one renders devotional service without following the rules and regulations of the scriptures it will simply create a disturbance. Utpāt means disturbance. The point that is becoming clear here is that devotees must render devotional service to the Supreme Personality of Godhead following vaidhē bhakti but rāgānuga-bhakti is the way to go to Vāndāvana. Serving the Supreme Personality of Godhead following the rules and regulations of the scriptures one will go to Vaikuntha and Kāñhēa's consideration is how will anyone ever come to Vāndāvana? How will anyone ever have access to Vāndāvana? Kāñhēa had a problem and Kāñhēa can solve the problem also in the most perfect way. What did He do? He decided to come as a devotee. When the Supreme Personality of Godhead is served following the rules and regulations of the scriptures then one ends up in Vaikuntha but when the devotee Kāñhēa is served following the rules and regulations of the scriptures then he goes to Vāndāvana. See how wonderfully Kāñhēa has solved the problem! There is something more to that also. What is rāgānuga-bhakti actually? Why serving this devotee Kāñhēa is the way to enter into Vāndāvana which is actually the means of entering into Vāndāvana is rāgānuga-bhakti. This word rāgānuga is a combination of two words rāg and ānuga rāg means love and ānuga means following. The residents of Vāndāvana has only love for Kāñhēa the only way they see Kāñhēa is through their love therefore those devotees of Vāndāvana are called Rāgātmikā bhaktas and when one follows these residents of Vāndāvana these eternal associates in Vāndāvana that is called rāgānuga-bhakti. Following one of the residents of Kāñhēa when devotional service is rendered that is rāgānuga-bhakti. Rāgānuga-bhakti is the way to enter into Vāndāvana. An example to illustrate this point is once Lakṣmī-devē wanted to go to Vāndāvana and She approached Narayan, "Please take me to your Vāndāvana pastimes." Narayan said, "Look to enter into Vāndāvana you will have to follow one of the Gopis." She replied, "I am Lakṣmī-devē, Your eternal consort how I can ever be subservient to anyone else?" Narayan said. "Then you cannot enter into Vāndāvana." Lakṣmī-devē then performed severe austerity and as a result of that Kāñhēa appeared and asked Lakṣmī-devē, "Why are you performing such severe austerity?" So Lakṣmī-devē narrated what had happened and Kāñhēa placed Her on His chest and that is how Lakṣmī-devē had Her

entrance to Vāndāvana as the çrēvatsa on Kāñhēa's chest. Even Lakṣmī-devē cannot enter into Vāndāvana without following a resident of Vāndāvana without following rāgānuga-bhakti. This means in order to enter into Vāndāvana we have to practise rāgānuga-bhakti. When we follow Çrē Caitanya Mahāprabhu. Who is Çrē Caitanya Mahāprabhu?



Çrē Caitanya Mahāprabhu is Kāñhēa in the mood of Çrēmatē Rādhārānē. Actually Çrē Caitanya Mahāprabhu is Radha and Kāñhēa together. Kāñhēa came assuming the mood of Çrēmatē Rādhārānē. When we are following Çrē Caitanya Mahāprabhu who are we following? We are following Çrēmatē Rādhārānē the greatest of all Rāgātmikā bhaktas. Therefore we can see that vaidhē bhakti to Çrē Caitanya Mahāprabhu is automatically being transformed into rāgānuga-bhakti. Vaidhē bhakti means the way to render service unto the Lord following the instructions of the scriptures. What are the instructions in the scriptures to serve Çrē Caitanya Mahāprabhu? *yajñaih sankirtana-prayair yajanti hi sumedhasah* This personality Kāñhēa as Çrē Caitanya Mahāprabhu *kṛṣṇa-varṇam tvisakṛṣṇam sangopangastra-parsadam* Kāñhēa appeared assuming a molten golden complexion always chanting the holy name of the Lord. He descended with His associates and His abode. How to serve this Personality of Godhead? *yajñaih sankirtana-prayair*. When by serving Çrē Caitanya Mahāprabhu following this instruction of the scriptures and when one achieves his perfection then he sees Çrē Caitanya Mahāprabhu as RadhaKāñhēa just as Rāmānanda Rāya saw Çrē Caitanya Mahāprabhu. Rasarāja mahābhāva. When one is seeing RadhaKāñhēa one is automatically transported to Vāndāvana. This is how Çrē Caitanya Mahāprabhu created this very very special arrangement for living entities to have access to Vāndāvana. There is another consideration here the order for the yugas are usually Satya, Dvāpara, Tretā and Kali. Dvāpara means second and Tretā means third. How come is it first yuga, third yuga and then second yuga then Kali yuga? Does that sound right? No. In this particular 28th catur yuga in the manvantara the Tretā and Dvāpara switch places and Tretā goes first and then comes Dvāpara. Why? Because in Dvāpara yuga Kāñhēa will come and perform His Vraja-līla and after that He will come in Kali yuga as Çrē Kāñhēa Caitanya Mahāprabhu. If

Tretā yuga came after Dvāpara yuga then people would not be able to relate to that in Kali Yuga that is why this very special arrangement was made. Kāñēa performs His pastimes as soon as He withdraws His pastimes Dvāpara yuga ends and Kali yuga begins and then He comes as Çré Kāñēa Caitanya Mahāprabhu and that is how He creates the good fortune for the living entities for the age of Kali to have access or entrance to Vāndāvana. This is the very very wonderful arrangement of the Supreme Personality of Godhead. Now you can see how perfectly Çréla Prabhupāda gave everything. Actually Çréla Prabhupāda gave the way Çré Caitanya Mahāprabhu arranged, the way Kāñēa arranged. This is the divine arrangement of Çré Caitanya Mahāprabhu and that is what Çréla Prabhupāda gave. Therefore Çréla Prabhupāda's presentation is perfect and complete. If anybody says that Prabhupada did not give everything I will very clearly say that he is in Maya and he is not following Caitanya Mahāprabhu He is hurting Caitanya Mahāprabhu's movement. Caitanya Mahāprabhu's movement and arrangement to spread Kāñēa Consciousness throughout the world has been most perfectly manifested by Çréla Prabhupāda's divine arrangement because Çréla Prabhupāda has been especially sent by Çré Caitanya Mahāprabhu to fulfil His prediction. There are three personalities Srila Bhaktivinode Thakur, Srila Bhaktisiddhanta Saraswati Thakur and Prabhupada. These three personalities are the divine arrangement of Çré Caitanya Mahāprabhu to spread Kāñēa Consciousness all over the world. Bhaktivinode Thakur revived Çré Caitanya Mahāprabhu's sankirtan movement when it was practically lost and eclipsed by the upper sampradaya's deviant preaching. Then Bhaktisiddhanta Saraswati Thakur gave it a shape and then Çréla Prabhupāda took it and distributed it all over the world. It is the divine arrangement of Çréla Prabhupāda in the form of ISKCON that will continue to spread Caitanya Mahāprabhu's mission throughout the world. That is how it happened and that is how it's happening and that's how it will continue to happen. Those who do not line up in this arrangement will come and go without creating a tangible effect. I thought of making this point here today because I felt that the devotees need to know that. This year during the Mayapur GBC meeting we had a festival called ISKCON Leadership Sanga when all the leading devotees of ISKCON, the temple presidents and other senior devotees from all over the world were invited. About 1200 devotees came to this programme ISKCON leadership Sanga and when I was asked to give a seminar I decided to give a seminar on this topic entitled "Çréla Prabhupāda gave us everything even rāgānuga-bhakti."



2. Guru Maharaja's offering to Srila Prabhupada



oà ajñāna-timirāndhasya jñānājjana-çalākayā cakñur unmélitāà yena tasmai çré-gurave namaù
 Srila Prabhupada came to this world to fulfill the prediction of Sri Krishna Caitanya Mahāprabhu. Sri Caitanya Mahāprabhu is Krishna Himself. Krishna appeared again, soon after His Vrindavan pastimes on this planet, in order to make us understand the secret of Krishna's Vrindavan pastimes. He came to give us the rare gift of Krishna prema or Vraja prema. So this is how Krishna made this arrangement so that we can experience this loving relationship with Krishna and the residents of Vrindavan. Appearing as a devotee and assuming the loving devotional mood and complexion of Srimati Radharani, Krishna appears as Sri Krishna Caitanya Mahāprabhu and distributed Krishna prema.

namo maha-vadanyaya krishna-prema-pradaya te
 Krishna prema, which is rare for Lord Brahma and even rare for Lord Shiva, was distributed by Krishna as Sri Chaitanya Mahāprabhu. Although He distributed this prema only throughout India, Chaitanya Mahāprabhu made a prediction that this Krishna consciousness movement will spread all over the world, in every town and village, and in order to fulfill that prediction, Chaitanya Mahāprabhu sent Srila Prabhupada. And through Srila Prabhupada's amazing achievements, we can see that this was a special arrangement made by Chaitanya Mahāprabhu. At the age of seventy, Srila Prabhupada came to America, and within a short period of 10 years, Srila Prabhupada spread it all over the world. We cannot even imagine, even conceive of what an

amazing achievement this is. Like, while we are spreading Krishna consciousness, Srila Prabhupada had already made all arrangements everywhere. Still, we find it difficult to establish even one temple; it takes us years to establish one temple together, but Srila Prabhupada, within 10 years, established 108 temples. How was it possible? No one in the past had ever achieved such a thing. So the more we dwell on Srila Prabhupada's achievements, the more we probe into what Srila Prabhupada has done, the more we recognize what an amazing spiritual personality Srila Prabhupada is. In this way Srila Prabhupada came to bless this world. Srila Prabhupada came to fulfill the prediction of Chaitanya Mahaprabhu, literally fulfill the prediction of Chaitanya Mahaprabhu, that this Krishna consciousness movement will spread all over the. When the Supreme Personality of Godhead Himself says that every town and village, then we have to accept that as it is. It literally means every town and village, and it will happen. Srila Prabhupada, of course, came at a very late stage of his life, therefore he did not have much time. Still, whatever he achieved is the most amazing miracle that has ever happened, and at the same time, Srila Prabhupada created an amazing arrangement so that this Krishna consciousness movement would continue to spread even after his disappearance. And that arrangement is the establishment of ISKCON. Prabhupada came and remained on this planet about 12 years after he arrived in America, and he made the arrangement that this mission would continue: His mission, Sri Caitanya Mahaprabhu's mission, Krishna's mission would continue even after his disappearance, and that's why he established the International Society for Krishna Consciousness. And we are seeing today after 41 years after Srila Prabhupada's disappearance from this planet, Krishna Consciousness is spreading. It is another amazing phenomenon. Generally, after the disappearance of a founder of an organization we see that his institution collapses but that did not happen in ISKCON. Even after 41 years of Srila Prabhupada's disappearance, this institution has not only remained, but is expanding. And for that, Srila Prabhupada made a very special arrangement in order to keep the institution intact and to survive all kinds of onslaughts. He made the special arrangement of his position in this institution as the Founder Acharya and the collective concept of management through the GBC. So because of that arrangement, this institution survived and it's continuing. That's why you should always remember that you must keep this institution intact, one of the most important responsibilities that we have is to protect this ISKCON because if ISKCON remains, the Krishna consciousness movement will continue to spread. On the other hand, if ISKCON disintegrates then the preaching mission will stop. We, the members of ISKCON; we, the leaders of ISKCON, must remember this very, very important consideration.

Srila Prabhupada appeared on a very special day, the day after Krishna's appearance. Krishna appeared on Janmastami, and the day when Krishna's appearance

was being celebrated as Nandotsava, Srila Prabhupada appeared. That's why this day is very, very special to us. We are actually worshiping the representative of Srila Vyasadeva, and Srila Prabhupada is Vyasadeva's most perfect representative. He is distributing the message of Vyasadeva. Vyasadeva is the literary incarnation of Krishna. Krishna appeared as Vyasadeva to distribute his Vedic wisdom. As Kali Yuga begins, a very dark age actually begins. Therefore, Krishna made the arrangement that before Kali Yuga begins, the Vedas would be kept in a secure way. Krishna made the arrangement through Vyasadeva so that people would be able to understand the message of the Vedas. They are presented in such a way that people in the age of Kali who are extremely atheistic and unintelligent, always troubled by all kinds of material difficulties, and on top of everything extremely lazy (could understand). Therefore, very systematically, Vyasadeva presented the Vedas in four different sections: Rg, Sama, Yajur and Atharva. Then he gave all kinds of dharma sastras, then all kinds of the spiritual instructions, then the Upanisadas, Puranas, Samhitas, and all the other sub-branches of the Vedic wisdom. Vyasadeva very systematically presented these scriptures. Then he gave in the form of Mahabharata, the history of the royal families of this world. Then he presented Vedanta Sutra, but still Vyasadeva was despondent; he felt that his mission was improperly accomplished, and at that time, Narada Muni came to him and told him that He did not glorify the Supreme Personality of Godhead in the sublime, most effective, and profound way. Then Vyasadeva gave the natural commentary of Vedanta. The Vedas were converged into Vedanta, and then the Vedanta was explained in the form of Srimad Bhagavatam. So these two literatures are extremely important for us: the essence of all the Puranas and the essence of all Upanisads. Based on these two literatures, Srila Prabhupada gave his teachings with his Bhaktivedanta purports. In this way, we can see that Srila Prabhupada is actually an ideal representative of Srila Vyasadeva, and he in that way can also be considered the personification of Vyasadeva; he appeared to distribute this most sublime spiritual wisdom, the results of which we are seeing. The perfect manifestation of Vyasadeva's work has become personified or manifest in the form of Srila Prabhupada's presentation. Vyasadeva gave the Vedas, but Srila Prabhupada made them available to everyone in the age of Kali so that they can take advantage of this spiritual presentation and understand the Supreme Personality of Godhead. So that is why this particular day of Srila Prabhupada's appearance day that we celebrate as Vyasa Puja is important to us. Actually, Vyasadeva's mercy is becoming perfectly manifested through the appearance of All Glories to His Divine Grace A. C. Bhaktivedanta Swami Prabhupada ki Jaya! Gaura Premanande Hari Hari bol!



*(The content of this E-magazine was based on a Lecture given by His Holiness Bhakti Charu Swami on 17 June 2014 in Los Angeles)
(Compilation & editing by Hemavati Radhika dasi)*



**WISHING YOU A VERY
HAPPY VYASA PUJA GURU
MAHARAJA FROM ALL OF
US. WE APPRECIATE YOUR
MERCY AND BLESSINGS
SO MUCH.**