

श्रीश्रीगुरुगौराह्नी जयतः । श्रीश्रीभूर्गमैरंगौ जयतः । श्रीश्रीकृष्णोवाऽप्तो जयतः
All Glory to the Divine Master and the Supreme Lord Śrī Kṛṣṇa Chaitanya

श्रीचैतन्य-सरस्वती

श्रीचैतन्य-सरस्वती



श्रीचैतन्य-सरस्वती

Śrī Chaitanya Sarasvatī
The Voice of Sri Chaitanya Dev

No. 2, 1994



नवदीप श्री चैतन्य सारस्वत मठ । नृदीप श्री चैतन्य सारस्वत मठ । नवदीप श्रीचैतन्य-सरस्वत मठ । Nabadvip Sri Chaitanya Saraswat Math

निखलभुवनमाया-छिन्नविच्छिन्न-कर्त्री विबुधबहुलमृग्यामुक्तिमोहान्तदात्री ।
शिथिलितविधिरागाराध्यराधेशधानी विलसतु हृदि नित्यं भक्तिसिद्धान्त वाणी ॥

Slashing explication and illusory liberation.

Relaxing calculation to invite Pure Devotion

Unto Sri Sri Radha-Krishna playing in Vrindavan.

Sing Thy Song within my heart O Gurudev. Amen.



Om Viṣṇupād Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज

ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज

ॐ विष्णुपाद श्रीश्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज

Om

Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

appeared in the world in 1929 at Brahmanpara, District Burdwan, West Bengal. He came to the Lotus Feet of his Gurudev Om

Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj in 1947, and remained faithfully in his Service ever since. History tells us that from the very beginning he held the unrivalled position of the most intimate and faithful servitor of Śrīla Śrīdhara Mahārāj, and from the beginning Śrīla Śrīdhara Mahārāj revealed his wish that Śrīla Govinda Mahārāj would occupy the position of his successor in the future. Śrīla Govinda Mahārāj also enjoyed the long and intimate association of Om Viṣṇupād Śrīla A.C. Bhaktivedānta Swāmī Mahārāj as mentioned in the following pages.

ॐ

विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज १९२९ में ब्राह्मणपाड़ा गांव जिला वर्धमान पश्चिमी बंगाल में अवतरित हुए। १९४७ में वह अपने गुरुदेव ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज के चरणकमलों में आए और तब से निष्ठा पूर्वक उनहीं की सेवा में रहे। परमाण साक्षी है कि आरम्भ से ही उन को श्रील गोविन्द महाराज जी के अति घनिष्ठ व निष्ठायुक्त सेवक होने का प्रियतम पद प्राप्त रहा। श्रील श्रीधर महाराज ने तभी से अपनी इच्छा प्रकट कर दी कि श्रील गोविन्द महाराज ही भविष्य में उन के उत्तराधिकारी बनेंगे। श्रील गोविन्द महाराज को ॐ विष्णुपाद श्रील ए. सी. भक्तिवेदान्त स्वामी का दीर्घकाल तक घनिष्ठ संग भी प्राप्त रहा जैसा कि निम्न पृष्ठों में वर्णन है।

उन की चालीस वर्ष की दीर्घ कालीन ईच्छा को पूर्ण करते हए श्रील श्रीधर महाराज ने १९८५ में उन्हें

ॐ

विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजनो आविर्भाव १८२८मां
आन्ध्रप्रदेश मां, नालुको वर्धमान बंगाल मां थपेखो, नेओ नेमना पूज्य गुरुदेव ॐ विष्णुपाद
श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराजनी अनन्य भक्तिमय सेवामां १८४७मां
जेत्रया, अने त्यारथी नेमनी सेवामां सनत रहया, इनिहास उपरथी अमे जायुं छे के शङ्खानथीज नेओ
श्रील श्रीधर महाराजनी खूबज निकटना अने अद्वितीय विश्वासु सेवक हना अने तेथी श्रील श्रीधर महाराजे
ऐवी ईच्छा जाहेर करी के नेमना उत्तराधिकारी तरीकेनुं स्थान तेओने मणे, श्रील गोविन्द महाराजे पालु हवे
पड्ही नां आपना लभाय्ये प्रमाणे ॐ विष्णुपाद श्रील ए. सी. भक्तिवेदान्त स्वामी महाराज साथे धर्मा
बांबा समय सुधी खूबज निकटनो संबंध आनंदथी जागवी राख्यो हनो, पोनानी चालीस वर्षस्थी जे ईच्छा

ॐ

विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज १९२९ साले बाक्कगपाड़ा ग्रामे वर्धमान जेलाय पश्चिमबांलाय आविर्भूत हन। तिनि १९४७ साले ताहार गुरुदेव ऊं विष्णुपाद
श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराजेर पादपात्रे आश्रय ग्रहण करेन। तार पर हइते तिनि ताहार सेवाय परमश्रद्धासहकारे नियुक्त थाकेन। अतीत घटना हइते प्रमाण पाओया याय ये प्रथम हइते तिनि श्रील श्रीधर महाराजेर यथायथ एवं प्रियतम सेवक एवं भविष्यते ताहार उत्तराधिकारी हइवेन; श्रील श्रीधर महाराज एहेकप ईच्छाओ प्रकाश करेन। आवार ऊं विष्णुपाद श्रील ए. सी. भक्तिवेदान्त स्वामी महाराजेर दीर्घकाल घनिष्ठ सज्ज श्रील गोविन्द महाराज पाइयाछिलेन; एकथा परेर पाताय देखून। चलिश वर्षसर धरिया ताहार मनेर आकाङ्क्षा पूर्ण करिते १९८५ साले श्रील श्रीधर महाराज श्रील गोविन्द



Om Visnupad Sri Sri Lal Bhakti Sundar Dev-Goswami Maharaaj

ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज

ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज

ॐ विष्णुपाद श्रीश्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज

Fulfilling a wish he cherished for about forty years, Śrīla Śrīchar Mahārāj conferred *sannyāsa* upon Śrīla Govinda Mahārāj in 1985, giving his final and irrevocable decision of his selection of Śrīla Govinda Mahārāj as his successor President-Āchāryya of his Śrī Chaitanya Sāraswat Math of Nabadwip, with all of its branches in India and internationally.

Like his illustrious Divine Master, Śrīla Govinda Mahārāj has given us numerous Pure Devotional Compositions in Sanskrit and Bengali, most valuable for the cultivation of spiritual life. His Holy Talks are also being brought out in book form.

From all over the world sincere spiritual aspirants are flocking by the hundreds to Nabadwip to hear the Holy Delivery of *Harikathā* of Śrīla Govinda Mahārāj. As a special blessing on the Golden Jubilee Occasion of Śrī Chaitanya Sāraswat Math [fiftieth anniversary] and to fulfill the thousands of requests of the sincere devotees, Śrīla Govinda Mahārāj began his first international tour in 1992.

संन्यास दीक्षा दी और साथ ही अपना अन्तिम निर्णय भी घोषित कर दिया कि श्रील गोविन्द महाराज उन के उत्तराधिकारी के रूप में उन के श्री चैतन्य सारस्वत मठ, नवद्वीप भारत तथा उस की भारतीय व अन्तर्राष्ट्रीय सभी शाखाओं के अध्यक्षाचार्य नियुक्त हैं।

अपने महिमामय गुरु की भान्ति, श्रील गोविन्द महाराज ने भी हमें संस्कृत व बंगाली में बहुत सी शुद्ध भक्तिमय रचनाएं जो कि भगवद्भक्तिमय जीवन के लिए अति मूल्यवान हैं दी हैं। उन के पवित्र प्रवचन भी पुस्तक के रूप में छापे जा रहे हैं।

संसार भर से सैकड़ों की गिनती में निष्ठावान भजनानुरागी श्रील गोविन्द महाराज का पावन श्री हरिकथा प्रवचन श्रवण करने आते रहते हैं। स्वर्ण जयन्ती अवसर पर विशेष आशीर्वाद देने हजारों भक्तों की प्रार्थना की तुष्टि के लिए १९९२ में श्रील गोविन्द महाराज ने अपनी अन्तर्राष्ट्रीय यात्राएं भी आरम्भ कर दी हैं।

हत्ती तेनुं पावन कृत्वा भाटे श्रील गोविन्द महाराजने १५८५मां संन्यासनो संस्कार आप्यो अने पछीथी श्रील गोविन्द महाराजने उत्तराधिकारी तरीके स्थाप्यां अने तेऽसो श्रीचैतन्य सारस्वत मठ, नवद्वीप नां सभापति-आचार्य छे तेम भारतनी तेमज अन्य अन्तर्राष्ट्रीय शाखाओंने पोनानो निर्मल जाहेर कर्यो।

श्रील गोविन्द महाराजे पाणि पोनाना गुरुनी जेमज आपासुने संस्कृत अने बंगाली भाषामां शुद्ध भगवन भजनमय रचनाओं आपी छे, जे भगवन भज्जन शुभनमां भूबन उपयोगी नौवटे ऐवी छे, दुनिया नां सेंकडो आध्यात्मिक भज्जनों नवद्वीपमां श्रील गोविन्द महाराज नां मुखे थी श्रीहरिकथा सांभज्जा आवे छे। श्री चैतन्य सारस्वत मठ नी सुवर्ण जयन्ती (पचास वर्षनी ऐनवर्षरी) निमिते श्रील गोविन्द महाराजे १८८२ मां झेजरो भज्जोनी विनंतिना आग्रहने मान आपीने आशीर्वाद आपवा विदेशनी यात्रानो प्रारंभ कर्यो छे।

महाराजके संन्यास प्रदान करेन एवं नवद्वीप श्रीचैतन्य सारस्वत मठ, भारत एवं आष्टर्जातिक अन्नानु शाखा समूहेर सभापति-आचार्य झापे अভिषिक्त करेन।

ताहार श्रीगुरुपादपादोर मठ श्रील गोविन्द महाराज संस्कृत ओ बांला भाषाय अनेकगुलि भज्जिमूलक प्रवक्ष ओ झोकादि रचना करेन। भगवद्गुजनामूशीलनेर जन्म ऐइ रचना गुलि अमूल्य सम्पद। ताहार पवित्र श्रीहरिकथा श्रहाकारे प्रकाश करा हइतेछे। हाजार हाजार भज्जगणेर अम्बरोधे श्रीचैतन्य सारस्वत मठ्टेर सूर्व जयन्ती उपलक्षे श्रील गोविन्द महाराज कृपापूर्वक १९९२ साले आष्टर्जातिक पर्यटन आरष करियाछेन।



Om Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhara Dev-Gosvāmī Mahārāj

ॐ विष्णुपाद श्री श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज

ॐ विष्णुपाद श्री श्रीव भक्तिरक्षक श्रीधर देवगोस्वामी महाराज

ॐ विष्णुपाद श्रीश्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज

Om

Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj is the Founder-Āchāryya of Śrī Chaitanya Sāraswat Math in Nabadwip, West Bengal, India. He appeared in the world in 1895 at Hapaniya, Burdwan, West Bengal. From his childhood he had inner faith in Śrī Chaitanya Mahāprabhu, with a natural attraction and affinity for Nāma-saṅkirtan; his scholarship and worldly detachment was formidable.

His first contact with Śrī Gauḍiya Math was in 1923, and he fully committed himself to this Mission of his Guru, Śrī Śrīla Bhakti Siddhānta Saraswati Goswāmī Prabhupāda, in 1926. About 1930 his Guru gave him sannyāsa, giving him his Transcendental name meaning 'the Guardian of Devotion.' He took a prominent part in the founding, organizing and preaching of many of the Śrī Gauḍiya Maths all over India.

ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज, "श्री चैतन्य सारस्वत मठ, नवदीप, पश्चिमी बंगाल, भारत" के संस्थापक-आचार्य थे। वह १८९५ में हापानिया गांव, वर्धमान ज़िला, पश्चिमी बंगाल में अवतरित हुए। बालपन से ही उन के हृदय में श्री चैतन्य महाप्रभु के प्रति निष्ठा और नामसंकीर्तन के प्रति आकर्षण था। उन की प्रतिभा, पांडित्य व संसार से विरक्ति भी अति उच्च कोटि के थे। वह १९२३ में श्री गौड़ीय मठ का पहले सम्पर्क हुआ और १९२६ में अपने गुरुदेव श्री श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपाद का मिशन में आए। लगभग १९३० में गुरुदेव से सन्यास की दीक्षा ली। उन के गुरुदेव ने जो नाम उन्हें दिया उस का अर्थ है "भक्ति एक रक्षक"। उन्होंने सारे भारत में श्री गौड़ीय मठ की स्थापना, प्रबन्ध और उस की शिक्षा प्रचार कार्य में प्रमुख भाग लिया। उन की भक्तिमय

ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज श्रीचैतन्य सारस्वत मठ नवदीप पश्चिम बंगालना संस्थापक छे, तेओ श्रीनो शुभआविर्भाव हापानिया वर्धमान पश्चिम बंगालमां १८९५ थभेबो, तेओने कुदरनी ज नाम संकीर्तन (श्रीचैतन्य महाप्रभुनु) प्रन्ते नानपायथीज स्वाभाविक आकर्षण उनु तेमज पांडित्य अने वैराग तेमनामां सबर भरेबां उनां, तेओ श्रीगौड़ीय मठमां १९२६मां जोड़या अने १९३०मां तेमना गुरु श्रील भक्तिसिद्धान्त सरस्वती प्रभुपाद पासेथी सन्यास लीधो, अमना गुरुजुओ अमने जे नाम आप्यु छे तेनो अर्थ "भक्तिनो रक्षक" अम थाय छे, श्रीगौड़ीय मठने स्थापनामां, व्यवस्था कुरवामां अने हिन्दुस्तानमां डेरेटर प्रथार करवामां महात्मनो भाग लीधो, अमनी संस्कृतमां वाखेबी अनन्य भक्तिमय दयनामो जोडिने तेमना गुरुजुओ अ तेमने पोताना पछी भक्तिनु कार्य चालु राख्या

ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज भारते पश्चिम बঙ्गेर नवदीप थामे श्रीचैतन्य सारस्वत मठेर प्रतिष्ठाता-आचार्य। पश्चिम बঙ्गेर वर्क्कमान जेलाय हापानिया ग्रामे १८९५ साले तिनि आविर्भूत हन। शैशव हइते श्रीचैतन्य महाप्रभुर प्रति निष्ठा ओ नामसङ्कीर्तने छिल ताहार आकृतिक आकर्षण। ताहार पाणित्य एवं संसार-बैराग्य विशेष उल्लेखयोग्य।

१९२३ साले तिनि श्रीगौड़ीय मठे यातायात आरण्ण करेन। १९२६ साले ताहार गुरुदेव श्रीत्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपादेर मिशने योगदान करेन। गुरुदेव ताहारे सम्बवतः १९३० साले सम्यास प्रदान करिया 'श्रीभक्ति-रक्षक श्रीधर' आख्या प्रदान करेन। श्रील श्रीधर महाराज सारा भारते श्रीगौड़ीय मठ स्थापन, संगठन एवं धर्मप्रचारे विशेष भूमिका ग्रहण करेन। ताहार संकृत

Seeing his Sanskrit Writings, his Guru referred to him as 'a fit person to continue my Divine Succession,' and 'Śāstra-nipuṇa Śridhar Mahārāj' or 'Scriptural Genius Śridhar Mahārāj.' On another occasion his Guru also referred to him as 'niveditātmā' or 'a pure soul fully surrendered unto the Supreme Lord.'

When Śrīla Śridhar Mahārāj founded the Śrī Chaitanya Sāraswat Maṭh in 1941, it was no more than a thatched hut on the banks of the Ganges river. Yet, he composed this verse, mysteriously predicting the universal renown the Maṭh would know in the future:

श्रीमद्यैतन्य-सारस्वत-मठवर-उद्गीतकीर्तिर्जयश्रीं विभ्रत्संभाति गङ्गातट-निकट-नवद्वीप-कोलाद्रि-राजे ।
यत्र श्रीगौर-सारस्वत-मत-निरता गौरगाथा गृणन्ति नित्यं रूपानुग-श्रीकृतमति-गुरुगौराङ्ग-राधाजिताशा ॥
śrīmac chaitanya-sāraswata-maṭhavara udgīta-kīrttir jaya-śrīm
bibhrat sambhāti gaṅgā-taṭa-nikāṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sāraswata-mata-niratā gaura-gāthā gr̄ṇanti
nityam rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā

In the Holy Abode of Transcendental Touchstone

Śrī Nabadwip Dhām—the selfsame Śrī Vṛndāvan,
in the land of Koladwip, whose inner identity

is the King of mountains Śrī Govarddhan,
near the charming shores of the Holy River Bhāgirathī
who delivers all the fallen souls
stands that grand and glorious King of all Temples—

Śrī Chaitanya Sāraswat Maṭh.

In that beautiful retreat, the surrendered devotees
whose lives are the Message of Śrī Gaura,
are eternally absorbed in the Loving Service
of the Divine Master, the Golden Lord Gaurāṅga
and the Loving Lord Śrī Govindasundar
with His Consort Śrimati Gāndharvā,
accompanied by all Their Dear Associates.

With hearts always filled with good hope
to attain the Grace of the Lord,
following faithfully in the Line
of Śrī Śrī Rūpa and Raghunāth—
the Storekeepers of the Unlimited Treasure
of Pure, Sweet Love Divine,
those surrendered souls ever sing the unending Glories
of the Transcendental Name and Qualities
of the Most Magnanimous, Original Supreme Lord
Śrī Śrī Gaurāṅgasundar.

as they take shelter in the soothing, affectionate shade

of the victory flag that flies aloft
and sings wholeheartedly to the world

the ever-expanding renown of Sri Chaitanya Sāraswat Māṭh;
bearing that banner of all Transcendental Benedictions,

Sri Chaitanya Sāraswat Māṭh ever shines resplendent
in all its Divine Magnificence.

संस्कृत रचनाओं को देख कर गुरुदेव ने उन को “अपनी परम्परा को अग्रसर करने योग्य उपयुक्त पुरुष” घोषित किया और उन्हें “शास्त्रनिपुण श्रीधर महाराज” रूपी उज्ज्वल विशेषण दिया। एक अन्य अवसार पर उन्हें गुरुदेव ने “निवेदितात्मा” की उच्च पदवी से भी सुशोभित किया, एवं अन्त में अन्तर्धान से थोड़ा समाय पहले गुरुदेव ने श्रील श्रीधर महाराज का श्रीमुख से ‘श्रीरूपमंजरीपद’ जो उन के निरूपभजन का परमप्रिय संगीत था उस को सुनकर परितृप्त थे।

श्रील श्रीधर महाराज ने १९४१ में श्री चैतन्य सारस्वत मठ की स्थापना की। उस समय इस मठ का स्वरूप गंगा के तट पर एक कुटिया से अधिक न था। उसी समय उन्होंने निम्न रहस्यमय रचना द्वारा इस मठ के विख्यात होने की भविष्यवाणी की थी।

श्रीमच्छैतन्य-सारस्वत-मठवर-उद्गीतकीर्तिर्जयश्रीं विभ्रत्संभाति गङ्गातट-निकट-नवद्वीप-कोलाद्वि-राजे ।
यत्र श्रीगौर-सारस्वत-मठ-निरता गौरगाथा गृणन्ति नित्यं रूपानुग-श्रीकृतमति-गुरुगौराङ्ग-राधाजिताशा ॥

पो०४४ व्यक्ती नरीके जाया हता, अने तेमने 'शास्त्रनिपुण श्रीधर महाराज' कहेना, तेमज बीजे प्रसंगे तेमने गुरुज्ञामे 'निवेदितात्मा' एटवे पवित्र आत्मा जे परम प्रभुने शरणे गये लोप तेवो जायाव्यो हतो, अने तेमना अन्तर्धान थनां पहेलां गुरुदेवे श्रीब श्रीधर महाराजना श्री मुख्यो 'श्रीरूपमंजरीपद' जे तेमनुं आंतरीक भजननुं परम प्रिय संगीत हनुं ते सांझाणी तेबो परितृप्त थया।

श्रीब श्रीधर महाराजे श्रीचैतन्य सारस्वत मठनी स्थापना १९४५मां करी ते वधने मठ गंगा नदीने किनारे जूपडीनां ढूप मां हतो, तेमाले भविष्यमां आ मठ दुनियामां झूबज झ्यानि मेणवशे ऐवी अगमवाली दर्शावती काव्य पंक्ती लघेल,

श्रीमच्छैतन्यसारस्वत-मठवर-उद्गीतकीर्तिर्जयश्रीं विभ्रत् संभाति गङ्गातट-निकट-नवद्वीप-कोलाद्वि-राजे ।
यत्र श्रीगौर-सारस्वत-मठनिरता गौरगाथा गृणन्ति नित्यं रूपानुग-श्रीकृतमति-गुरु-गौराङ्ग-राधाजिताशा ॥

भाषाय नानाविध भक्तिमूलक रचना देखिया गुरुदेव ताहाके उपयुक्त उत्तराधिकारी बलिया अभिमत पोषण करेन एवं अन्त एक घटेनाय 'शास्त्रनिपुण श्रीधर महाराज' बलिया परिचय देन। आरও एकटि घटेनाय गुरुदेवे 'निवेदितात्मा' अर्थात् भगवानेर निकटे शरणागत भक्त एইरप परिचय देन। एवं सबशेषे अप्रकटेर अनतिपूर्वी ताहार निरूपभजनेर परमप्रियसंगीत "श्रीरूपमञ्जरीपद" ताहारइ श्रीमुख हइते शब्द करिया परितृप्त हन।

श्रील श्रीधर महाराज १९४१ साले श्रीचैतन्य सारस्वत मठेर प्रतिष्ठा करेन। सेहि समये ओइ मठे एकटि कुँडे घर छाड़ा आर किछुहै छिल ना। तिनि अलोकिक भावे एकटि झोक रचना करेन। सेहि रचनाय श्रीमठेर विश्वविदित स्वर्खाति हइबे बलिया भविष्याद्वाणी करियाछिलेन।

श्रीमच्छैतन्य-सारस्वत-मठवर-उद्गीतकीर्तिर्जयश्रीं विभ्रत् संभातिगङ्गातट-निकट-नवद्वीप-कोलाद्वि-राजे ।
यत्र श्रीगौर-सारस्वत-मठनिरता गौरगाथा गृणन्ति नित्यं रूपानुग-श्रीकृतमति-गुरु-गौराङ्ग-राधाजिताशा ॥

Śrila Śridhar Maharāj also composed many unique Spiritual Prayers and Commentaries in Sanskrit and Bengali revealing a Devotional Stature in common with that of the famed Goswāmis of Vṛndāvan. Often thought even more amazing was his special ability to represent those Thoughts in the international language of English. In this way much of his Holy Teachings have been published in book form.

Śrila Śridhar Maharāj departed from the eyes of the mortal world in 1988. Thousands from all over the globe had by this time taken shelter in him as disciples. Prior to his departure, publicly and in his Last Will and Testament he named his beloved Divine Servitor Śrila Bhakti Sundar Govinda Dev-Goswāmi Mahārāj as his successor.

“आज कोलद्वीप, नवद्वीप में गंगा के पावन तट पर यह मनोरम श्री चैतन्य सारस्वत मठ अपनी पूर्ण महिमा से देदीप्यमान है। और इस का परचम इसकी प्रसिद्धि की संगीत विश्व को सुनाता हुआ अति ऊंचे पहरा रहा है। वहां के मठवासी अनुरागी निर्किञ्चन भक्त गण उस श्री गौरप्रेमभक्ति धारा में निमान रहते हैं जो प्रभुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी के द्वारा प्रवाहित हुई। और इस प्रकार श्री चैतन्यदेव की महिमा का प्रचार निरंतर करते हुए श्रील रूप गोस्वामी प्रभुपाद और श्रील रघुनाथ दास गोस्वामी की परम्परानुसार अपने श्री गुरुदेव, भगवान् श्री चैतन्यदेव एवं श्री श्री राधागोविन्द की प्रेममयी सेवा की सदैव आकांक्षा रखते हैं।”

श्रील श्रीधर महाराज ने संस्कृत और बंगाली में बहुत सी अनुपम अध्यात्मिक प्रार्थनाएँ व भाष्य भी लिखे जिन से वृदावन के प्रसिद्ध गोस्वामियों की भक्ति प्रणाली में उन की असाधारण महानता प्रकट होती है। परन्तु इस से भी आश्चर्यजनक है उन की वह विशेष योग्यता जिस के द्वारा उन्होंने सूक्ष्म भक्ति भावनाओं तथा

“पवित्र गंगाज्ञे कंठे कोलद्वीपमां मनोरम्य श्रीचैतन्य सारस्वत मठ नेनी भव्यता साथे प्रकाशे छे. नेनो धज उगे उडे छे अने दूनियाने नेनी भव्यतानां जीत संभगावे छे. स्थानिक रहेपासीओनां दुष्ट्य सद्यम् श्रीगौरप्रेममां तन्मय रहेलां छे जे प्रभुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुरनी द्वारा प्रचार पामेल छे. नेओ अगवान् श्रीचैतन्यदेवनो महिमानो प्रचार करे छे, अने निन्यनिरंतर श्री ३५-रघुनाथ गोस्वामीओ नी प्रशारीका अनुसार कृष्णकृष्ण-आशापूर्व-भावना १८ श्रीगुरुदेव, महाप्रभु श्रीचैतन्यदेव अने श्रीश्रीराधा-गोविन्दी प्रेमसेवामां तन्पर रहे छे।”

श्रील श्रीधर महाराजे धार्मी अपूर्व अनन्य भजनमय प्रार्थनाओं अने टीकाओं नी संस्कृत तथा बंगालीमां रथना करी छे, के जे प्रसिद्ध वृद्धावनना गोस्वामीनो आध्यात्मिक गौरव हेलाउ छे. नेमना आ बधा विचारो

“ये परम रमणीय दिव्य-आश्रमे श्रीगोर-सरस्वतीर मतामूर्ति अमूर्कुल कृष्णामूर्तीलन-तৎपर निष्ठिक्षण भजनगण नित्यकाल सपार्थद श्रीश्रीकृष्ण-गोराङ्ग-गार्कर्णि-गोविन्दस्मृदरगणेर प्रेमसेवन तৎपरताय आशावक्ष-हृदये अफुरान्त माधुर्योज्ज्वल प्रेम-सम्पदेर भागारी श्रीश्रीकृष्ण-रघुनाथेर परमामृगत्ये निरास्त्र भजावदान्त अवतारी भगवान् श्रीश्रीगोराङ्गस्मृदरेर नामगुणामूर्तीलन करिया थाकेन, दिव्यचिन्तामणिधाम श्रीबृन्दावनाभिम नवद्वीपधामे पतितपावनी भगवती भागीरथीर मनोरम तटनिकटबड्डी गिरिराज श्रीगोरक्षनाभिम कोलद्वीपे देवीपामान ऐ मठराजवर्द्य श्रीचैतन्य-सारस्वत मठ ठाहार क्रमविवर्जनान उद्गीत कीर्ति उज्जीयमान विजय-बैजयन्त्रीर सूक्ष्मीतल स्निक्षषायाय निखिलचराचर विश्वापित करिया जयश्री धारण पूर्वक नित्य विराजमान रहियाछेन।”

[ब्रह्मामूर्त्याद—आचार्यादेव ओ विष्वपाद श्रील भक्तिस्मृदर गोविन्द देवगोपामी महाराज]



सिद्धान्तों को अन्तर्राष्ट्रीय आंगंलभाषा में व्यक्त किया। इस माध्यम द्वारा उन की अधिक शिक्षा को पुस्तक रूप में प्रकाशित किया गया है।

श्रील श्रीधर महाराज १९८८ में भौतिक संसार कि दृष्टि से ओझल हो गए। इस समय तक संसार भर से हजारों जिजासु, शिष्य रूप में उन की शरण ले चुके थे। उन की समाधि से पहले वह अपनी अन्तिम इच्छा तथा आदेश द्वारा अपने प्रिय सेवक श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज को अपना उत्तराधिकारी नियुक्त कर चुके थे।

भजुः अञ्जुः वाजना ज्यारे ने अंतरराष्ट्रीय अंत्रेण भाषामां वापना-कहेना, आ रीने नेमना धारां धार्मिक प्रवयनो पुस्तकृपे प्रकाश पाम्यां छे।

श्रील श्रीधर महाराजे १९८८मां नियवीक्षा प्रवेश कर्यो। ने समय दरभ्यान उजारो लोकोमे नेमना शिष्यो नरीके नेमना छन्दछायामां आशरो लीधो उनो। नेमना नियान पहेवा नेमये जाहेरमां अने नेमना वेपिन दस्ना वेजमां नेमये प्रिय शिष्य श्रील भक्तिसुन्दर गोविन्द महाराजने पोनाना अनुगामी नरीके नीम्या उता।

श्रील श्रीधर महाराज बांला एवं संस्कृत भाषाय अनेक शुद्धभक्तिसिद्धान्त पूर्ण प्रार्थना एवं ट्रिका-टिप्पनी रचना करेन। ऐ भक्तिपूर्ण रचनाओंगते बृद्धावनेर प्रसिद्ध गोस्वामिगणेर रचनार सहित ऐक्याव विशेष आश्चर्यजनक। ऐ भावे ताहार अनेक धनीय शिक्षा शिष्टाकारे प्रकाशित हइयाछे।

१९८८ साले श्रील श्रीधर महाराज अप्रकटे हन। जीवनेर अनुर्क्षाउंकाले सारा पृथिवीर हाजार हाजार व्यक्ति ताहार शिष्टात् श्रहण करिया धन्य हइयाछेन। तिरोधानेर आडाइ बचर पूर्वे जनसमक्षे, दलिले एवं लिखित कागजपत्रे ताहार प्रियतम सेवक श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजके ताहार उत्तराधिकारी मनोनीत करेन।



His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj and His Divine Grace Śrīla A.C. Bhaktivedānta Svāmī Mahārāj Prabhupāda sharing the Vyāsāsana at the opening ceremony of Śrīla Svāmī Mahārāj Prabhupāda's Śrī Māyāpur Chandroday Mandir.

Lower left is His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj who is now the President-Āchāryya of Śrī Chaitanya Sāraswat Maṭh. In this photo he is seen leading the *kīrtan* by singing the Sanskrit Prayer Praṇamāmi sadā

ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज तथा ॐ विष्णुपाद श्रील ए० सी० भक्तिवेदान्त स्वामी महाराज प्रभुपाद ने श्रील स्वामी महाराज प्रभुपाद के श्री मायापुर चन्द्रोदय मन्दिर के उद्घाटन समारोह के अवसर पर व्यासासन को एक साथ सुशोभित किया था। चित्र में नीचे बाएँ और ॐ विष्णुपाद श्रील भक्तिसुन्दर गोविन्द महाराज विराजमान हैं जो श्री चैतन्य सारस्वत मठ के वर्तमान अध्यक्षाचार्य हैं। इस चित्र

ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराजे अने ॐ विष्णुपाद श्रील ए० सी० भक्तिवेदान्त स्वामी महाराज प्रभुपादे पोताना श्री मायापुर चन्द्रोदय मन्दिरनी उद्घाटन विधिनां व्यासासन उपर बेसी लाग लीधो हुतो.

३० वाञ् ॐ विष्णुपाद श्रील भक्तिसुन्दर गोविन्द महाराज छ. के ऊपरो हवे श्रीचैतन्य सारस्वत

श्रील ए. सि. भक्तिवेदान्त स्वामी महाराज प्रभुपादेर श्रीमायापुर चन्द्रोदय मन्दिरेर उद्घोथन काले हु विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज एवं हु विष्णुपाद श्रील ए. सि. भक्तिवेदान्त स्वामी महाराज प्रभुपाद उभयेरह एकहु व्यासासने अंश ग्रहण।

निम्ने बामदिके हु विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज। तिनि वर्तमाने श्रीचैतन्य सारस्वत मठेर सভापति-आचार्य। एই छबिर मध्ये ताहाके सङ्कीर्तन-पूरोभागे देखा याइतेहे।

Prabhupāda-padam [Śrī Śrī Prabhupādapadma-stavakah] (a Devotional Prayer to Om Viṣṇupāda Śrila Bhakti Siddhānta Saraswati Goswāmī Prabhupāda, the Guru of both Śrila Bhakti Rakṣak Śridhar Dev-Goswāmī Mahārāj and Śrila A.C. Bhaktivedānta Swāmī Mahārāj). The prayer was written by Śrila Śridhar Mahārāj and is venerated and sung in Gauḍiya Vaiṣṇava Temples throughout India and the world.

At this most memorable occasion Śrila Swāmī Mahārāj Prabhupāda stated, “I consider Śrila Śridhar Mahārāj to be my Śiksā Guru, and Śripād Govinda Mahārāj to be my dearmost son.”

He sang the Glories of Śrila Śridhar Mahārāj by saying “Jay Om Viṣṇupād Paramahānsa Śrila Bhakti Rakṣak Śridhar Mahārāj kī jay!”—a glorification that is only ever offered to one’s Guru.

मैं वह संस्कृत प्रार्थना “प्रणमामि सदा प्रभुपाद-पदम्” (श्रीश्रीप्रभुपादपद्म-स्तवकः) के संकीर्तन का नैतृत्य करते हुए दीख रहे हैं। यह भक्ति प्रार्थना — ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपाद जो श्रील भक्तिरक्षक श्रीधर महाराज और श्रील भक्तिवेदान्त स्वामी महाराज दोनों के गुरु हैं उन के प्रति है। यह प्रार्थना श्रील श्रीधर महाराज की लिखी हुई है जो भारत तथा संसार के गौड़ीय वैष्णव मन्दिरों में सादर गाइ जाती है।

इस अति स्मरणीय अवसर पर श्रील स्वामी प्रभुपाद ने कहा था कि “मैं श्रील श्रीधर महाराज को अपना शिक्षा गुरु तथा श्रीपाद गोविन्द महाराज को अपना सबसे प्रिय पुत्र मानता हूँ”।

उन्होंने श्रील श्रीधर महाराज का कीर्तन इन शब्दों में गाया “जय ॐ विष्णुपाद परमहंस श्रील भक्तिरक्षक श्रीधर महाराज की जय” — वह कीर्तन जो केवल अपने गुरु की सेवा में ही गाया जाता है।

મઠના પર્તમાન સભાપતિ-આચાર્ય છે. જે ભક્તિમય પ્રાર્થના “પ્રણમામિ સદ્ગુરુપાદ-પદમ्” [શ્રી શ્રી પ્રભુપાદપદ-સ્તવકः] (ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सરस्वती प्रभुपाद जेओ श्रील भक्ति रक्षक श्रीधर महाराज અને श्रील भक्तिवेदान्त स्वामी महाराज બંનેના ગુરુ હના), આ પ્રાર્થના શ્રીલ શ્રીधર મહારાજને લખી છે અને ભારતમાં શ્રીગૌડીય વैષણવ મંદિરોમાં અને દુનિયાના બીજાં ભાગોમાં ભાવથી જવાય છે.

આ વિશેષ સ્મરણીય પ્રસંગે શ્રીલ સ્વામી મહારાજ પ્રભુપાદે કહેવ “હું શ્રીલ શ્રીધર મહારાજને મારા શિક્ષા ગુરુ માનું છું અને ગોવિદ મહારાજને મારા સૌથી વહીલા પુત્ર નરીકે માનું છું.”

તેઓ શ્રીલ શ્રીધર મહારાજનાં વખાણ કરતાં કે “જય ઊં વિષણુપાદ પરમહંસ શ્રીલ ભક્તિરક્ષક શ્રીધર મહારાજકી જય”—આ અભિવાદન જે કું પોતાના ગુરુ પ્રન્યેજ કરેવાય છે.

“પ્રણમામિ સદા પ્રભુપાદ-પદમ्” [શ્રીશ્રીપ્રભુપાદપદ-સ્તવકः] (ॐ विष्णुપाद श्रील भक्तिसिद्धान्त સરस्वती गोस्वामी प्रभुपाद उद्देश्ये એই ભક्तिमूलક પ્રાર્થના રચિત; તિનિ શ્રીલ ભક્તિરક્ષક શ્રીધર દેવગોદ્વામી મહારાજ એવં શ્રીલ એ. સિ. ભક્તિવેદાન્ત સ્વામી મહારાજ ઉભયોર ગુરુ)। પ્રાર્થનાટિ શ્રીલ શ્રીધર મહારાજેને સંસ્કૃત રચના; સારા ભારત એવં સમગ્ર વિશ્વેર શ્રીગૌડીય બૈષણી મઠે અત્યાસુ શક્તા સહકારે ગીત હૈ।

એই અપૂર્વ સ્વરૂપી દિને શ્રીલ સ્વામી મહારાજ પ્રભુપાદ બલિલેન, — “આમિ શ્રીલ શ્રીધર મહારાજકે આમાર શિક્ષા ગુરુજાપે એવં શ્રીપાદ ગોવિન્દ મહારાજકે આમાર પ્રિયતમ પુત્રજાપે ગણ્ય કરિ”।

અતઃપર તિનિ શ્રીલ શ્રીધર મહારાજેને ગુણગાન કરિલેન, — “જય ઊં વિષણુપાદ પરમહંસ શ્રીલ ભક્તિરક્ષક શ્રીધર મહારાજ કી જય”। શુદ્ધ ગુરુજ પ્રતિઇ એહાપ જયઘનિ પ્રદાન કરા હૈ।



Trinity of Gurus—महापुरुषों की प्रिवेणी। दास्‌ पवित्र महान्मानो। तिन महापुरुष शुरुगण।

This trio of Holy Personalities is again pictured at left—Śrīla Śridhar Mahārāj at left, Śrīla Swāmī Mahārāj at right, and Śrīla Govinda Mahārāj in the middle. Their intimate past history is most valuable and interesting to all true devotees.

They resided together at Śrīla Swāmī Mahārāj's Sita Kanta Banerjee Lane house in Calcutta for about eight years. This was prior to Śrīla Swāmī Mahārāj's *sannyāsa*. It was during that time that Śrīla Govinda Mahārāj, on the order of Śrīla Śridhar Mahārāj, studied the *Śrī Bhagavad-Gītā* from Śrīla Swāmī Mahārāj.

Later Śrīla Swāmī Mahārāj accepted *sannyāsa* from Śrīla Bhakti Prajñān Keśav Mahārāj, Śrīla Keśav Mahārāj having already received *sannyāsa* from Śrīla Śridhar Mahārāj.

After travelling to the West in 1965 and spreading Kṛṣṇa consciousness in a miraculous way previously unseen in the history of the world, whenever he returned to India, Śrīla

यह जो पावन महापुरुषों की त्रिवेणी की चित्र पुनः बाएं और दिया गया है, वह है—बाएं और श्रील श्रीधर महाराज, दाएं और श्रील स्वामी महाराज, केन्द्र में श्रील गोविन्द महाराज। इन का व्यक्तिगत जीवन सब सचे भक्तों के लिए अति मूल्यवान् तथा मनोरंजक है।

वह एक साथ श्रील स्वामी महाराज के सीताकान्त बैनर्जी लेन कलकत्ता में लगभग आठ वर्ष रहे। यह श्रील स्वामी महाराज के संन्यास लेने से पूर्व की बात है। उस समय श्रील गोविन्द महाराज ने श्रील श्रीधर महाराज के आदेश पर श्रील स्वामी महाराज से श्री भगवद्गीता का अध्ययन किया था। तत्पश्चात श्रील स्वामी महाराज ने श्रील भक्ति प्रज्ञान केशव महाराज से संन्यास धारण किया जबकि श्रील केशव महाराज, श्रील श्रीधर महाराज से पहले ही संन्यास ले चुके थे।

आ त्राण पवित्र महात्माओं डाबी बाजुना चित्रमां पालु छे. श्रील श्रीधर महाराज (डाबी बाजु)
श्रील स्वामी महाराज (जमाझी बाजु) अने श्रील गोविन्द महाराज (परमां) आ निपुटि पूर्व धनिष्ठसंग साचा भज्ञोने अमूल्य अने रुचि प्रदान जायाशे.

तेअो श्रील स्वामी महाराजना सीताकान्त बेनरजु लेठन कुकुनाना मकानमां आठ वर्ष भेगा रहेला। श्रील स्वामी महाराजना संन्यास पहेलां ते समये श्रील श्रीधर महाराजना आदेशी श्रील गोविन्द महाराजे श्री स्वामी महाराज पासेथी श्री भगवद्गीतानुं अध्ययन कर्म्।

पछी थी श्रील स्वामी महाराजे श्रील भज्ञि प्रज्ञान केशव महाराज पासे संन्यास लीधो अने त्यारे श्रील

ऐ महापूरुषत्रयोंर हवि आवार बामे देखानो हइयाछे—बामे श्रील श्रीधर महाराज, डाने श्रील स्वामी महाराज एवं मध्यस्थले श्रील गोविन्द महाराज। ताहादेर बहुकालेर घनिष्ठता प्रकृत भक्तिगणेर निकटे अतीव मूल्यवान् एवं आनन्ददायक।

श्रील स्वामी महाराजेर सम्मास ग्रहणेर पूर्वे कलिकाताय सीताकान्त ब्यानाङ्गी लेने ताहार बाड़ीते एकइसक्के प्राय आठ वर्षर बसवास करेन। ऐ समये श्रील श्रीधर महाराजेर निर्देश अनुयायी श्रील गोविन्द महाराज, श्रील स्वामी महाराजेर निकटे श्रीभगवद्गीता अध्ययन करेन।

परबर्ती समये श्रील भक्ति प्रज्ञान केशव महाराजेर निकटे श्रील स्वामी महाराज सम्मास ग्रहण करेन। श्रील केशव महाराज तप्पूर्क्कै श्रील श्रीधर महाराजेर निकटे सम्मास ग्रहण करियाछिलेन।

Swāmi Mahārāj who had become known by his disciples and many admirers world-wide as "Prabhupāda", would stay with Śrīla Śridhar Mahārāj at Śrī Chaitanya Sāraswat Maṭh in Nabadwip. On those visits some special points that he spoke about Śrīla Śridhar Mahārāj to his disciples follow:

"By both age and experience he is senior to me. I was fortunate to have his association since about 1930 . . . Kṛṣṇa and Prabhupāda [referring to his Dikṣā Guru—the Guru of both Śrīla Śridhar Mahārāj and Śrīla Swāmi Mahārāj] liked him to prepare me.

"Śrīla Śridhar Mahārāj lived in my house for many years, so naturally we had very intimate talks and he was my good advisor. I took his advices and instructions very seriously because from the very beginning I knew him to be a pure Vaiṣṇava, a pure devotee . . . our relationship is very intimate."

१९६५ में पश्चिमी देशों की यात्रा के पश्चात् विश्व इतिहास में पहले कभी न देखे जाने वाले आश्चर्यजनक ढंग से श्री कृष्ण चेतना को फैलाकार श्रील स्वामी महाराज जो तत्पश्चात् अपने शिष्यों तथा प्रशंसकों द्वारा 'प्रभुपाद' के नाम से प्रसिद्ध हुए जब कभी भी भारत लौटे श्री चैतन्य सारस्वत मठ नवद्वीप में श्रील श्रीधर महाराज के साथ अवश्य रहने जाते थे। उन भेंट अवसरों पर जो विशेष वार्तालाप उन्होंने श्रील श्रीधर महाराज के बारे अपने शिष्यों के साथ किया वह इस प्रकार है—

"आयु तथा अनुभव दोनों दृष्टियों से वह मुझ से बड़े हैं। मैं भाग्यशाली था कि मुझे लगभग १९३० से उन का सत्संग प्राप्त हुआ। . . . कृष्ण तथा प्रभुपाद (अपने दीक्षा गुरु की ओर संकेत—अर्थात् श्रील श्रीधर महाराज तथा श्रील स्वामी महाराज दोनों के गुरु) चाहते थे कि वह मुझे त्यार करें।"

केशव महाराजे ने श्रील श्रीधर महाराज पासे संन्यास लई लीथो उनों।

१९६५ मां पश्चिमनी यात्रा 'दृष्टि चेनना' ले दुनियाना इनिहासमां नदी थपेल छोप, ऐवी चमन्कारीक रीने प्रचार यात्रा कर्पा पष्ठीथी जप्यारे जप्यारे तेओ भारत आपना त्यारे श्रील स्वामी महाराजने तेमना शिष्यों अने असंभ्य चाहको "प्रभुपाद" तरीके ओणभना, तेओ नवद्वीपमां श्रीचैतन्य सारस्वत मठमां श्रील श्रीधर महाराजनी निकट रहेवा जना उना, आपां भिवन वाघने ते आस विष्यो उपर तेओ श्रील श्रीधर महाराज विषे तेमना शिष्योंने नीचे मुजब कुहेना।

"१५ अने अनुभवमां तेओ माराथी आगण छे तेमनो संग १९७०मां थपो नेथी हुं भाग्यशाली छुं . . .

पृथिवीर इतिहासे इतिपूर्वी याहा घटेनि, १९६५ साल हइते पाश्चात्य जगते अलौकिक भावे कृष्ण चेतना प्रचार एवं प्रसारित करिया श्रील स्वामी महाराज यथन भारते फिरिया आसेन तथन तिनि नवद्वीप श्रीचैतन्य सारस्वत मठे श्रील श्रीधर महाराजेर सहित अवस्थान करेन। इतिमध्ये पृथिवीव्यापी ताहार शिश्य एवं शावकदेर निकटे तिनि "प्रभुपाद" बलिया आख्यायित हइयाछिलेन। श्रीचैतन्य सारस्वत मठे नाना साक्षात्कारे ताहार शिश्यदेर निकटे श्रील श्रीधर महाराजेर सम्बन्धे तिनि कयोकटि विशेष विषय उल्लेख करेन,— सेइगुणि निझे देओया हइल—

"बयास एवं अभिज्ञताय श्रील श्रीधर महाराज आमा हइते प्रवीन। प्राय १९३० साल हइते ताहार सঙ्ग पाइवार जग्य निजेके भागाबान् बलिया माने करि . . . कृष्ण एवं प्रभुपादेर (श्रील भक्तिसिद्धान्त सरस्वती प्रभुपादेर) इष्टा छिल ये तिनि आमाके सर्वतोभावे प्रकृत करून।

Prior to his departure from the world in 1977, Śrīla Swāmī Mahārāj instructed his followers to take spiritual consultation and guidance from Śrīla Śridhar Mahārāj.

After the departure of Śrīla Swāmī Mahārāj, Śrīla Śridhar Mahārāj remarked, "I consider him to be Śaktyāveśa Avatāra . . . Kṛṣṇa came down to help him . . . Divine Power came down to help him, otherwise it is impossible. It is not a thing of the ordinary level that anyone will do, but the highest thing has been taken down to the lowest position [distributed] so extensively [by him]. It cannot but be the Divine Power embodied and in a great intensity and magnitude; so Śaktyāveśa Avatāra I cannot but take him to be so."

"श्रील श्रीधर महाराज मेरे घर में कई वर्ष तक रहे इस कारण स्वाभाविक ही हमारे बीच घनिष्ठ वार्तालाप होता रहा और मेरे वह अच्छे प्रामर्शक थे। मैं उन के आदेश व प्रामर्श बहुत सावधानी से ग्रहण करता रहा क्योंकि प्रारम्भ से मैं उन्हें एक शुद्ध वैष्णव तथा शुद्ध भक्त रूप में जानता था। हमारा संबंध अति घनिष्ठ है।

समाधि लेने से पहले श्रील स्वामी महाराज ने अपने शिष्यों को आदेश दिया था कि वह श्रील श्रीधर महाराज से दिव्य उपदेश लेते रहें।

१९७७ में श्रील स्वामी महाराज के गोलोकधाम जाने के पश्चात श्रील श्रीधर महाराज ने उनके प्रति वह भावात्मक उद्घार प्रकट किए, "मैं उन को शक्त्यावेश अवतार मानता हूँ—कृष्ण स्वयं उन की सहायता के लिए आए—दिव्य शक्ति उन की सहायता के लिए आई, नहीं तो वह कार्य असम्भव था। यह कोई साधारण कार्य न था जो कोई साधारण व्यक्ति कर सकता, वास्तव में यह एक ऐसा असाधारण कार्य था जो भौतिक स्तर पर इतने श्रीकृष्ण अने प्रभुपादे (श्रीधर महाराज अने श्रीब्रह्म स्वामी महाराजना पाल दीक्षा गुरु हुता) मने प्रस्तुत करवामां रस लीधो।

"श्रीब्रह्म श्रीधर महाराज मारे धरे धारा परसो रहेला एटेवे अमे धारी मर्मभेदी वानो करना अने तेझो मारा सारा उपदेशक हुता. हुं नेमनो उपदेश खूब अगत्यनो गायनो कारणुके पहेवेथीज हुं नेमने एक शुद्ध वैष्णव तरीके ओणभनो . . . अमारो संबंध खूब घनिष्ठ है।"

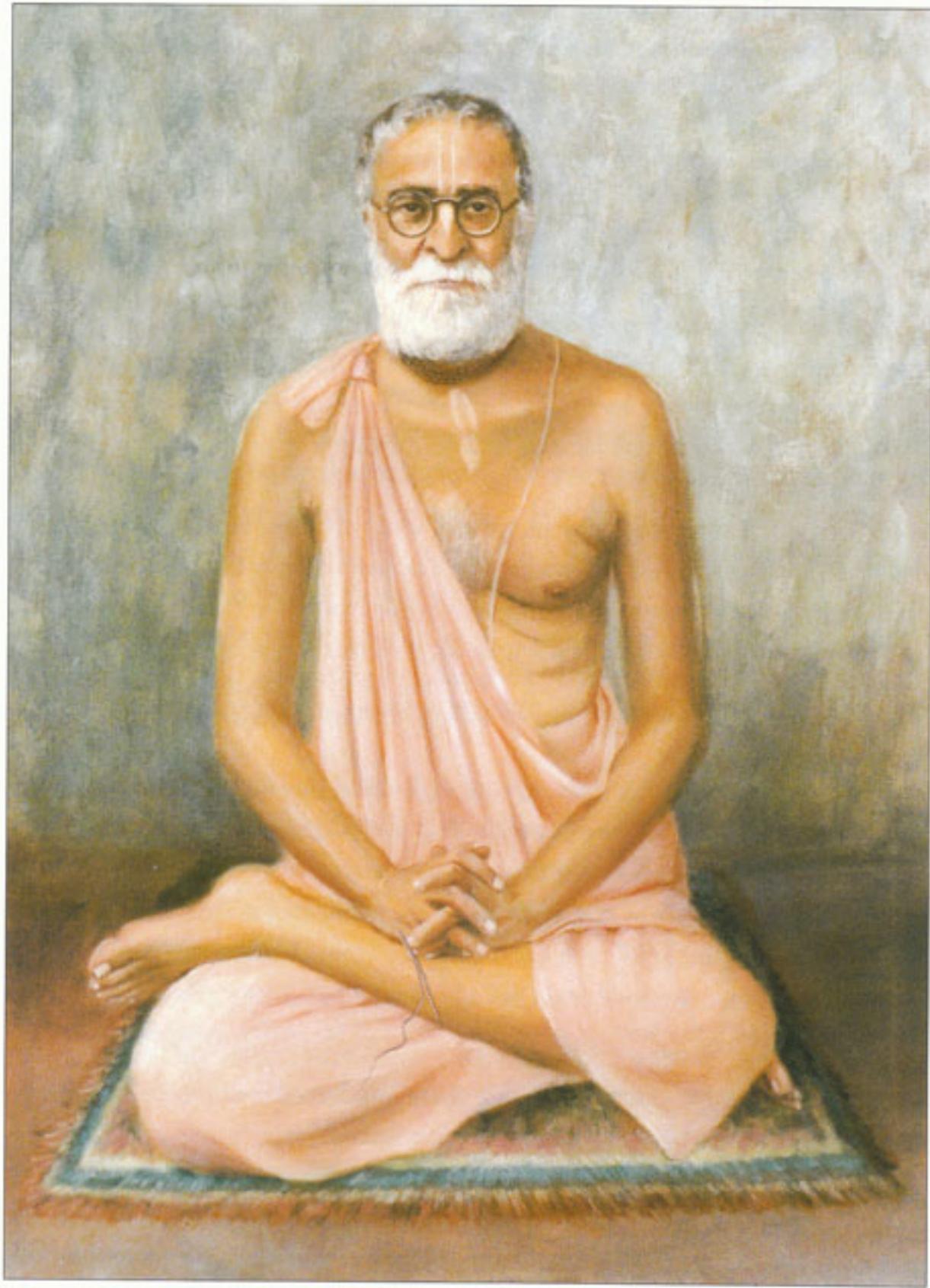
नेमना निरयाश पहेवां श्रीब्रह्म स्वामी महाराजे नेमना अनुयायीओने धार्मिक मार्गदर्शन माटे श्रीब्रह्म महाराज पासेथी आज्ञा देवानुं कहेलुं.

१९७७मां श्रीब्रह्म स्वामी महाराजनी समाधी पछी श्रीब्रह्म महाराजे कहेलुं "हुं नेमने 'शक्त्यावेश

"श्रील श्रीधर महाराज आमार बाड़ीते अनेक वर्षों बसवास करोन। स्तुतराः शाभाविकरापे आमादेर अनेक आस्त्रिक आलोचना हइत। तिनि आमार उत्तम उपदेश्त। आमि ताँहार उपदेश एवं निर्देशाबलि विशेष शुद्ध सहकारे मानिया चलि। आमि प्रथम हइतेहै ताँहाके एकजन शुद्ध बैक्षण बलिया जानि . . . आमादेर सम्बद्ध अतीव घनिष्ठ।"

१९७७ साले श्रील स्वामी महाराज ताँहार अप्रकटेर पूर्वी ताँहार अनुगतजनगणके निर्देश दिया- छिलेन—भविष्यते प्रयोजन हइले तोमरा श्रील श्रीधर महाराजेर निकट पारमार्थिक पथ-निर्देश लहिओ।

श्रील स्वामी महाराजेर तिरोधानेर पर श्रील श्रीधर महाराज बलेन ये,— "आमि ताँहाके शक्त्यावेश अवताररापे मने करि . . . कृप ताँहाके साहाय्य करिबार जग्य भूलोके अवतीर्ण हइयाछिलेन . . . परम शक्ति भूलोके अवतीर्ण हइया ताँहाके साहाय्य करोन; अनुथाया हिहा सत्याइ असम्भव बापार हइत। एইटा साधारण स्तरेर विषय नय, ये सबइ करिते पारिबे; किन्तु विपुलभाबे महत्तम विषयबन्तके धराधामे



Om Viṣṇupād Śrī Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākūr Prabhupāda

ॐ विष्णुपाद श्री श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद

ॐ विष्णुपाद श्री श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद

ॐ विष्णुपाद श्री श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद

Later, Śrila Govinda Mahārāj asked Śrila Śridhar Mahārāj, "You have told us that Śrila Swāmi Mahārāj was Śaktiyāveśa Avatāra, but he was Śaktiyāveśa Avatāra of who?"

Śrila Śridhar Mahārāj quietly replied, "Nityānanda Prabhu."

विस्तार से सम्पन्न हुआ। एक महान और वह भी अति सघन रूप में दिव्यशक्ति विग्रह के बिना ऐसा कार्य होना सम्भव नहीं। इस कारण मैं उन को शक्त्यावेश अवतार के अतिरिक्त और कुछ नहीं मान सकता।

श्रील गोविन्द महाराज ने एक अन्य अवसर पर श्रील श्रीधर महाराज से पूछा, "आप ने हमें बताया है कि श्रील स्वामी महाराज शक्त्यावेश अवतार थे परन्तु किस के?"। श्रील श्रीधर महाराज ने धीमे से उत्तर दिया, "श्री नित्यानन्द प्रभु के"।

अवतार' जायुं छुं . . . श्रीकृष्ण तेमने मद्द करवा आया, तेमना सिवाय आ शक्य नथी. आ कोई साधारण वस्तु नथी के दैक्षिणी बनी शके, नीथला स्नर ने खूबज प्रभुप्रेम आयो छे. आ शक्ति खूबज प्रभावशाली ने विपुल प्रभावमां दोषनो बनी शके एटवे एने 'शक्त्यावेश अवतार' सिवाय बीजुं काठि कही शकाय नहीं।"

पछीथी श्रील गोविन्द महाराजे पुछ्युं "के आपे अमने कहुं के श्रील स्वामी महाराज 'शक्त्यावेश अवतार' हना, पाहु ऐ डोना शक्त्यावेश अवतार हना?"

श्रील श्रीधर महाराजे थानीथी जवाब आयो "श्री नित्यानन्द प्रभुना."

अवतीर्ण करियाछेन। अत्यन्त तेज एवं अतुलनीय ऐश्वरिक शक्तिर अधिकारी छाड़ा आर इहा किछुइ नय। तज्जन्म शक्त्यावेश अवतार छाड़ा आमि आर कोन किछुइ मानिते पारि ना।

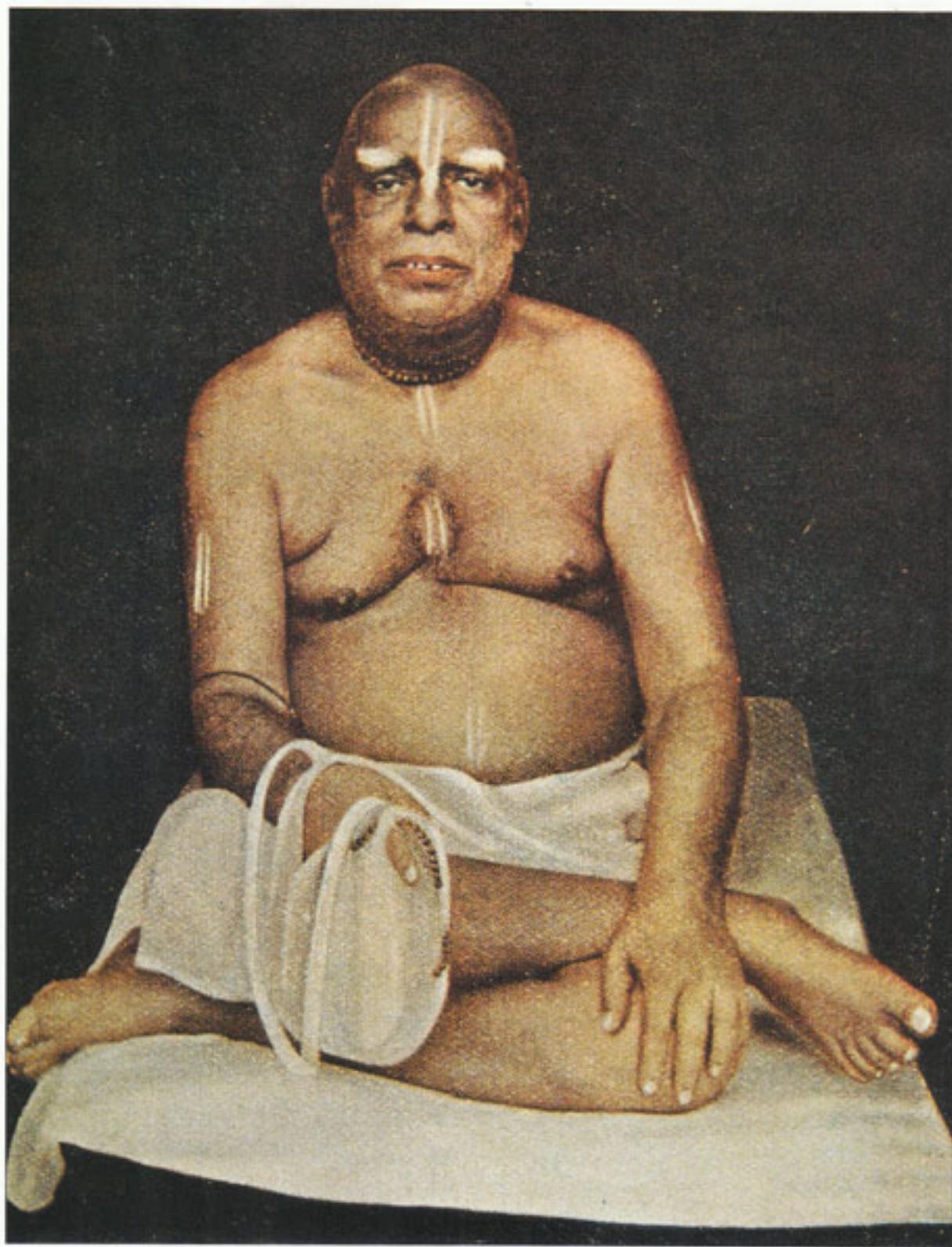
परे श्रील गोविन्द महाराज श्रील श्रीधर महाराजके जिङ्गासा करेन,— "आपनि बलियाछिलेन श्रील स्वामी महाराज शक्त्यावेश अवतार कार छिलेन; किञ्च शक्त्यावेश अवतार कार छिलेन?" श्रील श्रीधर महाराज शास्त्रभावे उड्डर दिलेन, "श्रीनित्यानन्द प्रभुर"

Om Viṣṇupād Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur Prabhupāda was the Guru of both Śrīla Bhakti Rakṣak Śridhar Dev-Goswāmī Mahārāj and His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāj. In the thirties he established sixty-four Gauḍiya Maṭhs in India and preached the Ideal of Pure Vaiṣṇavism in the Line of Śrī Chaitanya Mahāprabhu. He had a vision to construct a magnificent

ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद,— श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज तथा परम पूज्यपाद श्रील ए० सी० भक्तिवेदान्त स्वामी महाराज दोनों के ही गुरु थे। उन्होंने १२३० दशम में भारत भर में चौसठ श्री गौड़ीय मठों की स्थापना की और इस प्रकार श्री

ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद—श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज अने श्रील भक्तिवेदान्त स्वामी महाराज जनेनां गुरु हना. नेमने १५७०मां भारतमां चौसठ श्रीगौड़ीय मठ स्थाप्या अने श्रीशैनन्द महाप्रभुनी प्रस्तुती अनुसार शुद्ध वैष्णव धर्मनो प्रचार

ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद—श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज एवं श्रील भक्ति वेदान्त स्वामी महाराज उभयोर गुरु छिलेन। १९६७ त ३० शेर दशके ६४ टि श्रीगौड़ीय मठ सारा भारते प्रतिष्ठित करेन। श्रीचैतन्य महाप्रभुर शिक्षामृत अनुयायी शुद्ध



Om Viṣṇupād Śrī Śrīla Sachchidānanda Bhaktivinoda Ṭhākur
ॐ विष्णुपाद श्री श्रील सच्चिदानन्द भक्तिविनोद ठाकुर
ॐ विष्णुपाद श्री श्रील सच्चिदानन्द भक्तिविनोद ठाकुर
ওঁ বিষ্ণুপাদ শ্রীশ্রীল সচ্চিদানন্দ ভক্তিবিনোদ ঠাকুর

Temple in London where this Ideal could be practised and preached for the Supreme Benefit of all; he also sent preachers from India to the U.K.

His Guru was Śrīla Gaur Kīṣora Dās Bābājī Mahārāj who engaged in solitary Divine Service without any public interaction; and his [Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Prabhupāda's] father, who he also took as his Guru, was Śrīla Bhaktivinoda Ṭhākur.

चैतन्य महाप्रभु की परम्परा में शुद्ध वैष्णव धर्म के आदर्श का प्रचार किया। उन की दूरदृष्टि ने लंडन में एक भव्य मन्दिर खड़ा करने की योजना भी देखी जिस के माध्यम से सब के लाभ हेतु इस आदर्श का अभ्यास व प्रचार हो सके। उन्होंने भारत से आंगलदेश में प्रचारक भी भेजे।

उन के गुरु श्रील गौर किशोर दास बाबाजी महाराज थे जो जन मानस के सम्पर्क में आए बिना ही एकान्त भागवन्दजन में निमग्न रहे। उन के (श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपाद के) पिता श्रील भक्तिविनोद ठाकुर थे जिन को वह अपना गुरुदेव भी मानते थे।

क्षेत्रों नेमनी दूरदृष्टि उनीं के भविष्यमां लंडनमां एक विश्वाल मंदिर बन्धापत्रुं ज्ञामां आ धार्मिक कार्यान्वयो प्रचार थर्थ शके अने एटबा माटे नेमाले भारतथी यु.के. प्रचारको मोक्षेवा।

नेमना गुरु श्रील गोर किशोर दास बाबाजी महाराज उना जेअो एकान्तमां भजिन करना उना, कोई ने जाहेर उभय पगर, अमना (श्रील भजिसिद्धान्त सरस्वती गोस्वामी प्रभुपाद ना) पिताश्री जेमने ने पोताना गुरु पाल मानता ने श्रील भजिविनोद ठाकुर उना।

बैष्णवसिद्धान्त प्रचार करेन। नल्डने एकटि शून्यर मन्दिर करिवार ताँहार ऐकाचिक इच्छा छिल। ऐहे मन्दिरे बैष्णव आदर्शत अनुशीलन एवं प्रचार भूवनमञ्जलार्थे करिवार जग्नाइ उद्देश्य छिल। तिनि भारतवर्ष इहेते युक्त्वाज्ञे अनेक बैष्णवधर्मप्रचारक प्रेरण करेन।

ताँहार शुरु छिलेन श्रील गोर किशोर दास बाबाजी महाराज यिनि निरालाय लोकजनेर अष्टराले भगवद्गुजने निमग्न थाकितेन। ताँहार [प्रभुपाद श्रील भजिसिद्धान्त सरस्वती ठाकुरेर] पिता छिलेन श्रील भजिविनोद ठाकुर। ताँहाकेओ तिनि शुरुकापे श्रीष्ट करेन।

ॐ Viṣṇupād Śrīla Sachchidānanda Bhaktivinoda Ṭhākur [1838–1914], a great Teacher and Scribe of Transcendental Literature in the Śrī Gauḍiya Sampradāya, he envisioned the World Dispensation of the Chanting of the Names of God as predicted in the Scriptures *Chaitanya Bhāgavat*, *Srimad-Bhāgavatam* and others. He personally foretold

ॐ विष्णुपाद श्रील सच्चिदानन्द भक्तिविनोद ठाकुर (१८३८-१९१४) ने जो एक महान गुरु तथा श्री गौड़ीय सम्प्रदाय के परमार्थिक साहित्य के रचयता थे अपनी दूरदृष्टि से जैसा कि श्री चैतन्य भागवत, श्रीमद्भागवत व

ॐ विष्णुपाद श्रील सच्चिदानन्द भक्तिविनोद ठाकुर (१८३८-१९१४) एक महान शिक्षक उना, जेमाले आध्यात्मिक साहित्य श्रीजौतीय संप्रदाय मां भगवानना नामनो प्रचार श्रीचैतन्य भागवत, श्रीमद्भागवत अने

ॐ विष्णुपाद श्रील सच्चिदानन्द भक्तिविनोद ठाकुर [१८३८-१९१४] छिलेन एकजन महान शुरु। तिनि श्रीगोडीय सच्चिदायोर मध्ये अप्राकृत दर्शन शास्त्रेर अनेक व्याख्या रचना करेन। श्रीचैतन्य भागवत,

that the finer thinkers or intelligentsia of the entire globe must inevitably be attracted to the Religion of Divine Love for God as given exclusively by Śrīman Mahāprabhu.

The following Sanskrit verse clearly delineating the Basic Principles of the Perfect Teachings of Śrī Chaitanya Mahāprabhu was written by Śrīla Bhaktivinoda Ṭhākura:

आम्रायः प्राह तत्त्वं हरिमिह परमं सर्वशक्ति रसार्थिं तद्विनाशांश्च जीवान् प्रकृति-कवलितां तद्विमुक्तांश्च भावात्।
भेदाभेदप्रकाशं सकलमपि हरे: साधनं शुद्धभक्ति साध्यं तत्त्वीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥
āmnāyah prāha tattvam harim iha paramam sarvva-saktim rasābdhim
tad bhinnāṁśāṁś cha jīvān prakṛti-kavalitām tad vimuktāṁś cha bhāvāt
bhedābheda-prakāśam sakalam api hareḥ sādhanam śuddha-bhaktim
sādhyam tat pṛitim evety upadiśati janān gaurachandrah svayam saḥ

अन्य प्रामाणिक धर्मग्रन्थों की भविष्य वाणी भी है संसार में भगवान् के नाम संकीर्तन रूपी धर्म का प्रसार होते देखा। उन्होंने स्वयं भविष्य वाणी की कि संसार के गहन विचारक या उत्तम प्रज्ञ महानुभाव भगवान् के दिव्य प्रेम रूपी धर्म की ओर जैसा कि श्रीमन् महाप्रभु ने मार्ग दिखाया है विवश हो आकर्षित हो जाएंगे।

निम्न दिया गया संस्कृत श्लोक जो श्री चैतन्य महाप्रभु की पूर्ण शिक्षाओं के आधार तत्त्वों को स्पष्टतया दर्शाता है श्रील भक्तिविनोद ठाकुर ने लिखा था।

आम्रायः प्राह तत्त्वं हरिमिह परमं सर्वशक्ति रसार्थिं
तद्विनाशांश्च जीवान् प्रकृति-कवलितान् तद्विमुक्तांश्च भावात्।
भेदाभेदप्रकाशं सकलमपि हरे: साधनं शुद्धभक्ति
साध्यं तत्त्वीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

अन्य शास्त्रो प्रभासे करवानु भविष्य भाष्यं हनुं तेमासे अेम भाषेवुं के दृनियाना चिनको अने जुखिशाणी लोको
श्रीमन्महाप्रभुनां भगवत् प्रेमधर्म प्रन्ये जड़र मानकी आकर्षणी।

आ नीये लभेली संस्कृत पंक्तीओ श्रीचैतन्य महाप्रभुना सुसिद्धानो भनावे छे जे श्रील भक्तिविनोद
ठाकुर लभेलां।

आम्रायः प्राह तत्त्वं हरिमिह परमं सर्वशक्ति रसार्थिं
तद्विनाशांश्च जीवान् प्रकृति-कवलितान् तद्विमुक्तांश्च भावात्।
भेदाभेदप्रकाशं सकलमपि हरे: साधनं शुद्धभक्ति
साध्यं तत्त्वीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

श्रीमहागवत् एवं अश्वार्णु प्रामाणिक भक्तिशास्त्र समूहेर भविष्याद्वाणी अनुसारे नामसक्तीर्त्तनेर विधान दिया
पृथिवीर मानुष्येर चेतनार उद्घोथन इहेवे— ऐक्षण्य ताहार दृष्टि छिल। श्रीमन्महाप्रभु अनशुसाधारणभावे
भगवत् प्रेमधर्मेर ये स्मिक्षाष्ट प्रदान करिलेन, पृथिवीर स्मृत्ति चिन्ताशील सृधीजनेरा ऐ धर्मेर प्रति
अपरिहार्यभावे आकृष्टे इहेवेन— श्रील भक्तिविनोद ठाकुर व्यक्तिगतभावे ऐक्षण्य भविष्याद्वाणी करियाछेन।

श्रील भक्तिविनोद ठाकुर संस्कृत भाषाय निम्नलिखित श्लोकटि लिखियाछेन। श्रीचैतन्य महाप्रभुर
शिक्षामृतेर मूल तद्व ऐ अंशे परिकार भावे वर्णित हइयाछे।

These Ten Fundamental Divine Teachings have been taught by the Supreme Lord Śri Gaurachandra for the faithful souls:

1. The Supreme Holy Teachings are the *Vedas* received in Divine Succession of Spiritual Masters. The Divine Authority is the *Vedas* and allied Holy Scriptures headed by *Śrimad-Bhāgavatam*, along with the general relative proofs of perception, verbal evidence and inference when in compliance with those Scriptures. By that Authority it is established that:
2. Śri Hari [Kṛṣṇa] is the Supreme Truth.
3. He is full with all Potencies.
4. He is the Ocean of all Divine Ecstasy.

इन दश मौलिक शिक्षाएं का उपदेश महाप्रभु श्री गौरचन्द्र ने श्रद्धावान् जीवात्मों के लिए दिया है।

- १। परम शिक्षा व ज्ञान गुरुपरम्परा-प्राप्त वेद वाक्य है। दिव्य प्रमाण वेद तथा अन्य धर्मग्रंथ हैं जिन में श्रीमद्भागवत मुख्य हैं। वेद के अनुगत आप प्रमाण, अनुमान प्रमाण तथा प्रत्यक्ष प्रमाण भी दिव्य प्रमाण रूप में ग्रहणीय हैं। उसी प्रमाण से निम्न तत्त्व सिद्ध हैं।
- २। श्री हरि (कृष्ण) ही परम तत्त्व हैं।
- ३। वह सर्व शक्ति सम्पन्न हैं।
- ४। वह अखिल रसामृत सिन्धु हैं।

आ शुद्धभज्ञ नां सिद्धांतो भगवान् श्रीगौरचन्द्रे श्रद्धावान् श्री ने शीघ्रवाऽयां छे।

१. जे परम शिक्षा गुरु-परंपराप्राप्त वेद वाक्य मणेव छे ते वेदो छे। वेदोऽन सर्वोन्तम प्रमाणभूत छे। अने बीज श्रीमद्भागवत स्मृति अने अन्य आ खण्डां तेनी समज प्रत्यक्ष सांभूती अनुमानयो लभायेवां छे। आ उपरथी प्रमाण थाय छे के:
२. श्रीहरि (कृष्ण) परम तत्त्व छे।
३. ने सर्वशक्ति संपन्न छे।
४. ने अपिवरसामृत सिंधु छे।

आम्नायः प्राह तद्व॑ हरिमिह परमः सर्वशक्तिः रसाकिः
तद्विघ्नांश्च जीवान् प्रकृति-कवलितान् तद्विमुक्तांश्च भावाः।
भेदाभेदप्रकाशः सकलमपि हरिः साधनं शुद्धतिक्तिः
साधाः तद्विग्रहितमेवेत्यपदिशति जनान् गोरचन्द्रः ऋयः सः ॥

ऋयः भगवान् श्रीमद्गोरचन्द्र श्रद्धावान् जीवगणके दशत्रि तद्व उपदेश प्रदान करियाछेन—

- १। गुरु-परम्पराप्राप्त वेदवाक्याई आम्नाय। वेद ओ तदनुगत श्रीमद्भागवतादि शृतिशास्त्र, तथा तदनुगत प्रत्यक्षादि प्रमाणाई प्रमाण। सेहि प्रमाणस्वारा श्विर हय ये,—
- २। श्रीहरिई परम तद्व
- ३। तिनि सर्वशक्ति सम्पन्न
- ४। तिनि अखिलरसामृतसिंधु

5. The individual souls are His separated spiritual particles.
6. Some of those souls are captivated by Māyā.
7. Some of those souls are liberated from Māyā.
8. The entire creation, material and spiritual, is an inconceivable simultaneously different yet identical manifestation of Śrī Hari.
9. The singular Means is Devotion for Kṛṣṇa or Bhakti.
10. The singular Attainable Objective is Divine Love for Him.

- ५। जीवात्माएँ उसी के विभिन्नांश हैं।
- ६। उन में से कुछ (कृष्णबहिर्मुख) आत्माएँ मायाग्रस्त हैं।
- ७। उन में से कुछ आत्माएँ भावोदय के द्वारा मायामुक्त हैं।
- ८। चिदाचित् सम्पूर्ण विश्व श्री हरि का भेदाभेद प्रकाश है।
- ९। भक्ति ही एकमात्र साधन है।
- १०। कृष्ण प्रीति ही साध्य वस्तु है।

५. હરેક જીવ શ્રીહરિનો વિભિન્નાંશ છે.
૬. કેટલાક (બહિર્મુખ) જીવો માયા ગ્રસ્ત છે.
૭. કેટલાક જીવો (ભાવથી) માયાથી મુક્ત હોય છે.
૮. ચિદચિત् સમસ્ત વિશ્વ શ્રીહરિનો અચિન્યભેદભેદ પ્રકાશ છે.
૯. ભક્તિનો એક માત્ર સાધન છે.
૧૦. કૃપાપ્રેમ એક સાધ્યવાની વસ્તુ છે.

- ५। જીવગણ શ્રીહરિની વિભિન્નાંશ
- ૬। [બહિર્મુખતાહેતુ] જીવગણ માયાની કબલે પતિત
- ૭। ભાવ વા રતિર ઉદયે જીવગણ માયા હિતે સમ્પૂર્ણ મૂક્ત હિતોબાર યોગા
- ૮। સકળ વજ્ઞાન યુગપણ શ્રીહરિની ભેદાભેદ-પ્રકાશ
- ૯। શુદ્ધભક્તિની સાધન
- ૧૦। શ્રીકૃષ્ણપ્રેમની સાધન





The Mission in Pictures



Nabadwip Śrī Chaitanya Sāraswat Math—1950



Śrī Hāpāniyā Dhām
the Holy Birthplace of Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj



Sri Chaitanya Saraswat Ashram—Sri Hāpaniyā Dhām



Sri Sri Guru-Gaurāṅga-Rādhā-Gopināthjī at Sri Chaitanya Saraswat Ashram



Ananta-Śrī-vibhūṣita Nitya-Lilā-praviṣṭa Ṭīrtha Viṣṇupād Paramahāṁsa-kula-chūrāmaṇi
Śrī Śrimad Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj



Ananta-Sri-vibhūṣita Nitya-Līlā-pravīṣṭa Ṣrī Viṣṇupād Paramahārīṣa-kula-chūḍāmaṇi
Śrī Śrīmad Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj



Temple of Union in Separation and Nabadwip Śri Chaitanya Saraswat Maṭh



Ananta-Śrī-vibhūṣita Nitya-Lilā-praviṣṭa Oṁ Viṣṇupād Paramahāṁsa-kula-chūrāmaṇi
Śrī Śrīmad Bhakti Rakṣak Śrīdhāra Dev-Goswāmī Mahārāj



Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundarjū
Nabadwip Śrī Chaitanya Saraswat Maṭh



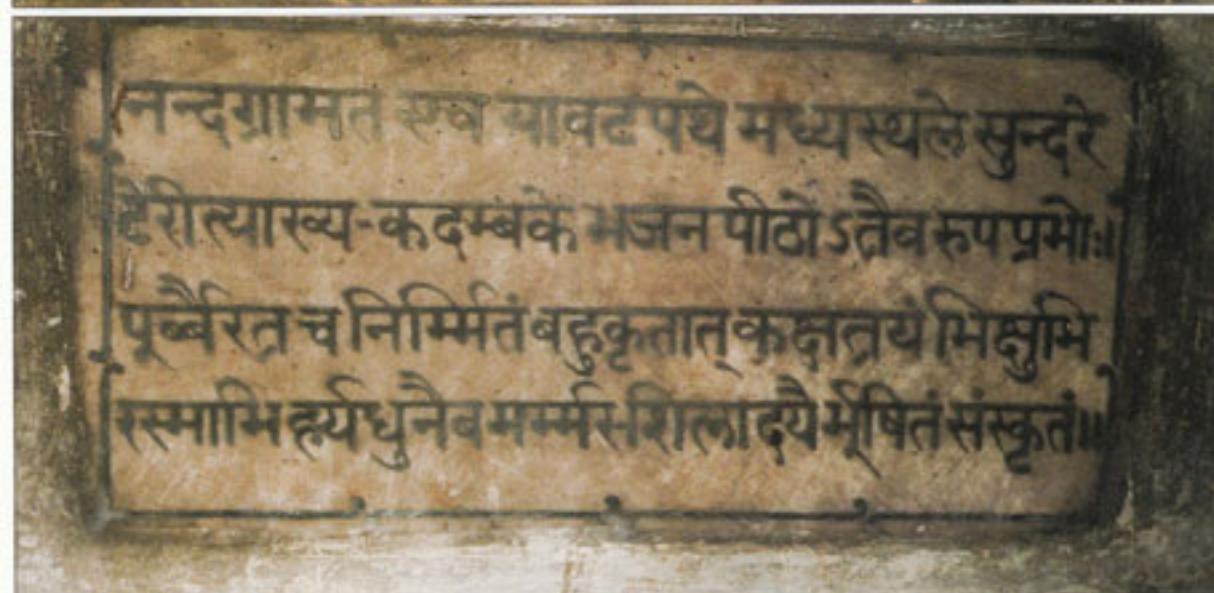
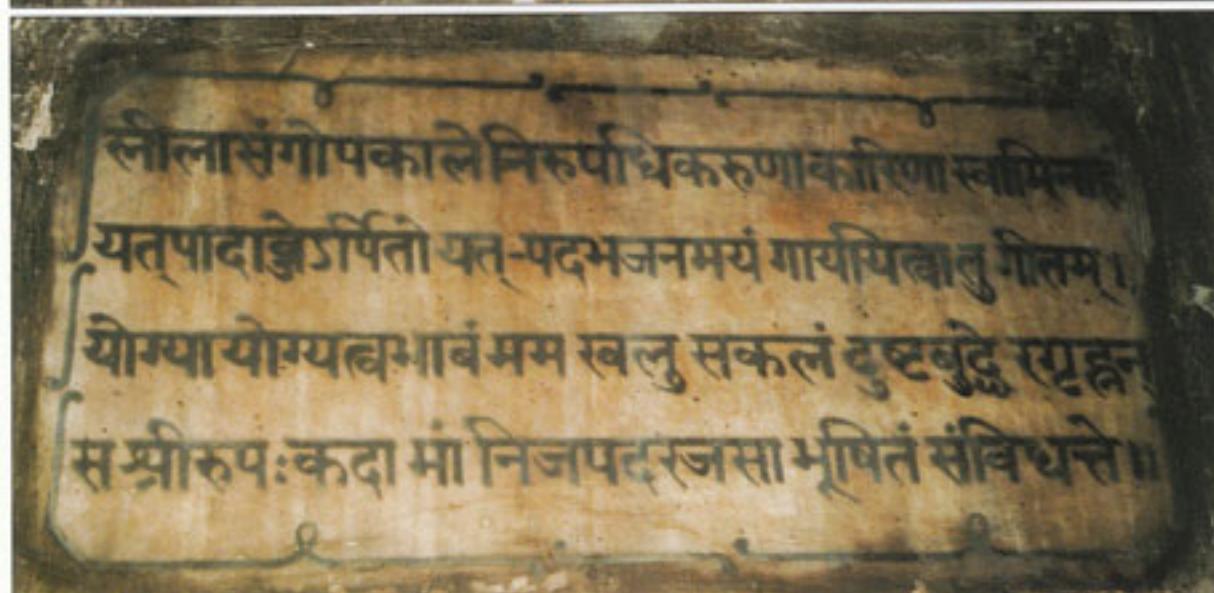
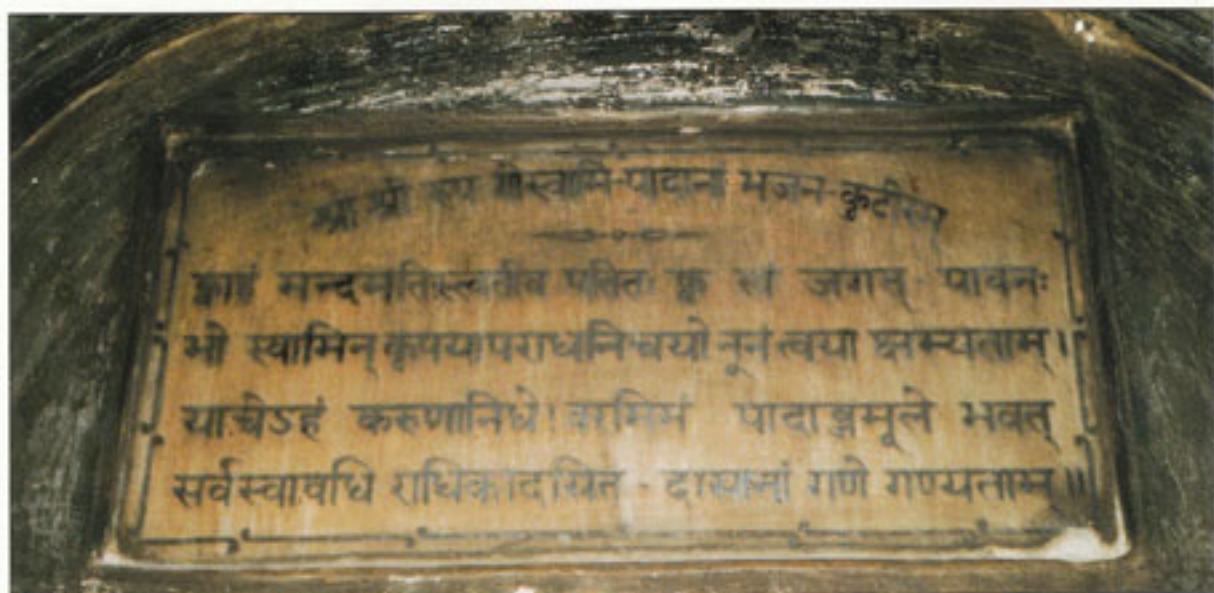
Śrī Śrī Nitāi-Chaitanyadev
Śrī Chaitanya Saraswat Maṭh, Śrī Dhām Puri



above: The newly-constructed "Śrī Dayitadās Sevākuṇja", Śrī Dhām Govarddhan [Nov '93].
below: His Divine Grace [red coat] with devotees before the construction in '91. To the left of His Divine Grace is Śrī Pūrnānanda Prabhu, Secretary of Śrī Chaitanya Saraswat Maṭha, whose tireless efforts manifest "Śrī Dayitadās Sevākuṇja" in a remarkably short period. Further left is Śrīpād B.P. Tīrtha Mahārāj, Śrīpād B.K. Giri Mahārāj, Śrī Jagamohan Dās-ādhikārī [rear], Śrīpād Satprasaṅgānanda Brahmachārī, Śrīpād B.P. Janārdan Mahārāj. To the right of His Grace [front] the editor, [further front] Śrīpād B.D. Dāmodara Mahārāj, Śrī Jñānānanda Dās, Śrīpād B.S. Tridaṇḍī Mahārāj.



above: Braja-mandala Parikramā meeting in front of Śrī Girirāj at Govarddhan, Nov '93.
below: His Divine Grace addressing the international pilgrims at the Holy Appearance Festival of Śrīla Bhakti Rakṣak Śrīdhara Dev-Gosvāmī Mahārāj, Nov 8, '93.



Three Sanskrit verses composed by His Divine Grace Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmi Mahārāj, engraved in marble and permanently installed at Kadamkhāṇḍi in Brajamanḍal, the place of *bhajan* of Śrīla Rūpa Goswāmi.



above: His Divine Grace Śrīla Govinda Mahārāj performs kīrtan at Śrī Puri Dhām.
below: "Gopināth, mama nivedana śuno"—Śrī Hāpāniyā Dhām. [front left, Śripād B.P. Janardan Mahārāj]



His Divine Grace Sri Srila Bhakti Sundar Govinda Dev-Goswami Maharaj
Sevaite-President-Acharyya, Sri Chaitanya Saraswat Math, Nabadwip and internationally



His Divine Grace sings Sri Chaitanya-Charitamrita on the Holy Appearance Day
of the Supreme Lord Sri Sri Gaurangasundar



A grand new era in the worldwide Mission of the Śrī Chaitanya Sāraswat Māṭha began when His Divine Grace Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj started his First World Tour in June-July 1992.

In only two months four hundred fortunate souls received Divine Initiation from His Divine Grace. This first tour included Australia, Singapore, Hawaii, U.S.A., Mexico, Venezuela, England and Ireland.

right and below:

Australia, June '92,
first World Tour.

हरेनमि हरेनमि हरेनामैव
केवलम् । कलौ नास्त्येव
नास्त्येव नास्त्येव
गतिरन्यथा ॥ —

The Holy Name,
the Holy Name,
the Holy Name alone
—in this age of Kali
there is
no other shelter,
no other shelter,
no other shelter.





Australia May-June '93. top: His Divine Grace celebrating his first visit to his new land "Śri Govinda Dhām" at Uki, N.S.W; lower left: His Divine Grace seated at centre; left, His Holiness Śrīpād B.P. Janārdan Mahārāj from U.S.A. visits Australia; centre rear Śrī Mohanānanda Dāsādhikārī, world tour co-ordinator; right, the editor; lower right: young and old alike joyfully appreciate *Prasādam* after His Divine Grace's Red Cross Hall programme.

left: His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj arrives at Hilo, Hawaii, July '92. He visited Hawaii, Oahu and Maui.



below: Śrīla Govinda Mahārāj was hosted at Śrī Giridhārī Āshram at Keaau, Hawaii, by Śrī Revatiñāth Dāsādhikārī. Here His Divine Grace is seen overseeing a *brāhmaṇa*-thread-giving fire ceremony at Śrī Giridhārī Āshram.





top: San Francisco Airport, July, '92. Receiving His Divine Grace and party was Śrīpād B.P. Janārdan Mahārāj [left], Śrīpād B.K. Āśram Mahārāj [rear, third from left], Śrīpād Vaiśpava Mahārāj [at rear, to the right of His Grace] and many others. below: His Divine Grace [back to camera] leads kīrtan at Santa Cruz at one of the many preaching programmes. With mṛdanga Śrī Śrutiśāvā Dāsādhikāri, to the left behind him Śrīpād Vaiśṇava Mahārāj, left centre Śrīpād B.K. Giri Mahārāj of New York, right Śrī Navadvīp Dāsādhikāri.



left and immediately below:
California, U.S.A.
San Jose and Santa Cruz preaching
programmes, July '92.



bottom:
Grand *sāṅkīrtan* at the new centre at Soquel, California, October '93. From left [only partially visible in photo] Dr. Puṣṭa Kṛṣṇa Dāsādhikārī; Śrī Madhusūdana Dāsādhikārī [with *mṛdarīga*] of Maui, then [also with *mṛdarīga*] Śrī Harivallabha Dāsādhikārī; Śrimatī Sanātanī Devī Dāsī [hands partly clasped]; Śrī R̄shabhadev Dāsādhikārī [clapping]; then [in background with beard and glasses] Śrī Śyāmānanda Dāsādhikārī and [with glasses] Śrī Rakhāl-Kṛṣṇa Dās; right foreground His Divine Grace with left side facing camera leads the *kīrtan*; and to His Grace's right Śripād B.K. Āśram Mahārāj and [singing into mike] Śripād B.P. Janārdan Mahārāj.





Left: His Divine Grace and the devotees observe his newly-acquired land at Soquel, near Santa Cruz, Oct '93. His Grace in the centre, left Sri Hasyapriya Dasadikari, Sri Yudhamanyu Seva Vikram Dasadikari [hand raised], and Sri Jagavallabha Das [green shirt]. To the right of His Grace is the editor, Sri Srutasravas Dasadikari, Sri Syamana Dasadikari [beard and glasses], Sri Rishabhadev Dasadikari, Sri Rambadas.



middle: discourses and bottom: Hari-kirtan continue at Soquel, Oct '93.



It has been said by the Vaisnavas, that Srila Govinda Maharaj's World Preaching is adding such glory to the preaching of Sri A.C. Bhaktivedanta Swami Maharaj and Sri Sri Radhar Dev-Goswami Maharaj, that those who do not participate must surely have lost their lives.

The Vision of Śrī Chaitanya Sāraswat Math, London

Under the Guidance and Blessings of His Divine Grace Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, President-Āchāryya and Guardian Servitor of Śrī Chaitanya Sāraswat Math, a ideal magnificent Temple and residential complex will be constructed in London, U.K. The Temple will be the permanent home of the Most Worshippable Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Śyāmsundar-Giridhārijū.

The Temple will uphold the principle of, without prejudice, welcoming the public of all classes, religions or nationalities to observe and participate in the *Dharma* of the age, *Harināma-Saṅkīrtan*, and engage in Divine Services conducive to the ideal. The accommodations will be suitable for persons dedicating their lives for the practising and preaching of

श्री चैतन्य-सारस्वत मठ लंडन की दूरदर्शता

श्री चैतन्य-सारस्वत मठ के सेवाईत्-अध्यक्षाचार्य ३० विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज के आशीर्वाद तथा मार्गदर्शन से लंडन, आंगलदेश में श्री श्री गुरु-गौरांग-राधा-श्यामसुन्दर-गिरिधारीजी श्री विग्रहगण की पूजा-सेवार्थ एक भव्य मन्दिर तथा समातक आश्रम, जैसे कि नीचे चित्र में दिखाया गया है निर्माण करने की योजना है।

यह मन्दिर हरिनाम संकीर्तन रूप युग धर्म पर चलने तथा उस में भाग लेने और इस में सहायक सभी भगवत् सेवाओं में संलग्न रखने के निमित्त सभी बर्गों या जातियों के भेद भाव रहित स्वागत के आदर्श को थामे

श्री चैतन्य-सारस्वत मठ लंडननी भविष्यनी परिकल्पना

श्री चैतन्य-सारस्वत मठना सभापति-आचार्य-सेवामेत् ३० विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजना परिचालन अने शुभाशीषो साथे लंडनमां एक आदर्श भव्य मन्दिर अने सुन्दर रहेगांक पर्याय जेनुं विचमां दर्शाया प्रमाणे, निर्माण विचार्यु छे. आ मन्दिर जे “श्री श्री गुरु गौरांग राधा श्यामसुन्दरज्ञ” नुं छे ते श्रील भक्तिरक्षक श्रीपूर देवगोस्वामी महाराज वनी स्थापित थयेलुं छे ते भक्तो अने शिष्यो माटे भक्ति-सेवा नुं उमेशा माटेनुं मन्दिर छे.

आ मन्दिरमां जाहेर जननाना दरेक ७०० पट्ठी ते जमे ते धर्म पाणो होय, जमे ते देशनो होय, ते आ मन्दिरमां चालु पुगना धर्म “हरिनाम संकीर्तन” अने आदर्श भगवत्मय भजनोमां भाग लह शक्ते. आ

लक्ष्मने श्रीचैतन्य-सारस्वत मठेर भविष्यৎ परिकल्पना

श्री चैतन्य-सारस्वत मठेर सेवायोत-सभापति-आचार्य उं विष्णुपाद श्रीश्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजेर कृपादेशे एवं आशीर्वादे, श्रीश्रीगुरुगोराङ्ग-राधाश्यामसुन्दर-गिरिधारीजीउ श्रीविग्रहगणेर सेवा-पूजार्थे आदर्श एवं अतीव सुन्दर मन्दिर युक्तराज्येर अन्तर्भुक्त लक्ष्मने प्रतिष्ठा हइबे। सेहिथाने बसवासेर उपयोगी व्यवस्थाओ थाकिबे।

एই मन्दिरेर आदर्श हइबे पक्षपातशून्य। जाति धर्म निर्विशेषे सकलके युगधर्म श्रीहरिनाम सक्षीर्तन

the Supreme Divine Life as given by the Lord Sri Chaitanya Mahāprabhu, and there will also be suitable accommodations for visiting devotees. Pure and holy vegetarian cooked foods or *Prasādam* will be distributed daily for the transcendental benefit of all.

रखेगा। श्रीचैतन्य महाप्रभु के दर्शाए हुए परम पवित्र जीवन अभ्यास तथा उस के प्रसारार्थ जो महानुभाव आत्म सर्मपण किए होंगे उन के लिए इस आश्रम का निवास गृह अति उपयुक्त होगा तथा यात्रि भक्तों के लिए भी यहां पर्याप्त व उचित निवास व्यवस्था होगी। सर्व मंगल लाभ निमित्त यहां प्रतिदिन आरति, कीर्तन, भगवद्गीता तथा धर्म ग्रंथों के पठन-पाठन का प्रबन्ध भी होगा। तथा प्रतिदिन शुद्ध व पवित्र श्री कृष्णप्रसाद भी सब के परम कल्याण के लिए वितरण किया जाएगा।

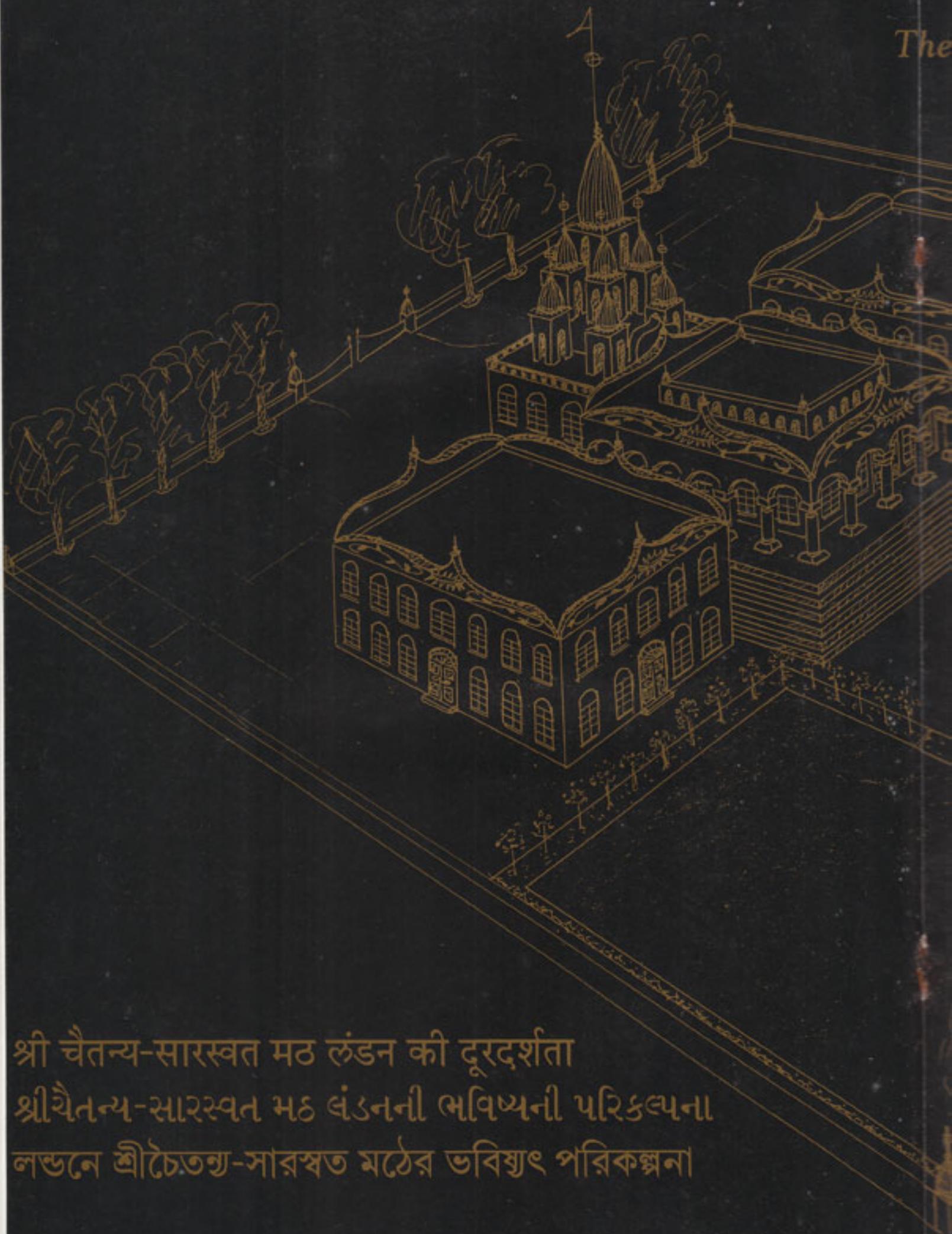
રહेणुकनी १२०५मां जेओ भगवान् श्रीचैतन्य महाप्रभुना अनुयायीओ होय अने नेमना धार्मिक धारा धोरण मुजल वर्तनां होय अने प्रचार कार्य करना होय नेमने राखवामां आवशे, अहो आवनार भज्ञो पाशु लाभ लर्ह शुके नेवी व्यवस्था करवामां आवशे, दोष आरती, कीर्तन, भोग अने धार्मिक वाचन दरेकना लाभार्थ राखवामां आवशे, शुद्ध शाकाहारी पवित्र महाप्रसाद दोष दरेकने आपवामां आवशे।

करिते एवं भगवद्भजने योगदान कराइवे। श्रीचैतन्य महाप्रभुर अलोकिक जीवन धारार ये आदर्श दिया गियाछेन सेइ आदर्शे अनुप्राणित भक्तुरा अनुशीलन एवं प्रचार करिबेन— ताहादेव जग्नेइ हइवे यथोपयुक्त एই बासञ्चानगुलि। इहा छाड़ा दर्शनार्थी भक्तगणेर जग्ना प्रयोजनीय व्यवस्था थाकिबे। प्रतिदिन आरति, कीर्तन, भोग एवं धर्मग्रन्थ पाठेर व्यवस्था सकलेर मन्त्रार्थे प्रतिपालित करा हइवे। पवित्र महाप्रसादम् प्रतिदिन सवार मन्त्रार्थे परिवेशन करा हइवे।

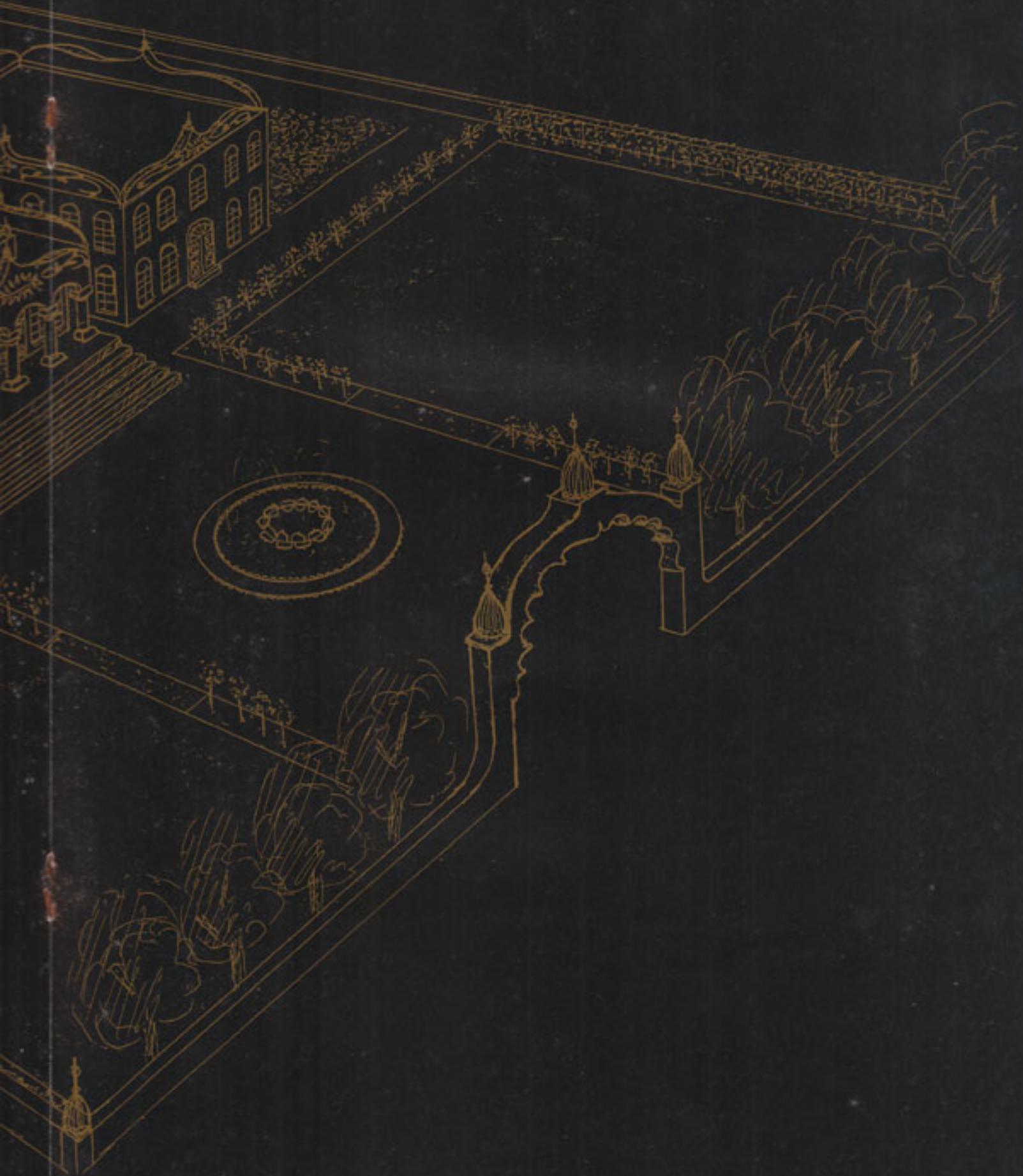


His Divine Grace with his affectionate devotees—London Gatwick airport, October '93

The



The Vision of Śrī Chaitanya Sāraswat Maṭh, London





above: His Divine Grace arrives at London, July '92. Playing *mṛdaṅga* at left is Śrī Dayānidhi Dās, behind him at left Śrī Arjunañanda Dāsādhikārī, then right is Śrī Rām Gopāl Dās, Śrī Ananta Kṛṣṇa Dāsādhikārī [with camera], Śrī Puruṣottama Dās [clapping], Śrī Madhu Shyām Dāsādhikārī [*mṛdaṅga*] and Śrī Niṁai Sundar Dās [singing].

below: His Divine Grace meets with the devotees at the Temple. Left [next to His Grace] is Śripād B.S. Tridāṇḍī Mahārāj, centre left to right Śrī Uddhāraṇ Dāsādhikārī [seated], Śrī Dayānidhi Dās [holding *mṛdaṅga*], Śrī Nabadwip Chandra Dās [standing], Śrī Varmśivadan Dās and Śrī Parāgati Dāsādhikārī [seated], Śrī Premanidhi Dāsādhikārī [standing].



London '92 continued. above: His Divine Grace offers prayers to Śrī Śrī Guru-Gaurāṅga-Rādhā-Śyāmsundar-Giridhārijiu.

below: His Divine Grace addresses a large gathering for the Śrī Chaitanya Sāraswat Math's Golden Jubilee Festival. To the right of His Divine Grace is His Honour Dr. Dauji Gupta, Mayor of Lucknow; Śrī Prem Chand Sood, President of U.K. Hindi Samiti; and Śrī Padmesh Gupta, Vice-president of U.K. Hindi Samiti.



Oct '93, London. above: receiving His Divine Grace en route to Venezuela. Left, Śrī Devāshish Dāsādhikārī, Śrī Kṛṣṇachandra Dās. To the right of His Grace is his assistant [rear] Śrī Rasābdhi Kṛṣṇa Brahmachārī and [with *mṛdaṅga*] Śrī Madhu Shyām Dāsādhikārī. below: The devotees take the opportunity to offer *prasādum* to His Divine Grace in transit. Left to right, Śrī Vāṁśīvadan Dās, Śrī Rasābdhi Kṛṣṇa Brahmachārī, His Divine Grace, Śrimati Bhakti Śimā Devī Dāsī, Śrī Rājendra Kṛṣṇa Dāsādhikārī, Mrs. Haridās Ganguli, Śrimati Karuṇākāñā Devī Dāsī.



Late October '93, London. His Divine Grace kindly stayed for three days on his way back from Venezuela, Colombia and America to India.



top: July, '92 *Mahā-saṅkīrttan* lead by His Divine Grace at Guadalajara, Mexico. He also visited Merida. The programmes were arranged by Śripad B.P. Janārdan Mahārāj [third from left, not facing camera] and Śripad B.K. Āśram Mahāraj [at left, holding microphone]. Also present was Śripad Sajjan Mahārāj [centre, playing *mṛdarīga*]. below, left and right: after the programme a grand *prasādam* banquet.

opposite, page 55: a most memorable visit to Mauritius, January '93. top: most honourable and joyful reception of His Divine Grace by the devotees. middle: devotees meet happily with His Grace at their transcendental Temple Shop. bottom: the ineffable joy of Śri Nāma-Saṅkīrttan led by His Divine Grace Āchāryyadev Śrila Bhakti Sundar Govinda Dev-Goswāmi Mahārāj. Two Mauritius devotional leaders: left, Śri Nara-Nārāyaṇa Dāsādhikāri and to his left [front centre] Śri Adhoksaja Dāsādhikāri. More on Mauritius on page 56.





left: Mauritius devotees hear His Divine Grace's Holy Discourse [top left] with avid attention.

top right: there were two television interviews with His Divine Grace. middle right and below: His Grace visits his new land and oversees the inauguration ceremony of the new Temple building. Śrī Rasābdhi Kṛṣṇa



Brahmachāri blows the conchshell and performs the necessary worship under the perfect direction of His Divine Grace Śrila Bhakti Sundar Govinda Dev-Goswāmi Mahārāj.





A triumphant and long-awaited visit to Malaysia in January, 1993.

top left: a fitting reception to His Divine Grace at the home of Śri Aprākṛta Dāsādhikārī, who performs the Ārati Ceremony of Śri Guru-Pūjā. Just visible at extreme right in photo is Śri Kṛṣṇa Lāvanya Dāsādhikārī.

above: the openhearted joy of the devotees.

left: affectionate address to the devotees.
below: Śri Balendranāth Dāsādhikārī introduces His Divine Grace at a public programme.



below, left: intimate consultations with His Divine Grace. Śri Aprākṛta Dāsādhikārī [without shirt] and far right Śri Vāsudev Kṛṣṇa Dāsādhikārī.
below, right: joyous Nāma-saṅkīrtan in the Presence of His Divine Grace; at left [hands clasped] Śri Mahānanda Dās Bhakti Rañjan and playing mṛdāngas are Śri Aprākṛta Dāsādhikārī and Śri Tribhuvannāth Dās.





South Africa, January 1993. above: His Divine Grace conducts *Harināma-saṅkirtan* at a public preaching programme; left, Śrī Bhuvana-pāvana Dāsādhikārī [clapping], Śrī R̥ṣabhadev Dāsādhikārī holding mike for Śrī Rasābdhi Kṛṣṇa Brahmachārī, and centre left [with glasses] Śrī Śānta Dās Brahmachārī.
below: at the home of Śrimati Dayavati Devi Dāsī.

Āchāryyadev Oṁ Viṣṇupād Jagad-Guru Aṣṭottara-Śāta-Śrī-Śrimad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj graces the land of Caracas, Venezuela for his second visit, October '93 [the first visit was in July '92].



left: मद्भक्तपूजाभ्यधिका—Mad-bhakta-pūjābhyaḍhikā. His Divine Grace mercifully accepts the heartfelt offerings of the sincere devotees.

below: His Divine Grace gave audience both morning and evening for eight days.
[continues on pages 60–61]





top: Gurudev answers all the devotees' questions. left and above: brāhmaṇa initiations. below: the unforgettable saṅkīrtan of Venezuela. Mrdarīgas—front right Sri Hari Kirtan Dās-adhikāri, behind him Sri Anandamoy Dās, and Sri Koladvīp Dās [shirtless].





top left: newspaper interview; R to L: Śrī Jagadīśvara Dāsādhikārī and Śrī Pramāṇa Dās. top right: another newspaper interview; seated next to His Grace, Śrīpād B.K. Āśram Mahārāj. left: visiting Śrinivas Dāsādhikārī. above and below: airport scenes.





Three very full days at Colombia, Oct '93.
page 62 and top of page
63: high intensity
preaching and
Mahāsanikirttan
programme at Colom-
bia University Hall.

page 63 middle left:
His Divine Grace with
devotees of Ecuador.
Next left from His
Grace is Śrī Raja Ram
Dāsāchikāri, second
from the left is Śrimati
Revati Devi Dāsi.





right: Television interview with His Divine Grace. Standing L to R, Śri Aravinda Lochan Sevā Sundar Dāsādhikārī, Śri Jagadīśvara Dāsādhikārī. Seated near His Grace's chair is Śri Pramāṇa Dās. below: Evening programme at the home of Śri Premadhāma Dāsādhikārī. below right: His Divine Grace views his new property with [L to R] Śripād B.K. Giri Mahārāj, Śri Aravinda Lochan Sevā Sundar Dāsādhikārī and Śri Hari Kirttan Dāsādhikārī.



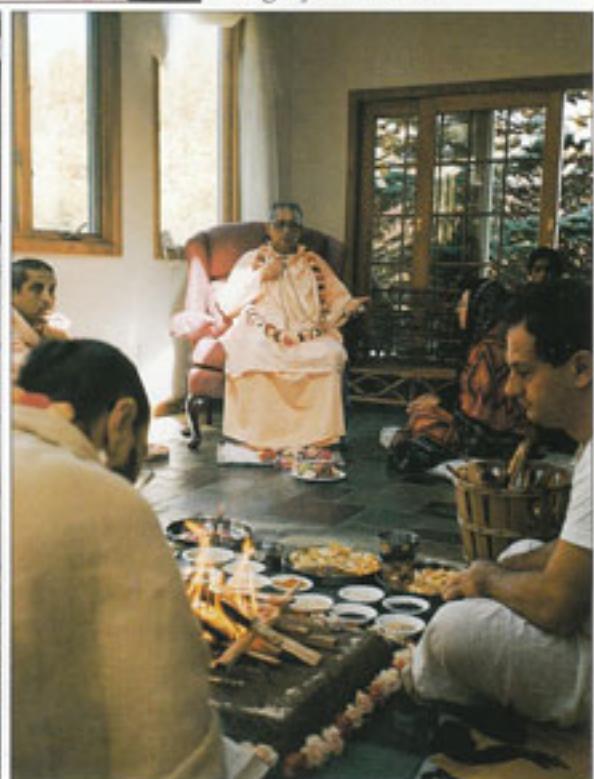


New York, Oct '93. above: His Divine Grace addresses the devotees at 108th Street.
Seated L to R, Śrīpad B.K. Giri Mahārāj, New York Missionary-in-charge; the editor; His Grace.

centre: His Divine Grace with the evening scene of NY as a backdrop.

below left: Śrīpad Giri Mahārāj [right] joyfully receives His Divine Grace at the Temple. Śrī ŚrīGovinda Dāsādhikārī at rear [dark glasses].

below right: brāhmaṇa and Hari-Nāma initiations at the home of Śrī Jay Rām Dāsādhikārī [seated at right] at Towaco.



श्रीश्रीकृष्णगोदान्त्रो जगतः

All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Our Fortunate Association

Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

[San Jose, U.S.A., 28th June, 1992]

ॐ अज्ञानतिमिरान्धस्य ज्ञानाङ्गन शलाकया ।
चक्षुरुनिमिलितं येन तस्मै श्रीगुरवे नमः ॥
कनक-सुरुचिराङ्गु सुन्दरं सौम्य-मूर्ति
विबुधकुलवरेण्यं श्रीगुरुं सिद्धि-पूर्ति ।
तरुनतपनवासं भक्तिदं चिद्विलासं
भज भज तु मनोरे श्रीधरं शंविधानम् ॥
बाज्छाकल्पतरुभ्यश्च कृपासिम्बुध्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥
पञ्चतत्त्वात्मकं कृष्णं भक्तरूपस्वरूपकम् ।
भक्तावतारं भक्ताख्यं नमामि भक्तशक्तिकम् ॥
नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णाचैतन्यनाम्ने गौरत्विषे नमः ॥
हे कृष्ण करुणासिम्ब्यो दीनबन्धो जगत्पते ।
गोपेश गोपिकाकान्त राधाकान्त नमोऽस्तु ते ॥
तप्तकाञ्जनगौराङ्गि राधे वृन्दावनेश्वरि ।
वृषभानुसुते देवि प्रणमामि हरिप्रिये ॥
जय ॐ विष्णुपाद परमहंस-परिब्राजकाचार्यवर्य अष्टोतर-शत-श्री-
श्रीमद्भक्तिरक्षक श्रीधर देवगोस्वामी महाराज की जय!

My dear Godbrothers and affectionate, respectable Vaiṣṇavas, gentlemen, ladies and merciful devotees, I am feeling so fortunate that by the mercy of the devotees I have been able to visit you all here at this Branch of Śrī Chaitanya Sāraswat Math in America. I think myself very fortunate because you are all following Śrīla Guru Mahārāj's and Śrīla Swāmī Mahārāj's conception, and you have given me the position that was desired by Guru

Mahārāj and Śrīla Swāmī Mahārāj as well. But I am a very insignificant and fallen soul. Actually, I have no capacity to continue the line and conception of Śrīla Guru Mahārāj without the mercy of the devotees. You are all very affectionate to me, and by your mercy I think it must be possible to continue our programme for preaching the conception of Śrīla Guru Mahārāj. You have given me a chair, and Śrīla Guru Mahārāj also gave that to me. You are following what he gave. But I am very shy, because actually I have no qualification. I can only depend upon the mercy of the Vaiṣṇavas, and by their mercy it will be possible to continue. This is my only hope.

When His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāj came to the West, he was alone. For one year, he tried very hard to preach Kṛṣṇa consciousness. He didn't have a single man to assist him. But he was not hopeless. Keeping full faith in His Gurudev, Oṁ Viṣṇupād Śrīla Bhakti Sidhhānta Saraswati Goswāmī Thākura Prabhupāda and his order to him—"You are qualified in the English language, and especially you have the heart to preach; so try to preach Kṛṣṇa consciousness in the English-speaking world"—that was his wealth, and through that he was never hopeless. But I heard from him directly that in the beginning when he tried to preach, he had to face many trials.

I joined when I was seventeen years old, in 1947. I feel that at that time I got his mercy. Although he was a *ghastha*, I could see that his preaching tendency was very unique. Śrīla Swāmī Mahārāj was a businessman at that time. He had a laboratory, 'Vimaltone Laboratories,' and above that laboratory he gave two rooms for Guru Mahārāj's preaching. Actually he wanted to bring Guru Mahārāj out for preaching, in Calcutta and other places. Guru Mahārāj did not want to preach again in a very wide way, but Śrīla Swāmī Mahārāj was very enthusiastic to bring him out because he knew that especially Guru Mahārāj could preach Kṛṣṇa consciousness, and he knew that Guru Mahārāj was exclusively devoted without any other distractions. Their friendship was very nice, and very intimate. He tried to preach with the help of Guru Mahārāj, but Guru Mahārāj was not showing so much enthusiasm at the time. But he kept trying. With a few *brahmachāris* Śrīla Swāmī Mahārāj started to preach in Calcutta. He was a businessman, and when customers came to see him for business, he would preach Kṛṣṇa consciousness. In this way, his business was not very successful! Actually, that was the difficulty for him to continue his business nicely. He could not do it because his mood was very high and his tendency was always to preach—even in the newspaper he gave many advertisements, to the effect that 'if anyone wants to give their temple or if anyone wants to help us, we are ready to take that'; and from many places calls came, and he took a few *brahmachāris*, of which I was one, and one or two others, and he tried to preach. It was very difficult. He was in the form of a *ghastha*, and at

that time I was a *brahmachārī* in saffron cloth, and he would give me the *Vyāsāsana*, and he would beforehand teach me a few *ślokas* of *Śrīmad-Bhāgavatam*. He told me, "Recite these verses, and then I shall explain them afterwards." This was the preaching method.

His tendency was very exclusive to preach Kṛṣṇa consciousness. And Mahāprabhu, Nityānanda Prabhu, and Prabhupāda are not blind—They noted his tendency. Eventually he left home. His sister, Śrīmatī Bhavatārīṇī Didi had much devotional regard for Śrīla Guru Mahārāj. She had also served Śrīla Bhakti Siddhānta Saraswati Prabhupāda. She wanted to take *mantra* initiation from Śrīla Guru Mahārāj, but at that time Guru Mahārāj was not initiating anyone and he sent her to Śrīla Goswāmī Mahārāj. She considered Śrīla Guru Mahārāj as her Guru; so she took initiation from Śrīla Goswāmī Mahārāj, but always continued serving Śrīla Guru Mahārāj. So both—brother and sister—were both very affectionate with Śrīla Guru Mahārāj.

So when Śrīla Swāmī Mahārāj wanted to preach exclusively, and nobody helped him, still he was not hopeless. After taking *sannyāsa*, he came to the West, to America. He decided to start in America because he thought that his Guru Śrīla Bhakti Siddhānta Saraswati Goswāmī Prabhupāda tried to preach in England and Europe by sending a very qualified *sannyāsī* and lastly Śrīpād Aprakṛta Prabhu, after *sannyāsa* known as Śrīla Bhakti Sāraṅga Goswāmī Mahārāj; they had preached there, but apparently that was not very noticeable. They established a *māṭh*, and preached to some of the higher echelons of society, that is, the royalty, etc., but in a general way that preaching was not so noticeable in fact. Śrīla Bhakti Siddhānta Saraswati Goswāmī Prabhupāda tried very hard to preach. Generally it was thought that if anyone accomplished any work in London—known in Bengal at that time as 'Bildāt', on returning to India they would get much respect. Śrīla Bhakti Siddhānta Saraswati Goswāmī Prabhupāda wanted to take that opportunity—"If we can establish our mission firmly in England, then all Indians must give much respect to the Gauḍīya Mission's conception." But his will was fulfilled later, after his departure, by Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda.

Who is Prabhupāda?

'Prabhupāda' was first Śrīla Bhakti Siddhānta Saraswati Goswāmī Thākura, and later, in the form Śrīla A.C. Bhaktivedānta Swāmī. Śrīla Guru Mahārāj happily agreed with that—"Yes, *Prabhupāda*—He can uphold that title." Some other disciples of Śrīla Bhakti Siddhānta Saraswati Goswāmī Prabhupāda were not happy to hear that word *Prabhupāda* used for anyone but directly their Guru. Still, we find that in a general sense the word *Prabhupāda* is

not the extremely highest title. We address devotees as *Prabhu*, and *Prabhupāda* refers to a *sannyāsi*. We address *brahmachārīs* as *Prabhu*, and *Pāda* is the title of a *sannyāsi*. Of course, it is very respectable. It is also a title inherited by the *Jāti-Goswāmīs'* Gurus. They refer to all their Gurus as *Prabhupāda*. So there are many *Prabhupādas* in India. But when Śrila Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur preached the conception of Śrī Chaitanya Mahāprabhu all over India in a very grand way, and everyone addressed him as *Prabhupāda*, then the title assumed a special position. But when we address our Gurudev as *Oṁ Viṣṇupāda*, the word *Viṣṇupāda* is higher than *Prabhupāda*. But now, the word *Prabhupāda* has been given a new connotation—'one who can preach real Kṛṣṇa consciousness all over the world' is now the meaning of *Prabhupāda*. And this has happened through the greatness of Śrila Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur and later Śrila A.C. Bhaktivedānta Svāmī Mahārāj.

Anyhow, Śrila Svāmī Mahārāj's intention was to preach Kṛṣṇa consciousness by the order of his Gurudev Śrila Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur, and he tried very hard. But he was alone. No one helped him, not even his Godbrothers. Still, Guru Mahārāj was always behind him, and always gave him much inspiration. He wanted to make a mission headed by Guru Mahārāj, and he proposed it many times. First there was the 'League of Devotees,' then the 'International Society for Kṛṣṇa Consciousness.' He proposed that Guru Mahārāj head a mission in 1948–49, but Guru Mahārāj was not so enthusiastic to accept such a post because he wanted to retire. And he had already accepted retirement. But he 'again got his service' after Śrila Svāmī Mahārāj's preaching, in fact!

So when Śrila Svāmī Mahārāj first came to the West, he tried very hard to preach Kṛṣṇa consciousness for one year. I heard directly from his lotus mouth, "In New York I had no food, no money . . ." He had such a heartfelt desire, so Nityānanda Prabhu, Mahāprabhu, and his Gurudev could not tolerate his hardship. So they gave him the most glorious and super position of a preacher of Kṛṣṇa consciousness. About two days ago in Hawaii, when the devotees arranged a meeting for me in a park, I saw two big trees there, and I immediately remembered how Śrila Svāmī Mahārāj started, sitting under a tree with only a pair of *karatālas*, chanting Hare Kṛṣṇa. But seeing that, Mahāprabhu and Nityānanda Prabhu could not tolerate it, and gave him the position of a supreme preacher of Kṛṣṇa consciousness. He got much austerity when he came here, and he tried so hard. But I remember the day when I first came to the West. I have so many well-wishing friends, Śrila Guru Mahārāj's and Śrila Svāmī Mahārāj's disciples, they have given me so much affection and chance to preach Kṛṣṇa consciousness. They are wholeheartedly inviting me to these

Western countries. How have these things come to me? The only cause is Śrila Swāmī Mahārāj. He blasted a tunnel through the mountain of the Western ego! He blasted a big tunnel, and I have come through that tunnel. Although it was extremely difficult for him when he started, I am getting much encouragement. So we cannot but feel grateful to him for this.

By the mercy of Śrila Guru Mahārāj and Śrila Swāmī Mahārāj I have many devotee friends in this Western world, and also the Southern world like Australia. All these friends are now very enthusiastic to preach Kṛṣṇa consciousness. I may be a very insignificant and unqualified fallen soul, but they are following the instruction of Śrila Guru Mahārāj. He gave me the charge of his mission and everybody knows it, and when Guru Mahārāj has said that 'this man is qualified and will be able to continue my succession' I cannot deny him. But although I cannot feel myself to have such a qualification it is not noticeable because I have so many friends who are qualified devotees of Śrila Guru Mahārāj and Śrila Swāmī Mahārāj—they know what is what and they can make a crow into Garuḍa. I am very indebted to you all. You are giving me much respect, you are giving me everything, but what shall I give to you? I have nothing to give you. Śrila Swāmī Mahārāj has given you so much, and Śrila Guru Mahārāj gave even more. For the general conditioned souls Śrila Swāmī Mahārāj arranged many facilities for the preaching of Kṛṣṇa consciousness, and Guru Mahārāj supplied nourishment.

It is my special conception that of both the Gurus, one is as *Avatāra* [Incarnation], and one is as *Avatārī* [Origin of all Incarnations]. Actually, Mahāprabhu came as *Yugāvatāra*, and Śrila Swāmī Mahārāj came like a *Yugāvatāra*-preacher. But within Mahāprabhu there was another Form. So I can see Śrila Swāmī Mahārāj and Śrila Guru Mahārāj in a nondifferent way—one Form as an *Avatāra*, another as *Avatārī*. You all know that Guru Mahārāj gave us the finest conception, and Śrila Swāmī Mahārāj made all the arrangements—he arranged for the recipients of Kṛṣṇa consciousness; he made the ground and the field, and he planted the seed; he gave the chance. And Guru Mahārāj gave very good nourishment. That is my idea, and I consider that I have in both my *Śikṣā* and *Dikṣā-Gurus*. But that is a general or more external matter. The internal meaning is much deeper. No doubt, there are a few who may be denied, but most of the fortunate souls will get, or have already gotten, that wealth of Kṛṣṇa consciousness.

Now, the chanting of the Hare Kṛṣṇa *Mahāmantra* is all over the world. Who knew about it before? Who knew of the Names of Mahāprabhu Chaitanya-dev, Nityānanda Prabhu, the Pañcha-Tattva, and Rādhā-Kṛṣṇa—before Śrila Swāmī Mahārāj? No one knew anything about them. In that way they are very fortunate. Now, they not only know about

Them, but they are giving their lives to Them as well. Guru Mahārāj always used to mention a song of Vāsudev Ghosh,

যদি গৌর না হ'ত, তবে কি হইত,

কেমনে ধরিতাম দে ।

রাধার মহিমা, প্রেম-রসসীমা,

জগতে জানাত কে ? ॥

yadi gaura nā ha'ta, tabe ki haita,

kemane dharitām de

rādhāra mahimā, prema-rasa-sīmā,

jagate jānāta ke?

"If Gaurāṅga Mahāprabhu had not appeared in this world, how would we have understood the position of Śrī Śrī Rādhā-Kṛṣṇa and Their *Prema*—that Supreme Love and Beauty? We would never have known about that."

In this way we are so fortunate that now we have gotten that conception—it may not be full, it may be only some percentage, but really that is enough for the tiny soul. এক বিন্দু
জগৎ ডুবায় eka bindu jagat dubāy—only one drop of such mercy and Kṛṣṇa-*Prema* can inundate the world. They have given that, and by their mercy we are becoming enlightened, and we are trying to practise Kṛṣṇa consciousness. Kṛṣṇa consciousness is the deepest conception of the Form of the Godhead. We can hear of many, many Forms of the Lord, but the Supreme Personality of Godhead, Śrī Kṛṣṇa—His Love, Beauty, Effulgence, everything—is extreme, and supreme. And this knowledge has been given to this world by Śrila Guru Mahārāj and Śrila Svāmī Mahārāj.

I also consider myself to be very fortunate that I got their mercy, and from my youth they were very merciful and affectionate to me. I received so much from them, and this is why I am always alert to how I may serve them and how I may serve the devotees. Their conception was service to the Vaiṣṇavas, service to Śrī Śrī Guru-Gaurāṅga-Gāndharvvā-Govindasundar, and Their Mission. This was Guru Mahārāj's desire. When he gave initiation to a sincere seeker, when they asked him what service he required of them, Guru Mahārāj always replied, "Serve the Deity, the devotees, and Śrī Chaitanya Sāraswat Maṭh." Service to the Vaiṣṇavas and Śrī Śrī Guru-Gaurāṅga is our life's goal, and through that we will achieve everything—Śrī Śrī Rādhā-Kṛṣṇa and Their Pastimes in Vṛndāvan. Although from here we cannot see and feel these things, when we properly serve the Guru and the Vaiṣṇava, we will get everything. That was their conception, and in the finest way they gave

us many things. Everyone gave much respect to Śrila Guru Mahārāj's conception, and gave him the highest position. Not only the disciples of Śrila Bhakti Siddhānta Sarasvatī Goswāmi Thākur, but Śrila Bhakti Siddhānta Sarasvatī Goswāmi Thākur himself gave an extremely high position to Śrila Guru Mahārāj. So naturally many of his (Śrila Guru Mahārāj's) Godbrothers were very affectionate to him and gave him that high position. The last day before Śrila Bhakti Siddhānta Sarasvatī Goswāmi Thākur wanted to leave this world he called his very intimate associates, and when they gathered in his room he ordered Śrila Guru Mahārāj to sing.

শ্রীরূপমঞ্জরী পদ, সেই মোর সম্পদ,
সেই মোর ভজন-পূজন।

Śrī-Rūpamañjari pada, sei mora sampada,
sei mora bhajana-pūjana

Guru Mahārāj was not in the room at the time, and Śrila Bhakti Siddhānta Sarasvatī Goswāmi Thākur said, "Call Śridhar Mahārāj." Guru Mahārāj was at that period doing night duty in the room of Śrila Bhakti Siddhānta Sarasvatī Goswāmi Thākur. Everyone did two hours of duty, and Guru Mahārāj took the most difficult time of duty, which was 2.00 to 4.00 a.m. Everyone feels to sleep at that time, and Guru Mahārāj accepted that time for his duty. After 4.00 a.m., when the man on the next shift had come, Guru Mahārāj went to lie down for a while. He did not sleep at that time, but he just rested, because within an hour would be āratī time, and everyone would join there. So when he was resting in this way, Śrila Bhakti Siddhānta Sarasvatī Goswāmi Thākur's call came. Guru Mahārāj went there and his Gurudev ordered him, "Oh Śridhar Mahārāj, sing শ্রীরূপমঞ্জরী পদ, সেই মোর সম্পদ Śrī-Rūpamañjari pada, sei mora sampada. Everyone knew that Śrila Bhakti Siddhānta Sarasvatī Goswāmī Thākur would leave the world, and all were in a most attentive mood. Guru Mahārāj could not sing very nicely in the sense that he felt shy, and he somewhat hesitated to sing that high song. At that time, Śrī Kuñjabihārī Vidyābhūṣāṇa Prabhu, the secretary of the Gauḍiya Maṭh [later Śrimad B.V. Tirtha Mahārāj] was the leader in management; and he indicated that a certain Brahmachārī could sing very nicely, so he directed him to sing instead. Of course, that was his right to direct who would sing—he was an intimate servitor of Prabhupāda, and secretary as well. But Prabhupāda denied. When that Brahmachārī Prabhu started to sing, Prabhupāda said, "I don't want to hear the tune, Śridhar Mahārāj will sing this song." Everyone was stunned. Guru Mahārāj was also very anxious, but he started to sing, and after completing the whole song Prabhupāda said, "I am

happy." Then he ordered others to sing some songs like তুহুঁ দয়া-সাগর তারযিতে প্রাণী tuhu[ু] dayā-sāgara tārayite prāṇī and others. But from that day all the Godbrothers of Guru Mahārāj said many times, and I heard it from them directly, "We have not seen before how heart transmission was possible; but that day we saw how Prabhupāda transmitted his power of the *Rupānuga Sampradāya* [to Guru Mahārāj]." After that, everyone gave high respect to Guru Mahārāj as a *Sampradāya Āchāryya* of the *Rūpānuga Line*.

At that time there were many exalted and highly qualified *sannyāsī* and *grhastha* disciples of Śrila Bhakti Siddhānta Saraswati Goswāmī Ṭhākur. Of course, there were also many *brahmachāris* as well. After the departure of Śrila Bhakti Siddhānta Saraswati Goswāmī Ṭhākur many of those exalted *brahmachāri* and *grhastha* disciples took *sannyāsa* from Śrila Guru Mahārāj.

Śrila Swāmī Mahārāj also wanted to take *sannyāsa* from Śrila Guru Mahārāj and approached him for that. But their friendship was very close, and Guru Mahārāj knew his whole family history. After all, they lived together practically like the same family for so long. So Guru Mahārāj said that if he were to give him *sannyāsa* immediately, he would be held responsible by Śrila Swāmī Mahārāj's family if problems arose as a result; if this happened he would feel much difficulty. He advised Śrila Swāmī Mahārāj to go to Vṛndāvan and wait six months first. But Śrila Swāmī Mahārāj said, "No, I have no time! I need *sannyāsa* immediately, and I shall go after that." Then Śrila Swāmī Mahārāj said that Śrimatī Bhavatārinī Didi, his sister, had already promised to look after his family. She had told him, "Dādā, you take *sannyāsa*. Business is not your life. You cannot do business. Go out and preach." She gave him the hope that somehow she would manage for his family. But because Śrila Swāmī Mahārāj and Śrila Guru Mahārāj were very intimate, dear friends, Śrila Guru Mahārāj hesitated. But when he persisted, Guru Mahārāj said, "I gave *sannyāsa* to Śrila Keśav Mahārāj, so if you want *sannyāsa* from me you can take the *mantram* from him, and it will be as good, no problem."

The Origin of the Name 'Bhaktivedānta'

Then Śrila Swāmī Mahārāj asked what name he would take, and Śrila Guru Mahārāj said, "Bhaktivedānta—this is your name, and you can take any title along with that." That name had also been given to him by Śrila Guru Mahārāj previously. In this way, Śrila Guru Mahārāj was very exalted in the *Sampradāya* of Śrila Bhakti Siddhānta Saraswati Goswāmī Ṭhākur, and everybody gave much honour to him. Not only that, if there was any disturbance in the *Sampradāya*, or if anyone encountered any particularly difficult question,

they would immediately come to Śrila Guru Mahārāj for consultation, after which they would follow his advices. In fact practically all the prominent Godbrothers took *sannyāsa* from Guru Mahārāj after the departure of Śrila Bhakti Siddhānta Sarasvatī Goswāmi Thākur, and those who did not do so took advice from Śrila Guru Mahārāj on the appropriate person to take *sannyāsa* from, where the proper honour of their *Sannyāsa-Guru* would be preserved. Śrila Mādhav Mahārāj was also a very exalted personality. He said to Guru Mahārāj, "After Prabhupāda, you are my Guru." Although Śrila Guru Mahārāj did not give him *sannyāsa*, he asked him, "I still think you are my *Sannyāsa-Guru*, but even if you don't give me *sannyāsa*, give my name." And Guru Mahārāj gave two proposals, one of which was Śrī Bhakti Dayita Mādhava, the one he accepted. Then Śrila Mādhav Mahārāj gave Guru Mahārāj his full *daṇḍavat* [prostrate obeisance] and went to take *sannyāsa* from another *sannyāsi*. All the devotees were very exalted at the time of Śrila Bhakti Siddhānta Sarasvatī Prabhupāda, but after his departure they all gave supreme respect and honour to Śrila Guru Mahārāj as their Guru.

Guru Mahārāj was very firm in the deepest conception of the *Rūpānuga Sampradāya*, and for that everyone gave him much respect; but he was never very eager to receive it. Still, they always gave it. Guru Mahārāj did not go anywhere, but everyone would come to see him, and they were always highly satisfied. For example, Śrila Goswāmi Mahārāj held a very high position at the time; and he gave a lecture, which I taped, in which he said, "We are very enthusiastic to preach Kṛṣṇa consciousness. And when we are preaching, from time to time we are eager to know the opinion of Śrila Śridhar Mahārāj about our preaching. We are eager to know how he considers our preaching. If he thinks it is good, then we feel that we are getting double energy!"

When the lion walks, after a while he looks behind. Then he goes so far, and again looks behind. That is the nature of the lion. This is called *सिंहावलोकनम्* (*simhāvalokanam*) in Sanskrit. So in effect Śrila Goswāmi Mahārāj was saying, "We are preaching with our full energy, but then we are looking behind to see—'what does Śrila Śridhar Mahārāj think about it?'" And he added, "This is the feeling of us all in this meeting today."

Śrila Swāmī Mahārāj, after a world tour, when returning to India would always meet with Śrila Śridhar Mahārāj. When he would describe the events and results of his tour, Guru Mahārāj was very happy to hear, and Śrila Swāmī Mahārāj was also very happy that "everything was accepted by Śrila Śridhar Mahārāj." They had many discussions on the finest points of Kṛṣṇa conception. Those discussions were very high, and I am fortunate I had the opportunity to hear them. They were also very affectionate to me. It is natural. We were very few *brahmachāris*, and I stayed with Guru Mahārāj all the time, so automatically

they gave their affection to me. In my youth I stayed with Śrila Swāmi Mahārāj in his house, and I was in charge of the Chaitanya Saraswat Math branch there, at 7 Sita Kanta Banerjee Lane. And Guru Mahārāj ordered me to learn *Śrimad Bhagavad-Gītā* from Śrila Swāmi Mahārāj whenever Guru Mahārāj was away from Calcutta. Guru Mahārāj also sent me many times with him for preaching. Not only that, I would go to preach shop-to-shop at Bara Bazaar, but at that time I had no books for distribution. Śrila Swāmi Mahārāj told me, "You distribute this Back to Godhead." He had published two or three editions, but due to lack of funds he could not continue it. So he had a fairly large quantity stored in his room. Who would distribute it? There was no one. So when I joined, Śrila Swāmi Mahārāj told me, "Take the Back to Godhead and distribute it door-to-door." And so I was the first distributor of Back to Godhead.

So wealth has come to me in many ways. Wealth means—the affection of the Gurus. Maybe I am very unqualified. I did not even study at school. I was a very naughty boy. The teacher would beat me every day, so I would stay away. So, no schoolwork. But what qualification has come to me is from Guru Mahārāj. I have no fear. Many are fearful to invite questions, but I feel it is very good for me if anyone asks me questions. It is by the mercy of Guru Mahārāj and the Vaiṣṇavas. I am always declaring, "Questions are very good for me, you can ask any question about Kṛṣṇa consciousness." I have no fear because I heard for so long from Guru Mahārāj, so some idea has grown in me; and by their mercy what I do not know will also come to me. Like English—I can speak now—but my friend here remembers very well the days when we travelled in the train together, but we could not speak a single word to each other! But now I can speak . . .

By the mercy of Śrila Guru Mahārāj—after Śrila Swāmi Mahārāj departed, Guru Mahārāj accepted his servitors and followers in many ways. He was the very affectionate and close friend of Śrila Swāmi Mahārāj, and that is why after Śrila Swāmi Mahārāj's departure he accepted his followers, his associates, and tried to continue the movement of Kṛṣṇa consciousness happily. And now, as you can see, it is continuing.



ଆଶ୍ରମଗୋପାଦୋ ଜୟତଃ

All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Awakening Our Hearts to Eternal Joy

Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

[Canberra, Australia, 19th June, 1992]

Actually, we have come here to give something of the essence of what is already present in your heart.

उत्तिष्ठत, जाग्रत्, प्राप्य वरान् निबोधत ।
uttiṣṭhata, jāgrata, prāpya varān nibodhata

This is *Upaniṣad-vāñi*—the Message of the *Upaniṣads*: “It is your property, take it. It is not the property of any human body. Actually it is the property of the *jīva* (soul). That is Kṛṣṇa consciousness. *Uttiṣṭhata*—you are sleeping. You do not know who you are. It is necessary to give some consciousness to you—you are sleeping, and you must wake up. You are sons of the nectarean ocean, and there are many beautiful jewels within the ocean; and that is your own property. You take it!” The *Upaniṣads*, *Veda*, *Vedānta*—every Scripture helps to remind us of this truth.

उत्तिष्ठत, जाग्रत्, प्राप्य वरान् निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तकवयो वदन्ति ॥
(कठ १/३/१४)
uttiṣṭhata, jāgrata, prāpya varān nibodhata
kṣurasya dhārā niśitā duratyayā
durgam̄ pathas tat kavayo vadanti
(Kathopaniṣad 1.3.14)

There is no doubt that everyone is sleeping in the illusion of this environment. Actually, we are *jīva*-souls, but now our position is that of conditioned souls. The existence

of the *jīva*-soul is always in freedom, and with willing, feeling and thinking. He is not dead matter at all, but, he is sleeping. If someone sleeps and dreams that a tiger has come to attack him, or some robber has come to attack him, in that state he is very disturbed, and he cries, "Save me, save me!" But no intelligent person will take up any weapon or defence. He will only try to wake him up. "You are only dreaming. This is not your actual position, get up! see where you are." So this is the necessity. *Upaniṣads*, *Veda*, *Vedānta*—everywhere we see that they make us ready for the service of Kṛṣṇa. That's the attitude of all the Scriptures. In *Vedānta-Darśan* we see the first two phrases:

अथातो ब्रह्म-जिज्ञासा ॥ जन्माद्यस्य यतः ।१।१।२॥
athāto brahma-jijñāsā, janmādyasya yataḥ (1.1.1,2)

This is the first question, and the answer is also given. The question is, "What do you need? You need *Brahma*-conception. You are living here, and you have seen many things here. You have much experience about this world. Maybe you cannot remember your previous life, or you cannot know your future life, but in the present life you have seen many things. What have you seen?"

अहन्यहनि भूतानि गच्छन्ति यममन्दिरम् ।
शेषस्थिरत्वमिच्छन्ति किमाश्चर्यमतः परम् ॥
ahany ahani bhūtāni gachchhanti yamamandiram
śesa-sthiratvam ichchhanti kim āścharyyam ataḥ param

Many questions were asked by Dharmma, Yamarāj [lord of final judgement], to Yudhiṣṭhir Mahārāj in the *Mahābhārata*. There, it is told that one day Yudhiṣṭhir Mahārāj and his brothers were feeling very thirsty. He sent his brothers to a lake to fetch some water. But present there in the form of a bird was Dharmmarāj. That bird said to Sahadev, "Before taking any water, answer my questions, otherwise you will die." Sahadev thought, "Oh, he is just a bird, and he's trying to control me?" He ignored it and took water. Immediately he fell dead there. In this way, the four Pāṇḍavas—Sahadeva, Nakula, Arjuna and Bhima—all ignored the bird. They were all laid down dead. Yudhiṣṭhir was waiting, but nobody came. He was very disturbed, and anxiously he went there. He was also very thirsty. When he reached he found his four brothers lying down as corpses. He proceeded to the lake, and the bird made a sound, "Oh, Yudhiṣṭhir, please wait! First answer my questions and then take water. Your brothers did not pay me any heed, and so they have

died. You will also die if you don't listen to me." Yudhiṣṭhir thought, "My brothers are very powerful. This is no ordinary bird. Maybe he's some demigod taking the form of a bird before me." Then he asked the bird, "What are your questions?" One by one the bird asked his important questions to Yudhiṣṭhir Mahārāj, who gave him the answers. Lastly, there were four questions that are especially famous.

का च वार्ता, किमाश्चर्यम्, कः पन्था, कः सुखी?
kā cha vārttā, kim āścharyyam, kah panthā, kah sukhi?

The first question was, "What's the news?" Anyone will say to read the newspaper, but Yudhiṣṭhir Mahārāj knew that this bird was no ordinary bird. He thought, "If he were ordinary, how could he have killed my brothers?" So he replied, "Yes, this is the news—

मासर्तुदर्वी परिघट्टनेन सूर्याग्निना रात्रिदिवेन्धनेन ।
अस्मिन् महामोहमये कटाहे भूतानि कालः पचतीति वार्ता ॥
māsarttu-darvī parighaṭṭanena sūryyāgninā rātridivendhanena
asmin mahāmohamaye kaṭāhe bhūtāni kālah pachatīti vārttā

"This is the real news: with the rising and setting of the sun, the jīva-soul is like uncooked food, and that food is being cooked by Kāla or Yamarāj. How does he do this? Through the months and seasons he cooks that food; fire is necessary for cooking, and the sun is like the fire, and the days and nights are like the wood; and this world is like the big pot in which the living beings are being fried by Kala. This is the news."

The bird was satisfied. The next question was, "What is the wonder of this world?" Yudhiṣṭhir Mahārāj could have named the seven wonders of the world, but he didn't. What he described as miraculous was this:

अहन्यहनि भूतानि गच्छन्ति यममन्दिरम् ।
शेषस्थिरत्वमिच्छन्ति किमाश्चर्यमतः परम् ॥
ahany ahani bhūtāni gachchhanti yamamandiram
śesa-sthiratvam ichchhanti kim āścharyyam atah param

"The embodied souls are day by day going to the house of Yamarāj, that is, they are always advancing towards death. We see maybe father, or mother, or grandmother, grandfather or neighbour—every day many are dying in the hospital. In front of me many

insects are dying, many trees are dying, many animals are dying, many humans are dying. Practically every day this is happening in front of us. But we are thinking we will stay so long. We are making many nice plans for ourselves, and that is the real wonder! It is so mysterious. The *jīva*-soul cannot understand that 'at any moment I may die, and after death what will be my fate?' They don't think about this. They think, 'Maybe grandfather or grandmother died, maybe this or that died, but I shall stay forever.' And they are making many preparations for that stay. That is the wonder of this world. They cannot understand that at any moment Yamarāj can take them."

The answer to the second question was given. The third question was, "What is the way?" Yudhiṣṭhir did not give any vague direction. He said,

वेदा विभिन्ना स्मृतयो विभिन्ना नासावृष्टिरस्य मतं न भिन्नम् ।
 धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः ॥
 vedā vibhinnā smṛtayo vibhinnā nāśāv ṛṣir yasya matam na bhinnam
 dharmmasya tattvam nihitam guhāyām mahājano yena gataḥ sa panthāḥ

Yudhiṣṭhir answered in this way: "In the *Vedas* you will see several kinds of advices for the *jīva*-souls—do fire sacrifice, do *Chāndrāyana-vrata* [eating regulated according to the phases of the moon], etc., etc. We see that many things are advised in the *Vedas*. And the interpreters or the ḥṛis are also showing the path of their own realization. Some advise to do *karma*, some advise to do *yoga*, some advise the line of *jñāna*, and some advise us to take the line of *Bhakti-mārga*. But the real path of life, we do not know. 'What is the way?', we cannot understand."

Yudhiṣṭhir Mahārāj said, "There's no need to proceed haphazardly like that. You must proceed on the real path of the *Mahājan* who is firm in consciousness and properly practising Kṛṣṇa consciousness. You follow that. That is the only way." *Mahājan* means one who is firm within his spiritual consciousness and proceeding to his destination. So Yudhiṣṭhir Mahārāj said, "Follow the saints. Really, by reading the *Veda*, *Vedānta*, *Upaniṣad*, *Purāṇas*, *Mahābhārata*, etc., we cannot understand. We will only spend our time without understanding the thought within; we can know that only with the help of an expert person."

The last question was, "Who is happy?" Yudhiṣṭhir Mahārāj said,

दिवसस्याष्टमे भागे शाकं पचति यो नरः ।
 अक्रूणी अप्रवासी च स नर हि सुखी भवेत् ॥

divasasyāsthame bhāge śākam pachati yo narah
arṇī apravāsi cha sa nara hi sukhī bhavet

"One who can work the whole day, but doesn't take much for his maintenance. One who gains something, but won't borrow money from others; and he has some place to reside. He practises Kṛṣṇa consciousness within his own zone. He doesn't disturb others, himself, or his family. He is a very happy man. This is the happy man in the world."

Yudhiṣṭhir Mahārāj answered that bird in this way. Then the bird showed his original form of Yamarāj, Dharmma, who had come to examine them. Being pleased, he offered Yudhiṣṭhir a boon. Then Yudhiṣṭhir said, "My brothers are not ordinary men, but by your influence they have now fainted—lost all consciousness; you please give life to them." Yamarāj gave life back to the four brothers, and Yudhiṣṭhir Mahārāj happily took the water and went his way.

Search for the Absolute

We have seen many things in this mundane world. If we try to realize for ourselves what is good and what is bad, we shall also understand. It won't be necessary to take help from outside. Still, that is not sufficient for our human life. We need even more than that, and that is Kṛṣṇa consciousness, enquiry after God. This is especially necessary in the human stage of life. We have power for realization and we have the tendency to worship and serve. Amongst jungle-dwellers it has been seen that some worship fire, others worship the sun, or the moon. It is their tendency. Every soul has the tendency to give honour to what is greater than himself. That tendency is coming from their own heart.

A goat or any animal has no need to be taught how to reproduce in this world. They are automatically involved in propagating their species. Similarly it is natural for every jīva-soul to search for what is superior to themselves. Ultimately, they must try to find out the Supreme Power. But because they don't find it directly before them they search haphazardly, and their only reward is death and birth.

The Lord is very merciful to every jīva-soul. From time to time He comes to this mundane world Himself or sends some saint on His behalf to awaken the residents back to their senses; they are all sleeping, dreaming. He Himself gives them back their sense, or sends His ambassadors, and they also give something to help them awaken from that dream. That is the real matter, and that is reality.

Reality is the Beautiful, and we need Him. Now, the second sūtra of Vedānta-darśan

says, *janmādyasya yataḥ*—"From Him everything emanates, by Him everything is maintained, and by Him all is annihilated."

If you could search throughout this whole universe you would find that there is One who creates the whole universe. There is the sun, moon and stars—many manifestations in the universe. Millions of bodies are in outer space, yet they never suffer any collision. All run their own orbit. There must be some power for this to happen. Who has created that power? We need to realize this, and we have the capacity to do so. Without some power in control millions of planets cannot continue their orbits at high speed without colliding. And when one day there is a collision, we call that the *mahā-pralaya*, the annihilation. That time is selected—by someone. Who is that person? We must search. In our search we find many searchers comment about that creator, but they cannot actually touch His Lotus Feet. Only when that upper level comes down to us is it possible for us to understand that Infinite Power.

An ant is walking. He has no power to know himself; yet, I have the power to touch that ant. When I touch him, he feels something from the 'upper level' upon himself. When I remove my hand, he feels the absence. Again, I can touch him. In that way, when the power of knowing Him comes from the upper level, only then can we understand that Infinite Power. Scriptural experts have tried in many ways, and some have had a revelation of that Power; and immediately, for the benefit of others, they noted their findings in their books. But through that knowledge, everyone cannot understand everything.

One who wishes to know the theory of mathematics can gain that knowledge through a mathematician. In all fields, whether mathematics, literature, etc., we need to contact an expert in that line. Similarly, if we want transcendental knowledge, we must follow one who is proficient in that line. Then we can understand what ultimate form that Supreme Power possesses.

Through the Scriptures such as *Śrīmad Bhagavad-Gītā*, *Śrīmad-Bhāgavatam*, eighteen kinds of *Purāṇas*, and the *Mahābhārata* we can learn that He is the Originator, Sustainer and Annihilator of everything. In many places in the Scriptures His Qualities are also expressed as *satyam*, *śivam*, *sundaram*. *Satyam* means that His existence is eternal; *śivam* means *marigalam*—He can always do good for others; and *sundaram* means that He is the Supreme Beautiful. And reality is the Beautiful. This is the expression of our Guru Mahārāj when explaining *satyam*, *śivam*, *sundaram*.

Search for Śrī Kṛṣṇa—Reality the Beautiful. We need beauty, love, happiness, joy; and we can find all these things in the Supreme Personality of Godhead, Kṛṣṇa. The *Śrīmad-Bhāgavatam* says,

एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
 इन्द्रारिव्याकुलं लोकं मृदयन्ति युगे युगे ॥
 ete chāṁśa-kalāḥ purṁsaḥ kṛṣṇas tu bhagavān svayam
 indrāri-vyākulaṁ lokam mṛdayanti yuge yuge

That Kṛṣṇa is the Supreme Personality of Godhead is openly declared by the *Bhāgavatam*. And Kṛṣṇa Himself says in the *Gītā*,

अहं हि सर्व्यज्ञानां भोक्ता च प्रभुरेव च ।
 न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥
 (९/२४)

aham hi sarvva-yajñānām bhoktā cha prabhur eva cha
 na tu mām abhijānanti tattvenātaś chyavanti te
 (9.24)

"I alone am the Enjoyer and Rewarder of all sacrifices; those who cannot know Me as such again undergo birth, disease, infirmity and death."

"I am the Personality of Godhead—take shelter in My Lotus Feet and I shall protect you from any offence or sin, don't worry. Take shelter under My umbrella, then no rain of mundane can ever disturb you. My Lotus Feet are like a big umbrella—take shelter there." This is the way of the expression of *Śrīmad Bhagavad-Gītā*. The *Upaniṣads* are showing us:

नायमात्मा प्रवचनेन लभ्यो
 न मेधया न बहुना श्रुतेन ।
 यमेवैष वृणुते तेन लभ्य-
 स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥
 (कठ १/२/२३)

nāyam ātmā pravachanena labhyo
 na medhayā na bahunā śrutena
 yam evaiṣa vṛṇute tena labhyas
 tasyaiṣa ātmā vivṛṇute tanūṁ svām
 (Kaṭhopaniṣad 1.2.23)

"You cannot capture that Supreme Lord—by speaking and speaking, or preaching and preaching, you cannot get His mercy; you may have much intelligence, but you will not get Him through that; and you may have great Scriptural knowledge, but that won't get

you His mercy. Then how can you get Him? Only if He wants to come into your heart can you understand Him. If He comes willingly—that is, mercifully—then you can understand Him.

This is our position. So the Lord said, मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते । mām eva ye prapadyante māyām etāṁ taranti te. “If you want liberation from this illusory environment you must take shelter unto My Lotus Feet.” सर्वधर्मान् परित्यज्य sarvva-dharmmān parityajya—leave what you know as religion or non-religion. Leave the bad, but also leave the good. You cannot digest all the good, so it is not necessary to try to digest everything. So leave good, bad, and everything. Sarvva-dharmmān means this. But मामेकं शरणं ब्रज mām ekam̄ śaraṇam̄ vraja—I have previously given you many guidelines; maybe you can follow them, maybe you cannot. Now leave both ideas and take shelter in Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्वसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥
(१८/६५)

man manā bhava mad-bhakto mad yājī māṁ namaskuru
mām evaisyasi satyam̄ te pratijāne priyo 'si me
(18.65)

“Think of Me, worship Me, offer your very self unto Me, and surely you will reach Me. Sincerely, this is My promise to you because you are My dear friend.”

“Because you are my dear friend, I am telling the very naked truth to you. It is a very stark matter—for others. Nobody can say, ‘Take shelter in my lotus feet.’ But I am saying it openly. You may not know everything and it is not necessary for you to know everything. Take shelter in Me and I shall do the needful for you.” But after that, Kṛṣṇa said to Arjuna,

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥
(१८/६७)

idam̄ te nātapaskāya nābhaktāya kadāchana
na chāśuśrūṣave vāchyam̄ na cha māṁ yo 'bhyasūyati
(18.67)

“You should never disclose this hidden treasure to those devoid of sacrificing temperament, the faithless, those averse to My service, or those malicious persons who are envious of Me.”

"It's not necessary to tell everyone this conception. They can't believe it. They have no capacity to receive it in their hearts, so it will incur offence to tell it to others. But I have told you everything because you are my very dear friend, and I want to do good for you."

Then Arjuna said,

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

(१८/७३)

naṣṭo mohaḥ smṛtir labdhā tvat prasādān mayāchyuta
sthito 'smi gata-sandehaḥ kariṣye vachanam tava

(18.73)

"Now I am taking shelter unto Your Lotus Feet, and I have gotten relief from illusion. By Your grace I am firmly set in Your conception. I have no doubt now. I shall do whatever You tell me to."

That is called surrender and devotion. And this is the final advice of Kṛṣṇa in the *Bhagavad-Gītā*. So if we search for someone He must be Reality, and Reality the Beautiful. Otherwise we are attracted by beauty and trying to get happiness and joy. If beauty is not present in the origin, how do we think of these things? It must be within the origin. So the *Upaniṣads* have said,

रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति ।

(तैत्तिरीय २/७)

raso vai saḥ, rasam hy evāyam labdhvānandī bhavati

(*Taittirīyopaniṣad* 2.7)

"All ecstasy, all nectar is within Him, the Supreme Personality of Godhead; and who gets His connection will get that Ānanda, *Rasa*—Divine Ecstasy, Nectar."

So we are searching. But what are we searching for? We shall first try to realize this. This is the meaning of *athāto* (*athāto brahma-jijñāsā*) in the *Vedānta-darśan*. First *atha* (*atha-ataḥ, brahma-jijñāsā*) signifies 'auspicious invocation,' and following that, *ataḥ* indicates what is to be known—that is *Brahma*. What is the *Brahma*-conception? If we try to realize it we will see, ज्योतिरभ्यन्तरे रूपं अतुलं श्यामसुन्दरम् । *jyotir abhyantare rūpam
atularām śyāmasundaram*. *Brahma* or the Supreme God never has the position of *nirākāra, nirvviśeṣa* or *nihśaktika*—He is never formless, undifferentiated or impotent. We always see

power working in everything, and the origin can never be powerless. The origin must be powerful. Further, in this world everyone is searching for love, whether through a relationship with one's father, mother, wife or daughter. This would not be felt in us if it were not in the origin. It is such a simple matter. So the statement of the *Upaniṣads* is perfect. "That Supreme Truth is Ecstasy. Attaining Him, the soul attains all joy." This is the Kṛṣṇa conception.

How and Why Kṛṣṇa?

And why Kṛṣṇa conception? Kṛṣṇa proclaims Himself the Supreme, but will others believe it? Still, if we try to realize the truth of Kṛṣṇa's words by going to a master of realization, by his association we can immediately understand that *satyam*, *śivam* and *sundaram*—the full-fledged All-good, Reality the Beautiful—is possible only in the Kṛṣṇa conception. All other conceptions show some deficiency.

There are five kinds of *Rasas* or Ecstatic Divine Relationships with the Lord playing everywhere in the Transcendental World. He is not formless, undifferentiated or impotent. He has form, qualities and power. If we are searching for quality, how can our origin not have quality? It is not possible. If we are searching for beauty, beauty must also be in our origin. In this way, if we try to have some realization, we must ultimately come to Kṛṣṇa consciousness. There is no other way. This is the advice of the Vedic Scriptures. It is so very good for us if we can spend some time for the realization of Kṛṣṇa consciousness. We are trying to get it within our hearts. We are chanting the Hare Kṛṣṇa *Mahāmantra* as given by Mahāprabhu Śri Chaitanya-dev, and this is the main goal of life. We need all that is good, not bad, and this is possible by coming into the Line of Śrīman Mahāprabhu; and Mahāprabhu has taught us humility, tolerance and giving honour to others. This is the process to proceed to our destination. This is the way to proceed to the association of the Supreme Personality of Godhead in the Transcendental World.

শ্রীশ্রীগুরগৌরাঙ্গো জয়তঃ

All Glory to the Divine Master
and the Supreme Lord Śrī Kṛṣṇa Chaitanya

Transcendental Chronicle

Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

[Śrī Nabadwip Dhām, 10th March, 1981]

All the top sages and saints were assembled there; and Parikṣit Mahārāj put the question, "Death is sure for me within seven days. How can I utilize my time? You are so many authorities, and by the grace of the Lord you have fortunately assembled here. I am at your disposal. Help me, that after this certain death I may attain blissful life."

Then according to their stages of realization, they gave advice. Some said *yoga* [or meditation], some recommended *tapasyā* [religious penance], some *dānam* [charity], and so on. But Parikṣit Mahārāj again very humbly submitted, "You, of course, please give some unanimous verdict so it will be easy for me to follow your advice." They were discussing and consulting amongst themselves, but differences were going on in their opinions. At that very time, Śukadev Goswāmī appeared.

A young man of sixteen, without any dress—quite naked—but a good figure. Beautiful, stout and strong. Appearing as though half-mad, he entered the assembly. Some boys ran behind him, throwing dust and this and that, just as to a madman. The whole assembly stood in respect. The boys disappeared. All conjectured, "This must be that Śuka about whom we have heard, but not had the chance of seeing. Perhaps that boy has come?" So all rose in respect, and then they could recognize him. Vyāsadeva was also there. So Śukadev Goswāmī was welcomed, and unanimously he was given the chair of the speaker.

Then all the leading gentry of religious India of the time unanimously said, "We are all very eager to hear from this youth. Mahārāj, you are greatly fortunate. Your fortune has attracted him; so put questions to him, and let us all hear submissively. We have got a very good opportunity, and we want to hear him speak. We have waited for a long time to know his realization. In his eyes there is no distinction of man or woman. Women do not see anything in his eyes that they feel the necessity of shyness—such is his vision, which is not fixed in any worldly plane. *There is no charm of any worldly thing in his heart.* His eyes, his

everything is meant for something transcendental. So we are very eager to know his realization. Put your questions to him."

Śukadev Goswāmi also gave his own introduction. He expressed his own position:
परिनिष्ठितोऽपि नैर्गुण्ये—“I was standardly trained in transcendental knowledge, and I am established there. But, उत्तमश्वोकलीलया गृहीतचेता—my attention has been forcibly snatched to some higher cosmos, above the transcendental impersonal conception.”

Generally, the philosophers of this world take the transcendental to be impersonal. Infinite and zero are of the same characteristic. So it is an area in which we cannot have any entrance as a subject for investigation. The subject has its stand far below; he can only conjecture some hazy thing. This is the position of the *jīva*-soul. So his view is only something cloudy, like sky. So the spiritual sky is also seen as one sees an infinite blue sky, that is, *Brahma*. Non-differentiated, non-specified, infinite space, which we cannot have any practical experience of. *Nirguṇa*. That is the summation of all negation. To us, the positive experience is confined only to this world. This ear-experience, this eye-experience, touch-experience, etc. Our property here is the sum total of these experiences and something drawn from the mental world. This is *saguṇa*. And all this experience fails to have any conjecture of that background, so that is *nirguṇa*. All experiences are absent there. The positive knowledge of our experience is completely absent there. So that is *nirguṇa*. Or so we are told by the philosophers of this world.

परिनिष्ठितोऽपि नैर्गुण्ये—“I am well established there. परि- means संपूर्णरूपेण, ‘perfectly’ I am established there, always in connection of what you call negation of all these positive things we experience in this world. उत्तमःश्वोकलीलया गृहीतचेता राज्ये—“But Oh King, here I give vent to my real stage: उत्तमःश्वोकलीलया। Some extraordinarily higher wave, current, has carried me to some other world, and that cannot be a part of this world of experience. उत्तमः—उत् means उद्दतः तमो, ऊर्ध्वं तमो। No nescience is to be traced there, no darkness, no ignorance. Of that I am sure. That sphere is all light, all knowledge. All else is below. That is rather the foundation. *He* is all consciousness, pure consciousness. Nothing mundane is to be traced there. This is beyond all conceptions of ignorance, beyond misconception. उत्तमैः श्वोक्यते and उत्तमःश्वोकः। श्वोक means *charitra*, ‘conduct.’ A flow of life is to be traced there which cannot be compared with anything of this mundane jurisdiction. A *higher conception of life*, rather the *highest conception of life*. I am captured totally by the charm of that sort of life, that sort of Pastimes, that sort of flow of nectarine activity. I have come in connection with this; गृहीतचेता राज्ये—my understanding has been forcibly carried and engaged there. I can't come away, I can't come down from that charming land. आख्यानां यदधीतवान्॥—So I had to come to my father *Vedavyāsa*. Before this, he tried his best to take me to that direction, but

I didn't care to know about it. I had to return to my father, and as a regular student I had to study the ways and nature of that Higher Entity.

तदहं तेऽभिधास्यामि महापौरुषिको भवान्।—“You are a great personality, and it is befitting you have the highest prospect of life, the highest end. You are fortunate to receive that sort of attainment. I shall just try to give you the news of my experience of the Transcendental *Lilā* of the Reality, the Beautiful. Divine Love.”

The Teachings of Śrī Śukadev in Seven Days

With this introduction he began to deliver his lecture which continued for seven days. Through different questions and answers *Kṛṣṇa-Lilā* was established, and all the religious authorities of the time very submissively gave their hearing to the Teachings of Śukadev Goswāmi, *Śrimad-Bhāgavatam*. *Kṛṣṇa-Lilā* is meant for whom? The *Lilā* is Transcendental. It has much similarity with the lustful movements of this world, but it is just the opposite.

आङ्गेन्द्रियप्रीति-बाह्य।—तारे बलि ‘काम’।
कृफेन्द्रियप्रीति-इच्छा धरे ‘प्रेम’ नाम ॥५८: ८: आदि ४/१६२॥
अतএব কাম-প্রেমে বহুত অন্তর ।
কাম—অঙ্গতমঃ, প্রেম—নির্মল ভাস্কর ॥ঐ ৪/১৭১॥

For the souls in bondage, their aspiration is mostly men for women, and women for men. Because we find there the most food for the senses. The food of the major portion of our senses is to be found there. So natural attraction is there, in all of nature, even in the trees, the beasts, human beings—we find this everywhere. But this is a perverted reflection. And just the opposite—like Sumeru and Kumeru—South pole and North pole—one is desperately searching after sense-pleasure, and another, the opposite: the highest dedication one can command for the satisfaction of the Centre. In this plane there is provincialism, selfishness, and extended selfishness. But in the infinite, extended selfishness has no value. I may be self-interested, or have at heart the interest of the family members, or the society, or the country; or even the whole globe or the whole solar system. But that is only an infinitely small part. In comparison with the Infinite Existence it has no value. So what is the conception of the whole? We must dedicate everything. Even an atom of our energy should go to the Centre, and nothing less than that will do. And what sort of centre? In the *Bhagavad-Gītā*, *Kṛṣṇa* says to Arjuna,

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्मेकाशेन स्थितो जगत् ॥१०/४२॥

"What more shall I try to enumerate to you Arjuna? I am here, I am there, everything is within Me; know in a nutshell that whatever you can conceive of is contained in but a fraction of Me." This is the conception of the Infinite.

We once read, 'Everywhere there is centre, nowhere circumference; this is the infinite.' This offers us some suggestion of the infinite. So whatever the smallest energy I can command, it must be directed toward the Centre who represents the Whole Infinite, and more—so many infinities constitute a part of Him. How to connect with that most difficult to conceive Reality?

It can only come down by the deductive method—*Srauta-panthā*, and never by the empirical method. He can come, but we cannot go there. We can only submissively accept. That is by our free will, and free will must be guided by *sukṛti*, fortune, *jñāta* or *ajñāta*—knowingly or unknowingly. Then it comes to the level of *śraddhā*, faith proper. कृक्षे भजि कैले सर्वं कर्म कृत हय ॥ If I serve the Centre, everything is served, and perfectly. Otherwise if I serve anything else, that is like a conspiracy between two robbers or thieves. Nothing more than that. Misguided, they combine for a conspiracy. So the centre of welfare of the whole must be detected, otherwise our energy will be lost. How is it possible? Is it possible at all? The unknown and unknowable, the 'N'th degree. Can we reckon on entering the infinite?

The Infinite can be known by the finite?

I mentioned several times before, I was challenged by one 'Vedic' leader, "If the finite can know the infinite, He's not infinite." And I could reply, by the grace of my Guru Mahārāj, "If the infinite cannot make Himself known to the finite, then He's not infinite."

So in that direction the connection may come—from the direction of the infinite. And we have to catch that. Only His agents can help us to catch the thread. This is the gist of the matter.

Every sincere offering will be considered when everything of high value is offered to the feet of God and Gurudev. For so long our minds have been captured by the charm of the beauty of this world. All of it should be dedicated to God and the Guru, and that way we can get relief from the charm of those bright things in this world. Everything considered to be good must be devoted to Them.

यत्करोषि यदश्वासि यज्ञुहोषि ददासि यत्।
यत्पपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥श्रीगीता, ९/२७॥

Varnāśrama-Dharma is to dedicate everything to Kṛṣṇa. But in an indirect way. So in the dialogue with Śrī Rāmānanda Rāya, Śrīman Mahāprabhu said, এহো বাহু, আগে কহ আর —“This is also superficial, go deeper.”

Rāmānanda Rāya said, कृषकर्मार्पणं, सर्वसाध्यसारं । “We must be fully conscious that all the activities of *Varnāśrama* have not indirect, but direct connection with Kṛṣṇa.” If the fruits of all work are offered with a *mantra* like एतत्कर्मफलं श्रीकृष्णाय समर्पितमस्तु, that is only the indirect way to ‘touch the nose’ as such. But directly, everything is meant to satisfy Kṛṣṇa. We should discharge any sort of duty in this world, merged with that consciousness. With Kṛṣṇa consciousness at heart. So everything considered charming and beautiful must be devoted to the Service, and then only can we get out of the charm of those things. By the utilization of the present environment for the Service of the Lord, we can cross this world successfully and go up towards a more conscious and spiritual area—the soul area. *Bhūr, Bhuvān, Svar, Mahar, Janar, Tapo, Satya*—these are the planes (*lokas*) of this world.

I asked Swāmī Mahārāj to construct a Temple where the whole Gauḍiya Vaiṣṇava Philosophy will be demonstrated. I had a mind to construct such a Temple here, but that was too ambitious and I could not do it. When I was told that he would build a Temple there [in Māyāpur], I humbly put forward my desire. I wanted a Temple to be built according to the *Bṛhad-Bhāgavatāmṛtam* of Śrīla Sanātan Goswāmī. The whole structure of Gauḍiya Vaiṣṇava Philosophy will be represented there in that Temple. *Bhūr, Bhuvān, Svar, Mahar, Janar, Tapo* and *Satyaloka* will be shown in a spiral way, and then *Virajā, Brahmaloka, Paravyoma, Goloka-Vṛndāvan*. The idea is to demonstrate the structural position of Gauḍiya Vaiṣṇava Theology, and from where Kṛṣṇa has come down to this world to very kindly give us the clue to how we can be uplifted there, to the highest place. That should be dealt with in a scientific way.

Whoever comes to have the *darśan* of the Temple will leave with an idea of the whole structure of all the religious conceptions to ever come into the world. The development is in a scientific basis. What is *Bhūrloka*? The land of experience of the five senses. *Bhuvarloka*? Without this body, the mental experience world, and there are further gradations *Svar, Mahar, Janar, Tapo*. *Bhūrloka* is somewhat *Prthviloaka* [Earth]; there is also *Pretaloka*, the world of the dead; there is *Devaloka* or *Svarloka*, heaven; above *Devaloka* is *Maharloka* where resides *Bṛhma* and other Ṛṣis. Then there is *Tapoloka* where the *Chatuḥsana* reside, and then *Satyaloka* of Lord Brahmā. Then *Virajā*, the highest position aspired for by the

Buddhists, *prakṛti-laya*. And above that, *brahma-laya*, the end aspired for by the Śāṅkarites; then Śivaloka, *Bhakta-Śiva*, and Vaikuṇṭha, the Land discovered and made known to the world by Śrī Rāmānujāchāryya. In that Area of Paravyoma, there are so many Vaikuṇṭhas in so many different phases of the Pastimes of Lord Nārāyaṇa who resides in the centre. Then above is Ayodhyā with Rāmachandra with the first introduction of *Vātsalya-Rasa* [Divine Parenthood]. Then there is Kṛṣṇa with many Queens in Dvārakā, and Kṛṣṇa in Mathurā. Again, in the Mathurā Sphere is Vṛndāvan, Govarddhan, Rādhā-Kuṇḍa. From what standpoint does the Theistic Conception develop higher and higher—this is to be depicted.

He accepted this plan and asked his followers to construct such a Temple. But I am too old. He could not see it fulfilled, and perhaps I too may not see it. Still, [addressing Śrīla Swāmī Mahārāj Prabhupāda's visiting disciples] your combination is greatly encouraging, and what you are doing is a very big thing beyond our expectations. We could not imagine the success as was attained by my revered Godbrother Swāmī Mahārāj. So much so, that I cannot but think of him as Śaktivedeśa-Avatāra. Some higher power came and inspired him and worked for him. Otherwise such a tremendous action in the plane of such a high degree of Theology can never be expected to happen. Some super, higher Divine power worked in him. There is no doubt of this.

मुक्तानामपि सिद्धानां नारायणपरायणः ।
सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥भा: ६/१४/५॥
तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥गीता ६/४६॥
योगिनामपि सर्वेषां मद्वेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्तमो मतः ॥तत्रैव ५७॥

Wealth from the highest plane was taken in and distributed so lavishly in the world. It is a supernatural activity of supernatural power. You all represent him, and you are present before me today. I am so happy, and think myself fortunate to be in your midst. As Śrīla Bhaktivinoda Thākura told, "In the near future the Westerners will join the Indians here under the common banner of Lord Chaitanya, and go on with *Kṛṣṇa-kirttan*. And Prabhupāda—our Guru Mahārāj—began, and what was half fulfilled was completed in a great magnitude by Swāmī Mahārāj. This is unbelievable for us! *Hare Kṛṣṇa, Gaur Hari bol, Nitāi Chaitanya, Dayāl Nitāi, Gaur Hari bol!*

Visiting devotee: I am very grateful to you for reminding me of Prabhupāda, and

enlightening me further about His Divine Grace.

Śrīla Śridhar Mahārāj: Yes, around 1944, he was in business. Whenever he had some money in his hand, an issue of *Back to Godhead* would come to us. And every now and then he would say, "Oh, let us go and attack Jawaharlal and Gandhi! What are they doing? If they really want to do good for the people why don't they take the Line of Mahāprabhu, the line of *Gauḍiya Math*? They are wild-goose chasing and getting so much name and fame—let us go and attack!" And he wrote letters to them now and then. Sometimes he received a reply, sometimes not, but he wouldn't let up. He also had to fight with his worldly life as well, not only in the matter of property, but the characteristic of his family was not very favourable. यस्याहमनुगृह्णनामि हरिष्चेतद्वनं शनैः । भा: १०/८८/८॥—to attract one wholesale to Himself, Kṛṣṇa arranges things in such a way that the environment may not be favourable for worldly life.

He also had some original thinking in the business line. He created, from oil, some medicine for injection. One doctor told him that oil could never be injected, but he replied that milk could whereas ghee couldn't. His logic was that ghee comes from milk, so although oil cannot be injected it has a more fundamental state from which it may be prepared for injection to give the result of that particular oil. That was his original conception, as a chemist—to harness oil for injection.

And when he was an agent of Bengal Chemicals he came into real connection with Prabhupāda, his Gurudev. Before that he had, with his friend, only a cursory view of Prabhupāda in Calcutta once only, perhaps for an hour or so. But he actually came to connection with his Guru in Allahabad. Just before that, Śripād Tapasvī Mahārāj [at that time Śrī Atulānanda Brahmachāri], was the *Math-command* at that Allahabad *Math*, and I visited there for some particular devotional activity. He took me to Swāmī Mahārāj [later initiated as] Śrī Abhaya-Charaṇāravinda Dās. Then I arranged for one evening of *Bhāgavata-pāṭha* [recitation of the *Bhāgavatam*]. It was also arranged for us to take *prasādam* there. His father, Gour Mohan, was living, and he also was very happy to see us. From that time was the beginning of his permanent connection with *Gauḍiya Math*.

Guru Mahārāj came back to Allahabad from Vṛndāvan after the completion of the Vṛndāvan *parikramā*, and that was when Swāmī Mahārāj took initiation and came into closer connection. Perhaps that was in 1933 or so, when the foundation was laid by the governor of Allahabad for the Rūpa-Gauḍiya Math Lecture Hall. Then Swāmī Mahārāj went to Bombay, leaving that previous service, and took the business line independently. I was in his association there as well. Then later he left Bombay and came to Calcutta, and there we were his sub-lessee and next-door neighbour. There were four rooms. The

ground floor was his laboratory. So, I had closer connection with him than any other Godbrothers. We also had deep discussions—about *Bhagavad-Gītā*, the *Gauḍiya Maṭha* principles and Mahāprabhu, all these things.

Once I remember he sent a postcard from Allahabad to me, in which he said, “*I am disgusted with human society. Rather the birds and the beasts seem to be very friendly to me, but I am disgusted with human society.*” Then, after he took *sannyāsa*, he devoted himself totally to his *Bhāgavatam* translation, and gradually Prabhupāda’s [Prabhupāda Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Thākura] inspiration came and he went to your land.

Prabhupāda had sent his men to England, but he wrote in *Gauḍiya*, “*Mārkīn-muluk*—the country of America—has not yet been attempted for Mahāprabhu’s service.” And he expressed his heartfelt desire that Māyapur, the land of Mahāprabhu, must be decorated with gold and diamonds. When Prabhupāda had acquired some land for constructing Gaura-Kuṇḍa, one of his old disciples arranged an exchange of that land for another piece of land nearby just on the East side, where presently Nītī-Kuṇḍa is situated. Then Prabhupāda told him, “I asked you to purchase the land, not exchange it for another, because the land you are offering for a swap is also necessary for a future purpose of mine.” In this way, a little heated discussion came up, and in the course of that Prabhupāda said—a very transcendental sentiment arose in him and he said, “The land of Mahāprabhu, the Temple—superconsciously higher materials—will all be transcendently decorated with diamonds and gold. I shall discover the whole of the *Dhāma*, and reveal it to the eyes of the people of the world. So much so, that if I need money, just by selling one brick of the Temple I shall get millions, and with that I shall restore the whole *Dhāma* and show to the people what sort of opulence and majesty the *Dhāma* has.” So feelingly he expressed this. Madly he expressed such a desire to reveal the land of Mahāprabhu Chaitanya-dev in a golden colour. “What was He? Rādhā-Govinda-milita-tanu—Rādhā-Govinda combined in One—the Lustrous Expression of the Land of Love and Beauty—and who was so magnanimous He came to distribute Himself to the people at large. That highly valuable thing was arranged to be given to the people at large. So magnanimous, so kind, it must be brought to the consciousness of the people that they may have such a prosperous prospect, and that they can attain that. And that is being distributed from here.” That was his feeling.





Publications

His Divine Grace

Śrī Śrīla Bhakti Rakṣak Śrīdhara

Dev-Goswāmī Mahārāj:

Absolute Harmony

Exclusive Guardianship

Holy Engagement

Home Comfort

Loving Search for the Lost Servant

Ocean of Nectar

Search for Śrī Kṛṣṇa—Reality the Beautiful

Sermons of the Guardian of Devotion [I-IV]

Śrī Gaudīya Darshan

Śrī Guru and His Grace

Śrī Śrī Prapanna-jīvānāmṛtam—Positive and Progressive Immortality

Śrī Śrī Prema-Dharma-Deva-Stotram

Srimad Bhagavad-gītā—The Hidden

Treasure of the Sweet Absolute

Subjective Evolution—The Play of the Sweet Absolute

The Golden Volcano of Divine Love

The Guardian of Devotion

The Mahāmantra

His Divine Grace

Śrī Śrīla Bhakti Sundar Govinda

Dev-Goswāmī Mahārāj

The Benedictine Tree of Divine Aspiration

The Divine Servitor

Dignity of the Divine Servitor

Divine Guidance

Golden Reflections

Divine Message for the Devotees

The Holy Name and Offences to be avoided

Śrī Guru-varga

Holy Trilogy

Relative Worlds [Om Viśvupād Śrīla Bhakti

Siddhānta Saraswati Goswāmī Prabhupāda]

Śrī Brahma-Samhitā—Quintessence of

Reality the Beautiful [with commentary of

Om Viśvupād Śrīla Sachchidānanda

Bhaktivinoda Thākura]

Śrī Chaitanya Mahāprabhu—His Life and

Precepts [Om Viśvupād Śrīla

Sachchidānanda Bhaktivinoda Thākura]

Śrī Chaitanya Saraswati—The Voice of Śrī

Chaitanya-dev

Śrī Nabadwip-Bhāva-tarāṅga [Om Viśvupād

Śrīla Sachchidānanda Bhaktivinoda Thākura]

The Bhāgavata [Om Viśvupād Śrīla

Sachchidānanda Bhaktivinoda Thākura]

Periodicals

Counterpoint [London]

Śrī Kalyāṇa-kalpataru [Australia]

Śrī Vaiṣṇava-toṣṇī [California]

Amrita [South Africa]

Mission News [Australia]

Bengali

অভিবিষ্ণা

অর্থন-কম

পূর্মার্থ-বৃক্ষ-নির্বায়

শুরণাপত্তি

শ্রীভগ্নিক্রিয়ক-নিবানাগী

শ্রীভগ্নিক্রিয়ক-সিদ্ধু

ଶ୍ରୀଚକ୍ରମାନ୍ତର୍ଯ୍ୟ

ଶ୍ରୀଚତୁରତମ୍ଭଦେବେର ବୈଶିଷ୍ଟ୍ୟ

ଶ୍ରୀଚତୁରତ-ଚରିତାମ୍ବତ

ଶ୍ରୀଚୋଡ଼ିତ-ପରମାଣୁ

ଶ୍ରୀଚୋଡ଼ିତ ପରମାଣୁ

ଶ୍ରୀକୃଷ୍ଣ-କର୍ମମୂଳ

ଶ୍ରୀକୃଷ୍ଣ-ମୁଖ୍ୟ-ବାଣୀ

ଶ୍ରୀନବଦୀପ-ଭାବତରମ

ଶ୍ରୀନବଦୀପ-ଧାରମାହାୟା

ଶ୍ରୀନାମଭଜନ ଓ ବିଚାର ପ୍ରଣାଲୀ

ଶ୍ରୀନାମ—ନାମାଭାସ ଓ ନାମପରାଧ ବିଚାର

ଶ୍ରୀପ୍ରେମଧାମମେଦ୍ଵେଶ୍ୱରମ

ଶ୍ରୀଶିକ୍ଷଷ୍ଟକମ

ଶ୍ରୀଶିଳ୍ପାଶ-କର୍ମତ

ଶ୍ରୀଶିଳ୍ପାଶ-କର୍ମତ

ଶ୍ରୀଶିମୁହୁରମଦ୍ଵାରା

ତତ୍-ବିବେକ

Czech

Utecha domova

Dutch

De Gouden Vulkaan van Goddelijke Liefde

De Stem van Śrī Chaitanyadev

Het Guru-Principe

Op Zoek Naar Śrī Kṛṣṇa de Wondermooie

Werkelijkheid

Śrī Chaitanya's Achttelig Onderricht [Śrī

Siksāstakam]

Śrī Chaitanya-Saraswati

Śrī Guru

Śrī Guru en Zijn Genade

Farsi

The Mahāmantra

Yoga

German

Ahimsa, Sein und Bewusstsein

Amṛta Ozean des Nektars

Auf der Suche nach Govinda—

Die wunderschöne Wirklichkeit

Der Göttliche Beschützer

Der Göttliche Diener

Goldene Reflexionen

Worte der Hingabe

Songbuch

Śrī Chaitanya Saraswati

Śrī Guru und Seine Barnherzigkeit

Zurück nach Hause

Hindi

परमार्थ पथ निर्देश

रसराज श्री कृष्ण

साधन-पथ

श्री श्री श्रेमधामदेव-स्तोत्रम्

Hungarian

A Kutatas Śrī Kṛṣṇa Utan

A Bhāgavata

Az Arany Avatar

Csodatevo Gopal

Italian

La Ricerca di Śrī Kṛṣṇa—La Dolce Realtà

Oriyan

Amṛta-Vidyā

Śrī Guru and His Grace

Portuguese

A Busca de Śrī Kṛṣṇa—A Realidade, O Belo

As Divinas Instruções do Guadiso da

Devoção

Conforto Do Lar

Evidência

Evolução Subjectiva

O Vulcão Dourado Do Amor Divino

Servo Divino

Śrī Guru e Sua Graça

Spanish

Acerándose Genuinamente

Dulce Hogar

El Bhagavad-Guita [Cuatro Versos Esenciales]

El Volcán Dorado del Amor Divino

Evidencia

La Busqueda Amorosa del Señor por su Serviente Perdido

La Busqueda De La Mas Hermosa Realidad

La Busqueda De Śrī Kṛṣṇa—La Hermosa Realidad

Śrī Śrī Prema-Dharma-Deva-Stotram

El Bhāgavata

Swedish

Sökandet efter Śrī Kṛṣṇa, verkligheten den Sköna

MAIN CENTRES WORLD-WIDE

[on 21st June, 1994]

Headquarters—

Śrī Chaitanya Saraswat Math,
Kolerganj, P.O. Nabadwip, Dist. Nadia,
W. Bengal, Pin 741302, India.
(tel: Nabadwip 40086)

Branches—

Śrī Chaitanya Saraswata
Krishnanushilana Sangha,
487 Dum Dum Park,
[Opp. Tank No. 3],
Calcutta 700055, India.
(tel: 5519175)

Śrī Chaitanya Saraswat Math,
Gita Ashram, Bībhada Ashram Road,
Gaur Batsahi, P.O. Puri,
Orissa 752001, India.
(tel: 06752-23413)

Śrī Chaitanya Saraswat Ashram,
Vill. and P.O. Hapaniya,
Dist. Burdwan, W. Bengal, India.

Śrī Chaitanya Saraswata

Krishnanushilana Sangha,
Kaikhali, Chiriamore (Nr. Calcutta airport),
P.O. R.Gopalpur,
Dist. 24 Parganas,
W. Bengal, India.

Śrīla Sridhar Swami Seva Ashram,
Dashiba, P.O. Govardhan, Dist. Mathura,
U.P., India.
(tel: 0565-852195)

Śrī Chaitanya Saraswat Math,
15 Gladding Road, Manor Park,
London E12 5DD, U.K.
(tel: 081-478 2283)

Sri Chaitanya Saraswat Sevashram,
2900 N. Rodeo Gulch Road,
Soquel, CA 95073, U.S.A.
[tel: 408-462 4712]

Sri Chaitanya Saraswat Math,
883 Cooper Landing Road,
Suite 207, Cherry Hill, NJ 08002, U.S.A.
[tel: 609-962 0894]

Sri Chaitanya Saraswat Math,
330 N.E. 130th St., Miami,
FL 33161, U.S.A.
[tel: 305-895 2029]

Sri Giridhari Ashram,
P.O. Box 1238, Keauu, HI 96749, U.S.A.
[tel: 808-968 8896]

Sri Chaitanya Sridhar Govinda Mission,
RR1 Box 450-D, Crater Road,
Kula, HI 96790, U.S.A.
[tel: 808-878 6821]

Sri Chaitanya Saraswat Sridhar Mission,
Lot 2, Beltana Drive, Terranora,
N.S.W. 2486, Australia.
[tel: 075-904422]

Sri Chaitanya Saraswat Sridhar Sangha,
P.O. Box 1308, South Lismore,
N.S.W. 2480, Australia.

Sri Chaitanya Saraswat Math,
932 Taman Bernam, Tanjung Malim,
Perak 35900, Malaysia.
[tel: 05-496942]

Sri Chaitanya Saraswat Math,
Ruisseau Rose Road,
Long Mountain, Mauritius.
[tel: 245 2903]

Sri Chaitanya Saraswat Sangha,
60 Gilengariff Parade,
Dublin 7, Eire.
[tel: 8301624]

Sri Chaitanya Sridhara Sangha,
via Dandolo 24, Int. 41/Scala B,
00153 Roma, Italy.
[tel: 5899422]

Sri Chaitanya Sridhara Sangha,
Nieuw Westerdokstraat 122,
1013 AG Amsterdam Centrum,
Netherlands.
[tel: 020-6266945]

Sri Chaitanya Saraswat Math,
P.O. Box, 60183, Phoenix 4068, Natal,
Republic of South Africa.
[tel: 408-500 1576]

Sri Chaitanya Saraswat Math,
57 Silver Rd., New Holmes, Northdale,
Pietermaritzburg, Natal 3201,
Republic of South Africa.
[tel: 0331-912026]

Sri Chaitanya Saraswat Sridhar Mission,
Reforma 864, Sector Hidalgo,
Guadalajara, Jalisco,
Mexico.
[tel: 36-269613]

Sri Chaitanya Saraswat Math,
Calle 69-B #537, por 58-B,
Fracc. Sta. Isabel, Kanasin,
Yucatan, Mexico.

Sri Chaitanya Saraswata
Krishnashilana Sangha,
24 de Febrero 2848,
Col. Vicente Guerrero, Guadalupe,
N.L., c.p. 67160, Mexico
[tel: (83) 37-68-05]

Sri Chaitanya Saraswat Ashram de
Mexico,
A.R., Constitution 727-25, Zone Centro,
Tijuana, B.C. Mexico

Srila Sridhar Swami Seva Ashram,
Urbanizacion Armenia,
Cerca San Rafael, Lote #54,
Quito, Ecuador.
[tel: 403631-408439]

Sri Chaitanya Saraswat Sridhar Asan,
Associacao Vaisnava,
Rua Mario de Andrade, 108,
Caucaia Do Alto-Cotia,
Sao Paulo-CEP 06720-000,
Brazil. [tel: 011-721 1109]

Sri Sri Gaura Nitai Ashram,
Av. Anita Garibaldi 6499,
Barreirinha, Curitiba, Parana,
CEP 82 220-000, Brazil.

Sri Rupanuga Sridhar Ashram,
Calle Orinoco, Ramal 2,
Quinta No. 16,
Colinas de Bello Monte,
Caracas, Venezuela.
[tel: 752 5265; fax: 563 9294]

Sri Chaitanya Saraswat Math,
c/- Evangelista,
1002 A De Leon Street,
Barangay Village,
Paranaque, Metro Manila,
Manila, Philippines.



श्रीकृष्णनामस्ते जयतः । श्रीगौरांगनामस्ते जयतः । श्रीचक्रत्रिलोकान्ते जयतः ।

Publisher's Note

By their Grace, I bow to the Holy Lotus Feet of Śrī Gurudev, the Vaiśnavas, and the Supreme Lord Śrī Gaurāṅga Mahāprabhu, and all Their Associates.

The first publication of this *Śrī Chaitanya Saraswati*—The Voice of Śrī Chaitanyadev, was in 1990. It has taken four years to bring out this second edition. With interruptions, it has been about two years in the making. I felt a strong necessity to include the Hindi, Gujarati and Bengali translations in the earlier part of the magazine, prompted by many friends and well-wishers of our Mission. To establish the positive [*siddhānta-sthāpana*] as well as negate the negative [*atan-nirasaṇa*] are both integral parts of preaching. Until a fitting environment is established for the Unalloyed *Prema-dharma* of Śrī Chaitanyadev to have its free and magnanimous Play in the world of today and tomorrow, the true preachers of His Mission often feel the need of negating the negative. Still, they cannot but feel a kind of spiritual vacuum without a sufficiently generous quota of the positive. After all, what Śrī Chaitanyadev came down to give in this world is the greatest and most noble gift ever known to mankind and the whole universe. How can an aspirant of becoming a preacher of that glorious gift feel peace of mind without even the most incidental participation in its dispensation? At least the hope of a tiny place on the receiving end of it must be a hope of grace and mercy. And that Gift was, and is eternally most generously distributed to the world by His Divine Grace Śrila Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, His Divine Grace Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, and His Divine Grace Śrila A.C. Bhaktivedānta Svāmī Mahārāj, and their illustrious predecessors. The Divine Dispensation of Śrila Govinda Mahārāj has already become a world-wide phenomenon, a marvel of direct Divine intervention. Śrila Śrīdhar Mahārāj's indefatigable and illustrious position in the *Sampradāya* defies our power of intellect, our words' powers of description. And Śrila Svāmī Mahārāj Prabhupāda, by the irrevocable fact, is intimately associated with both in such a depth of intimacy—They are *Pāṛṣadas* or Eternal Intimate Associates of the Supreme Lord Himself. Why should the sincere seekers be denied the chance of receiving Their Unalloyed Grace?

By Their Grace may this *Śrī Chaitanya Saraswati* bless the hearts of all the good souls who have waited so long for genuine Divine Guidance, and may They and Their Associates be pleased with this offering to Their lotus hands.

My eternal obeisances unto Their lotus feet and unto the lotus feet of all the *Bhaktas* who helped me and are eternally helping me to invite Śrī Saraswati.—Tridandi-Bhikshu Sri B.A. Sagar, London, 21 August '94, *Sri Baladevāvīrbhāv*.

We are chanting the Hare Krishna
Mahamantra as given by Mahaprabhu Sri
Chaitanya-dev, and this is the main goal of life. We
need all that is good, not bad, and this is possible by
coming into the Line of Sriman Mahaprabhu;
and Mahaprabhu has taught us humility,
tolerance and giving honour to others.

This is the process to proceed to our destination.
This is the way to proceed to the association of the
Supreme Personality of Godhead in the
Transcendental World.

— Swami B. S. Govinda