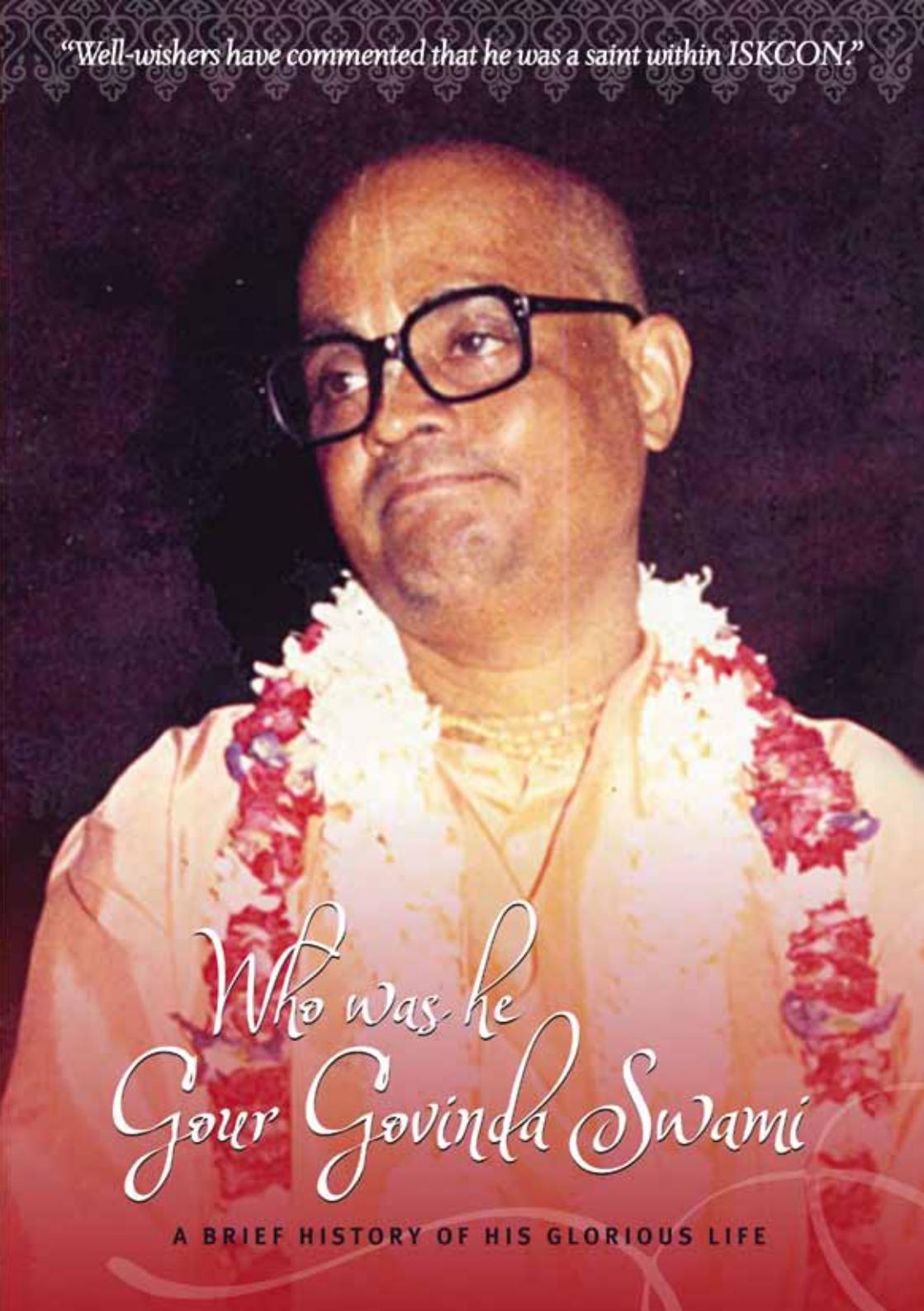
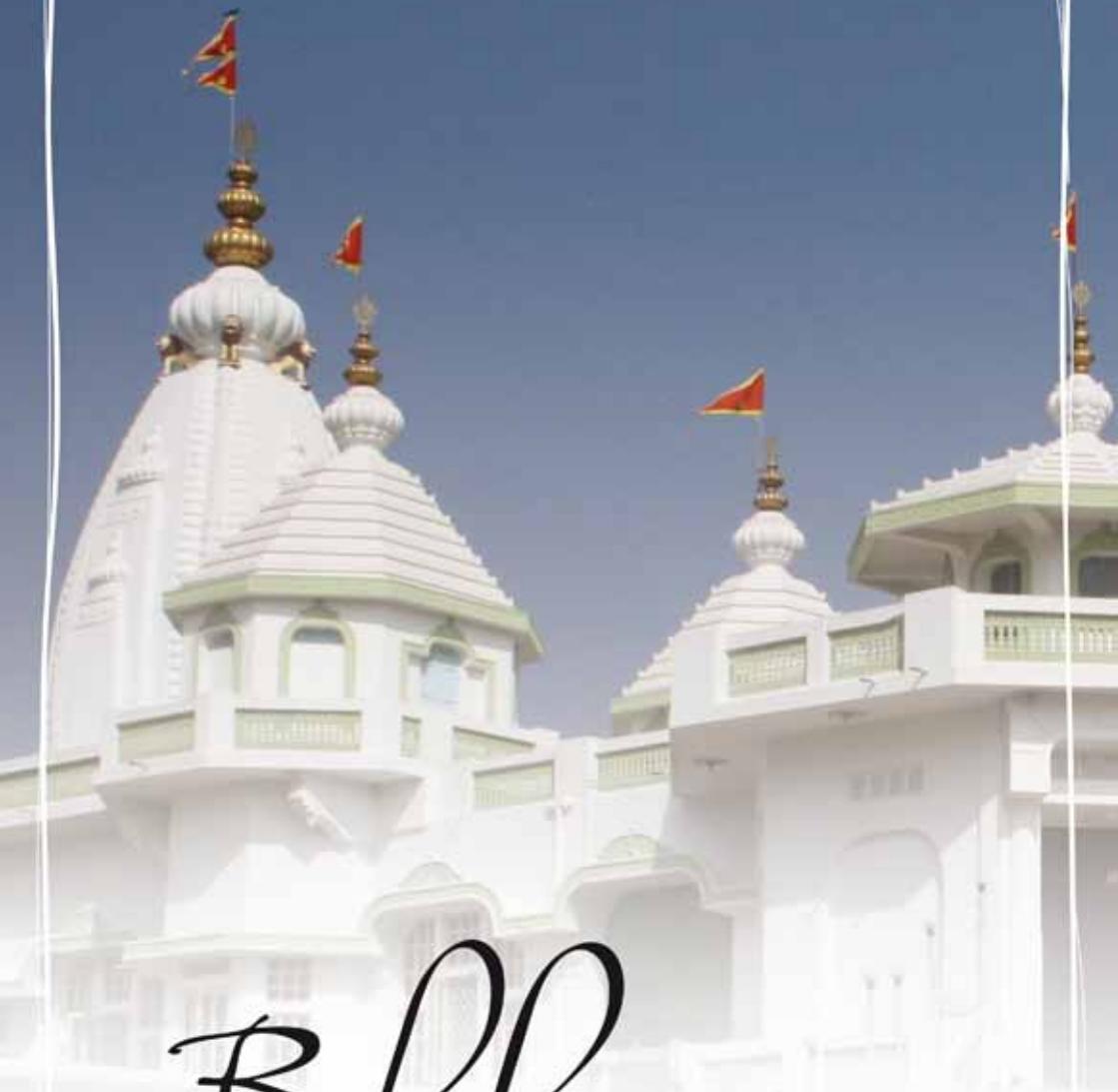


*"Well-wishers have commented that he was a saint within ISKCON."*



*Who was he  
Gour Govinda Swami*

A BRIEF HISTORY OF HIS GLORIOUS LIFE



# Bhubaneswar

ISKCON BHUBANESWAR

Śrīla Prabhupāda's last founded project

# Who was he Gour Govinda Swami

A Brief History of His Glorious Life

1929 - 1996



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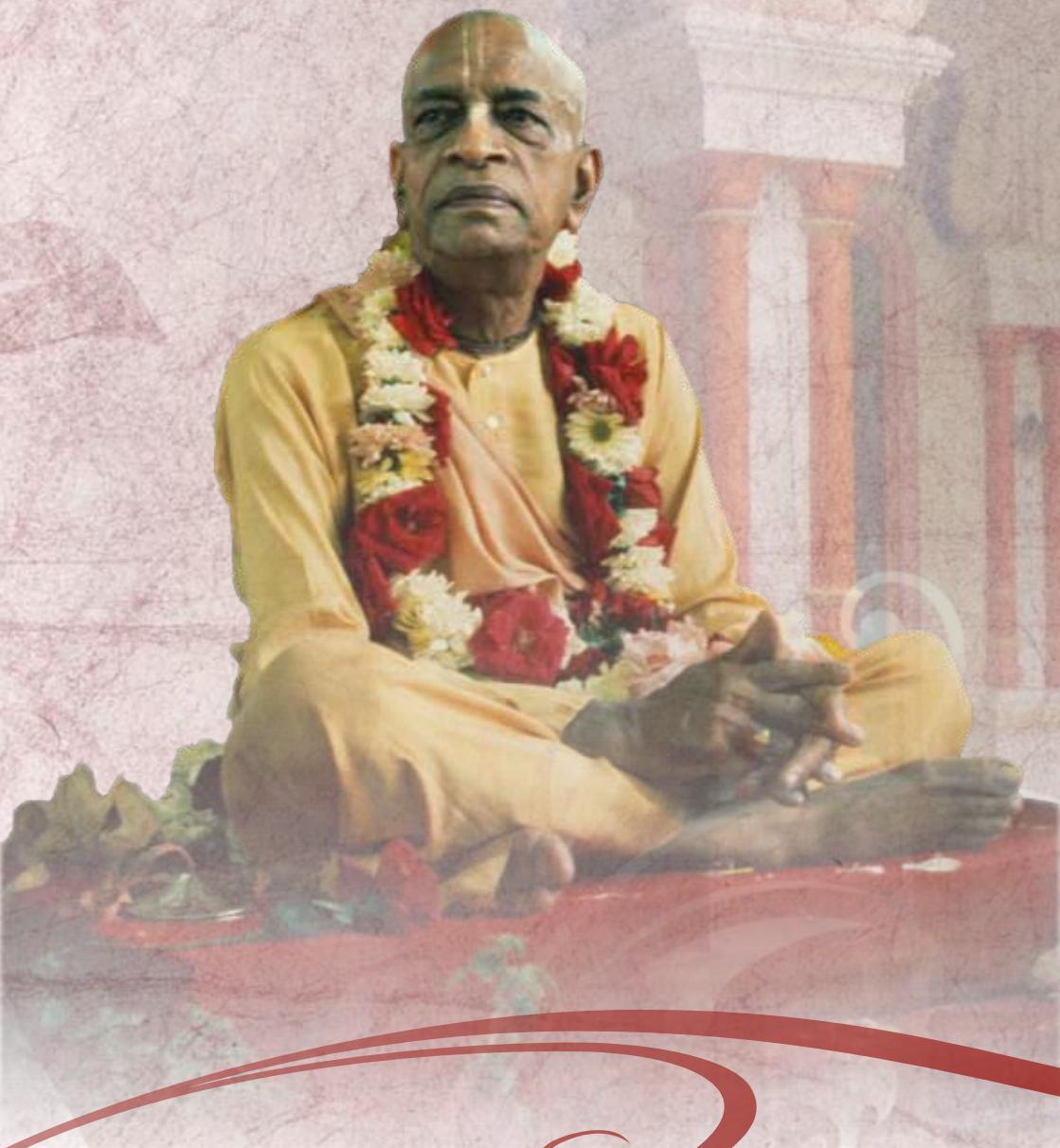
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HIS DIVINE GRACE  
**SRILA A.C BHAKTIVEDANTA SWAMI PRABHUPADA**  
FOUNDER ACARYA OF THE  
INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS



# *A Brief History*

**H**is Divine Grace A.C. Bhaktivedanta Swami Śrīla Prabhupāda appeared in a family of Vaiṣṇavas (transcendentalists) in 1896 in Calcutta (Kolkata), India. He would chant Kṛṣṇa's holy names, take part in *kīrtana*, organise his own little Jagannātha Rathā-yātrā festival, perform in plays based on the Lord's *līlās*, transcendental pastimes, and being musically adept, he mastered the *mṛdaṅga* (drum) at a young age. His father Gour Mohan De taught him the Vaiṣṇava way of life from birth. Thus the seeds were sown for the pure devotee to lead a revolutionary spiritual organisation and present Kṛṣṇa consciousness, *sanātana-dharma*, the timeless wisdom of the soul, to the Western world.

His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda first met his spiritual master, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Goswami Prabhupāda Mahārāja (1874–1937), in Calcutta in 1922. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Goswami Prabhupāda Mahārāja was an Ācārya in the Brahmā-Mādhyava-Gaudīya-sampradāya (chain of disciplic succession). This *sampradāya* originates from Lord Brahmā and further descends through its principal teachers Madhvācārya and Śrī Caitanya Mahāprabhu.

Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda was a Vaiṣṇava from birth and so also was his father, the illustrious Vaiṣṇava saint Śrīla Bhaktivinoda Ṭhākura.

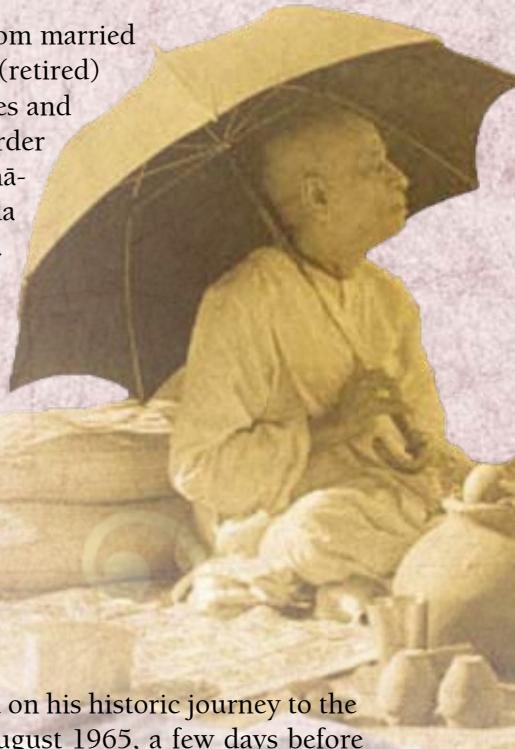
Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda was also a great exponent and scholar of Kṛṣṇa conscious philosophy and the founder of sixty-four Gaudīya Mathas (Vedic institutes) in India. At their first meeting, Śrīla A. C. Bhaktivedanta Swami Prabhupāda received instructions that would help inspire him to bring about a spiritual revolution in the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda requested Śrīla A. C. Bhaktivedanta Swami Prabhupāda to preach Lord Caitanya Mahāprabhu's (The Golden

Avātara) message throughout the whole world. Although the genuine followers of the Vedas had worshipped Lord Kṛṣṇa, the Supreme Personality of Godhead, since time immemorial, their philosophy and transcendental literature had remained virtually unknown to the Western world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda convinced Śrīla A. C. Bhaktivedanta Swami Prabhupāda that spreading the teachings of Kṛṣṇa consciousness was the most important work he could do, and in 1933 Śrīla A. C. Bhaktivedanta Swami Prabhupāda became his formally initiated disciple.

In 1950 Śrīla Prabhupāda retired from married life, adopting the *vānaprastha āśrama* (retired) order to devote more time to his studies and writing. He accepted the renounced order of life (*sannyāsa*) in 1959. At Rādhā-Dāmodara temple, Śrīla Prabhupāda began work on his life's masterpiece: a multivolume commentary translation of *Śrimad-Bhāgavatam* (*Bhāgavata Purāṇa*). The *Śrimad-Bhāgavatam*, an encyclopedic scripture, is often called "the cream of the Vedic literature" because it deals exclusively with the Supreme Lord, His devotees, His transcendental pastimes, and the science of *bhakti-yoga*, or devotional service.

In 1965 Śrīla Prabhupāda embarked on his historic journey to the West on the cargo ship Jaladuta. In August 1965, a few days before his sixty-ninth birthday, he left India with a crate of his *Śrimad-Bhāgavatams*, a pair of hand cymbals, and forty Indian rupees (about seven dollars at that time).

The Jaladuta docked at Boston harbour on September 17, 1965. The transcendental wisdom of the East (India – Bhārata-varṣa) was



now to walk upon the soil of the West, (USA) via the agency of His Divine Grace Śrīla A. C. Bhaktivedānta Swami Prabhupāda, Kṛṣṇa's pure devotee, who had arrived and was ready to pursue, at all costs, the mission of his divine spiritual master Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Goswami Prabhupāda Mahārāja, to preach the glories of Śrī Caitanya Mahāprabhu (The Golden Avātāra) throughout the western world. And to spread the *yuga-dharma* for the Kali-yuga the transcendental chanting of the Holy name of the Lord:

*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare,  
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*

Then for twelve years His Divine Grace Śrīla A. C. Bhaktivedānta Swami Prabhupāda travelled the world fourteen times, preaching in large cities as well as remote places on the planet to fulfill the desire of the previous ācāryas and his divine spiritual master, proving that he was definitely the Yuga-dharma Ācārya; a transcendentalist from the spiritual world. A transcendental emissary, who had come to deliver the fallen conditioned souls of this Kali-yuga.

He produced sixty large hardbound books with translations from Sanskrit to English, with extensive commentaries, as well as many small and medium editions. His books have been translated into more than seventy languages. He inspired the opening of more than 108 temples, vegetarian restaurants, schools and farms. He initiated the Bhaktivedānta Institute, and provided the framework for the introduction and implementation of *varṇāśrama-dharma*, whereby He Built a House For The Whole World to Live in.

His Divine Grace Śrīla A. C. Bhaktivedānta Swami Prabhupāda accepted many disciples from all over the world, including Gour Govinda Swami who often remarked, "If Śrīla Prabhupāda had not come to this world where would we all be now?"

**IF SRILA PRABHUPADA HAD NOT COME  
TO THIS WORLD  
WHERE WOULD WE BE NOW?**

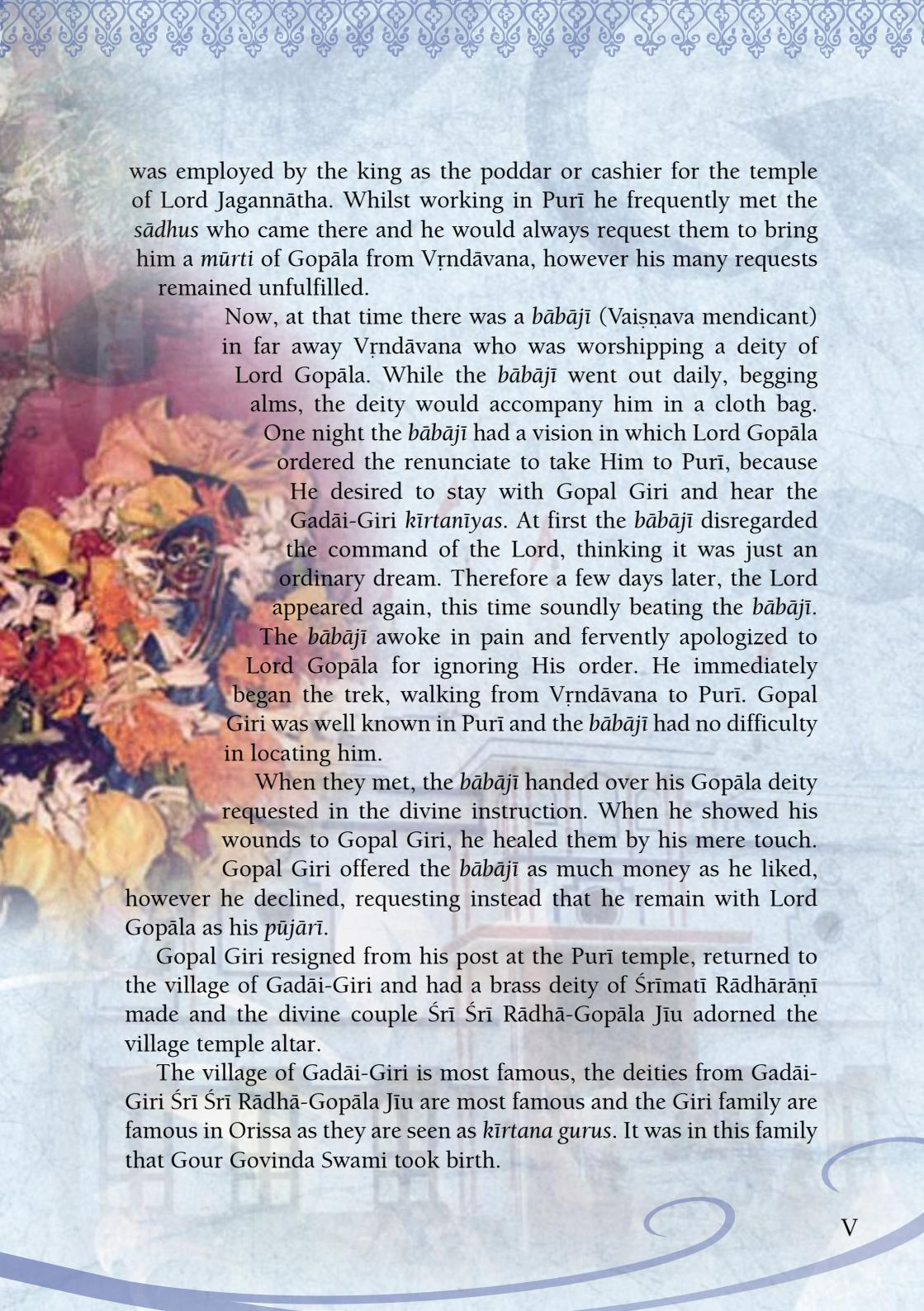
*Gour Govinda Swami would often say:  
“...There is a temple there ...Rādhā-Gopāla...  
That deity is my favourite deity. Whenever I  
meditate I see that deity always. The deity's  
name is Gopāla Jīu...”*

## **Śrī Śrī Rādhā-Gopāla Jīu Come to Orissa The Famous Deities of the Giri Family**

An ancestor of Gour Govinda Mahārāja named Śrī Gadai Giri founded the village of Gadāi-Giri in Orissa in the late 1600's. Gadai Giri would come down from Midnapore, which today is part of West Bengal, to sell brass and metal items door-to-door. While on one such trip, he heard the auspicious sounds of a flute coming from the jungle, the tinkle of ankle bells and the blowing of a conch, intermingling with the calls of various birds. A local sādhu whom Gadai Giri had befriended, recommended that he make his home in that very spot, advising him that Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, must be present there, and wherever there is Kṛṣṇa, there dwells Goddess Lakṣmī.

Hence, all of Gadai Giri's needs would be met if he were to simply remain there in adoration of the Supreme Lord. Thus Śrī Gadai Giri made a clearing in the jungle and built a thatched hut. He gave up his business, constructed a small temple to Dadhi Baman [Lord Jagannātha] and engaged full time in the glorification of the Supreme Lord, through *kīrtana* and study of the *Śrīmad-Bhāgavatam*.

Gadai Giri had one son named Gopal Giri. He became a great devotee of Lord Jagannātha and a master of *kīrtana*. It was he who named the village after his father Gadai Giri. Gopal Giri intensely desired to worship a deity of Lord Kṛṣṇa from Vṛndāvana, however he had no way to make the pilgrimage to Vṛndāvana. At that time he



was employed by the king as the poddar or cashier for the temple of Lord Jagannātha. Whilst working in Purī he frequently met the sādhus who came there and he would always request them to bring him a *mūrti* of Gopāla from Vṛndāvana, however his many requests remained unfulfilled.

Now, at that time there was a *bābājī* (Vaiṣṇava mendicant) in far away Vṛndāvana who was worshipping a deity of Lord Gopāla. While the *bābājī* went out daily, begging alms, the deity would accompany him in a cloth bag.

One night the *bābājī* had a vision in which Lord Gopāla ordered the renunciate to take Him to Purī, because He desired to stay with Gopal Giri and hear the Gadāi-Giri *kīrtanīyas*. At first the *bābājī* disregarded the command of the Lord, thinking it was just an ordinary dream. Therefore a few days later, the Lord appeared again, this time soundly beating the *bābājī*.

The *bābājī* awoke in pain and fervently apologized to Lord Gopāla for ignoring His order. He immediately began the trek, walking from Vṛndāvana to Purī. Gopal Giri was well known in Purī and the *bābājī* had no difficulty in locating him.

When they met, the *bābājī* handed over his Gopāla deity requested in the divine instruction. When he showed his wounds to Gopal Giri, he healed them by his mere touch. Gopal Giri offered the *bābājī* as much money as he liked, however he declined, requesting instead that he remain with Lord Gopāla as his *pūjārī*.

Gopal Giri resigned from his post at the Purī temple, returned to the village of Gadāi-Giri and had a brass deity of Śrimati Rādhārāṇī made and the divine couple Śrī Śrī Rādhā-Gopāla Jiu adorned the village temple altar.

The village of Gadāi-Giri is most famous, the deities from Gadāi-Giri Śrī Śrī Rādhā-Gopāla Jiu are most famous and the Giri family are famous in Orissa as they are seen as *kīrtana gurus*. It was in this family that Gour Govinda Swami took birth.



# Who was he Gour Govinda Swami

## Appearance

Gour Govinda Swami appeared in this world on 2nd September 1929 in the village of Jagannathpur, (corresponding to the appearance day of Śrīla Bhaktivinoda Ṭhākura, the year was, obviously, different 1838) in the Indian state of Orissa [present day Odisha]. Both the paternal and maternal sides of Gour Govinda Swami's family have been Vaisṇavas for hundreds of years, dating back to the time of Śyāmānanda Prabhu, and prior to that, in Bengal for many centuries.

## Astrology at Birth

Once a famous astrologer-mystic named Nityānanda Khāḍiratna travelled from Dhenkanal in Orissa and stayed two days in Gadāi-Giri the famous village of the ancestors of Gour Govinda Mahārāja. At that time Gour Govinda Swami was a small child and along with his mother, Pata-devi, was staying at his uncle's house in Gadāi-Giri. Pata-devi took her son to the astrologer, desiring to know something about his future.

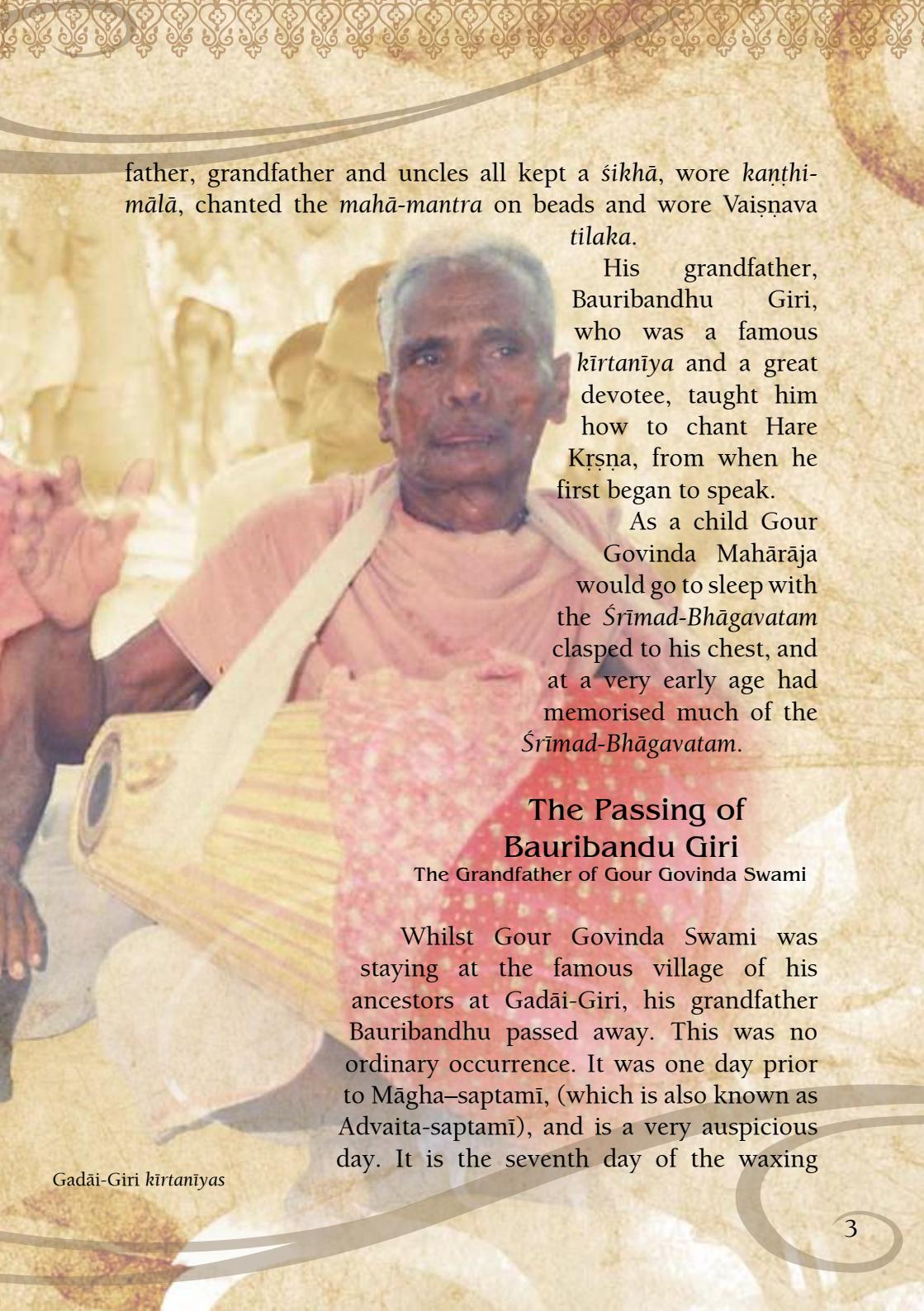
The astrologer-mystic prophesied, "This boy is very intelligent and filled with devotion. He will marry and earn his livelihood in government service. In his middle age he will renounce family life and become a *sādhu*. He will acquire higher knowledge and gain an important place on the map of *sādhus*. He will build temples and make Gopāla's [Śrī Śrī Rādhā-Gopāla Jī the family deities] place bright." Of course this all came to pass.

Lastly the astrologer-mystic said, "Kṛṣṇa (God) Himself has sent this child from His eternal abode to the material world for preaching His eternal message and for the deliverance of the fallen conditioned souls."

## First Remembrances

Gour Govinda Swami said that the first memories of his childhood were of hearing the songs of Narottama-dāsa Ṭhākura sung by his uncles, who were famous *kirtanīyas* (devotional singers), mystics and great devotees of Lord Kṛṣṇa. From a young age Gour Govinda Swami was immersed in the teachings of the Śrīmad-Bhāgavatam, the Rāmāyaṇa, the Mahābhārata, the Caitanya-caritāmṛta and Śrīmad Bhagavad-gītā, as taught to him by his father, uncles and grandfather.

Gour Govinda Swami's life was by no means ordinary. He remembered that his



father, grandfather and uncles all kept a *sikhā*, wore *kanthimālā*, chanted the *mahā-mantra* on beads and wore Vaiṣṇava *tilaka*.

His grandfather, Bauribandhu Giri, who was a famous *kirtanīya* and a great devotee, taught him how to chant Hare Kṛṣṇa, from when he first began to speak.

As a child Gour Govinda Mahārāja would go to sleep with the *Śrīmad-Bhāgavatam* clasped to his chest, and at a very early age had memorised much of the *Śrīmad-Bhāgavatam*.

## The Passing of Bauribandu Giri

The Grandfather of Gour Govinda Swami

Whilst Gour Govinda Swami was staying at the famous village of his ancestors at Gadāi-Giri, his grandfather Bauribandhu passed away. This was no ordinary occurrence. It was one day prior to Māgha-saptamī, (which is also known as Advaita-saptamī), and is a very auspicious day. It is the seventh day of the waxing

moon in the month of Māgha, which is the appearance day of Śrī Advaita Ācārya, the *avatāra* of Mahā-viṣṇu. That day Bauribandhu Giri declared, “Tomorrow is Māgha-saptamī. I must leave my body tomorrow and leave this world.” He requested that all his friends, relatives and the local villagers come to see him and perform *kīrtana*, *nāma-sāṅkīrtana*. Their chanting continued all night long.

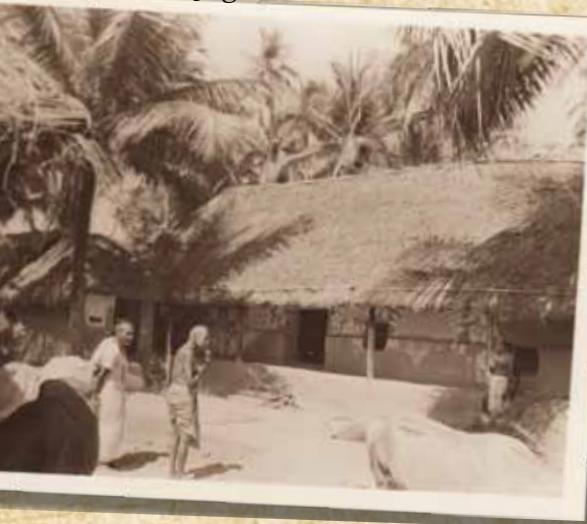
The next day (Māgha-saptamī), on Saturday 28 January 1939, they placed Bauribandhu Giri under the open sky so he could see the sun, where all his family members were assembled. His eldest son Gopinatha Giri said, “Today is an auspicious day, and therefore many pilgrims will take bath in Konark where after they will go to Puri to have *darśana* of Lord Jagannātha. The pilgrims are on their way to Puri now.” Bauribandhu Giri asked his son, “Is the road clear to Puri?” Gopinātha Giri looked to the sky and replied, “Yes, the pilgrims have left Konark and are now in Puri.” Upon hearing this, Bauribandhu Giri replied, “Then I will leave my body now, I will go to Jagannātha now.” At that time, Bauribandhu Giri gave up his body and entered into the Lord’s pastimes.

As a boy of only ten years, Gour Govinda Swami, witnessed the extraordinary way in which his grandfather left this world during a mighty *kīrtana*. His grandfather Bauribandhu Giri was actually able to choose the day and time he departed from this world.



Gour Govinda Swami Mahārāja is quoted as saying, “My maternal grandfather lived to 69 years of age. I was there when my grandfather left this world; I was a young boy. No one was upset, everyone understood. ‘Puruṣottama-dhāma’—‘The road to Jagannātha is clear,’ and he said, ‘Yes, I must go now.’ My grandfather was a very great devotee, a paramahaṁsa.”

Bauribandhu Giri left behind him three sons, Gopīnātha Giri, Jagannātha Giri, and Dinabandhu Giri, and two daughters,



Pata-devi and Hade-devi. As the eldest son Gopīnātha Giri was entrusted with the service of the famous deities Śrī Śrī Rādhā-Gopāla Jī and Their temple. Two of Bauribandhu Giri’s sons Gopīnātha and Jagannātha Giri were expert *kīrtanīyas* who always sang *bhajans* for Gopāla. These two extraordinary *kīrtanīyas*, who were the uncles of Gour Govinda Swami, left this

world in a similar way to their father.

Gopīnātha Giri’s son Ghānaśyāma Giri recalls, “In 1967 at the age of 72 my father Gopīnātha Giri called his (our) family and friends and said to us, “I will leave this world on the upcoming *agni-utsava* day.” [corresponding to the appearance day of Śrīla Narottama-dāsa Ṭhākura, which was Friday 24 February 1967]. We stayed with him until he left his body that day during *harinām-saṅkīrtana*.

Eighteen years later, at the age of 85 my uncle Jagannātha Giri left this world on the same day of *agni-utsava* [Tuesday 5

February 1985] in the month of Māgha.  
Most of our ancestors have left this  
world during the month of Māgha."

Govinda Giri [1845 – 1933],  
the great grandfather of Gour  
Govinda Swami, had also passed  
from this world on the *agni-utsava*  
in the month of Māgha.

The Gadai Giri *kīrtanīyas*, the  
family members of Gour Govinda  
Swami are the most famous *kīrtanīyas*  
in the land of Orissa and are regularly  
invited to perform *kīrtana* for Lord  
Jagannātha in Puri and they are  
considered *kīrtana-gurus*.

## Purity is the Force

As Śrīla Prabhupāda famously said,  
“books are the basis; utility is the principle;  
preaching is the essence”, however most  
importantly “purity is the force”. Throughout  
his entire life Gour Govinda Swami Mahārāja  
was a pure vegetarian, he did not consume meat,  
fish, eggs, poultry or even garlic and onions. He never  
took any kind of intoxication, never gambled (no lottery or  
stock market) and never indulged in illicit sex, either inside or  
outside of marriage. He did not listen to the radio, never went to  
the cinema nor watched television. He never in his life entered a  
bar or hotel for the purposes of drinking alcohol. He never read  
mundane literature. Gour Govinda Mahārāja chanted the Hare  
Kṛṣṇa *mahā-mantra* from his childhood and read the Śrīmad-

*Bhāgavatam* regularly from the tender age of six. He would regularly read and study the Śrī Caitanya-caritāmṛta from the age of twelve. From the age of seventeen Gour Govinda Swami began a serious study of the four Vedas, 18 Purāṇas and the 108 *Upaniṣads* which kept him up late at night, however he would still rise between 3.00 am and 4.00 am and maintaining a rigorous program of *sādhana* and would not sleep more than two to three hours a night.

This was his routine life prior to joining the movement. As a matter of fact it would be many years before he came to know about ISKCON. At that time there was no ISKCON temple or preaching centre in Orissa. However, because of the prominence of the Jagannātha culture in Orissa as well as his birth and upbringing in a family of great devotees, Gour Govinda Swami was already fixed in all the principles of Vaiṣṇavism. He did not need to join a spiritual organisation or religious society to learn to abide by the regulative principles. He was following

purely prior to joining ISKCON. His whole family was following purely. Well-wishers and observers have made the comment that he was a saint within ISKCON. Gour Govinda

Swami came to this world pure, and never deviated from the Vedic principles

whereby he set up the example and taught devotees philosophically and practically by his own exemplary personality.

Inset: Gour Govinda Swami translating Śrīla Prabhupāda's Śrīmad-Bhāgavatam into Oriya.

## Rāma-Navamī

Gour Govinda Swami married at the age of 21 his wife was 16. He raised a family of seven children while maintaining teaching posts at High Schools in Orissa. It was from Kujang High School, while maintaining a senior teaching post that he resigned and left home and became a wandering mendicant.

In 1974, at the age of 45, on Rāma-navamī, the Divine Appearance Day of Lord Rāmacandra, Gour Govinda Swami Mahārāja, after 24 years of household life, left and began travelling around India to search out a bona fide *sādhu guru* who would give him *sannyāsa*, in order for him to take to the preaching mission of Śrī Caitanya Mahāprabhu, which was the desire he had cherished from when he was a young boy. The route he followed was similar to that taken by Śrī Caitanya Mahāprabhu when He was on this very planet some 525 years ago and travelled on pilgrimage to many of the sacred sites of India.

## By Kṛṣṇa's Arrangement

Gour Govinda Swami was in search of Śrī Kṛṣṇa, Śrīmān Caitanya Mahāprabhu and Śrīmad-Bhāgavatam, and had decided

for himself that where he found these three together he would stay and surrender. After travelling all over India and meeting many *sādhus* without success, he decided to go to Vṛndāvana, the land of Kṛṣṇa, in the hope that his desires would be fulfilled there.

By Kṛṣṇa's divine arrangement Gour Govinda Swami found what he was looking for in the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda (1896-1977), the Founder-Ācārya of the International Society for Kṛṣṇa Consciousness (ISKCON). When he came upon the ISKCON land in Vṛndāvana, Śrīla Prabhupāda's Western disciples who warmly welcomed him and handed him a copy of Back to Godhead magazine intrigued Gour Govinda Mahārāja. Merely by seeing the picture of Śrīla Prabhupāda in the magazine, Gour Govinda Swami recognised that he was a self-realised soul and understood, "This is my spiritual master". When he read how Śrīla Prabhupāda had spread the chanting of Hare Kṛṣṇa all over the world, he remembered a verse from *Caitanya Bhāgavata* predicting the worldwide spread of this chanting:

*prthivīte āche yata nagarādi-grāma  
sarvatra pracāra haibe mora nāma*  
(*Caitanya-bhāgavata Antya-khaṇḍa* 4.126)

Gour Govinda Mahārāja later reminisced, "I thought, 'Yes! This Swami has fulfilled the prediction of Caitanya Mahāprabhu. I must meet him.' "

During their first meeting Śrīla Prabhupāda asked Gour Govinda Swami, "Have you taken *sannyāsa*?" to which Gour Govinda Swami replied, "No." Śrīla Prabhupāda immediately replied, "Then I will give you *sannyāsa*." Gour Govinda Swami thought to himself, "That is the symptom of a pure devotee, a

bona fide representative of the Supreme Personality of Godhead, who is the *caitya-guru* in the heart. He knows my heart.” Gour Govinda Swami related, “I was instantly attracted to him and accepted him as my *guru*. I understood this to be the prompting of the Supersoul.”

In volume one of *Encountering the Kṛṣṇālīṅgita-vigrahā*, the following is described by Guṇārṇava Prabhu, who was very fortunate to witness the meeting of two such rare personalities in Vṛndāvana, the *sad-guru* and the *sat-śiṣya* said:

“...Prabhupāda took a lot of care; he really took him [Gour Govinda Swami] close. They would spend a lot of time together...”

“ So Prabhupāda took him right under his wing...”

“...That is what I am saying he [Gour Govinda Swami] kept to himself, didn’t socialise; he was with his thoughts, he was with Kṛṣṇa, he was thinking, he was very happy to meet Prabhupāda, he saw Prabhupāda as the real thing...”

“...But Guru Mahārāja, your Guru Mahārāja wasn’t a foot soldier; you see, he was special; he had a special connection with Prabhupāda...”





“... See what I mean, it just expands on, it reconfirms what I've been saying that Prabhupāda had a special relationship with him...”

(Recollections of Gour Govinda Mahārāja by  
Guṇārṇava dāsa)

## Sannyāsa

In 1975, one year to the day, after leaving family life and travelling the length and breadth of India in search of a bona fide *guru* to take shelter of, on the occasion of Rāma-navami, during the opening of the Śrī Śrī Kṛṣṇa Balarāma temple in Vṛndāvana, Śrīla Prabhupāda awarded Gour Govinda Swami *sannyāsa*. Thereby fulfilling the desire he had cherished his whole life; to take *sannyāsa* and preach the mission of Śrīman Caitanya Mahāprabhu all over the world.

When Śrīla Prabhupāda gave *sannyāsa* to Gour Govinda Swami he said to him, “You have understood.” Srila Prabhupāda at different times said of his disciple Gour Govinda Swami, “...Kṛṣṇa has sent him...”, “...Gour Govinda Swami is a devotee from birth...”, and that, “...O, Gour Govinda Swami, he is so sincere...”

## The Three Sevās

Śrīla Prabhupāda entrusted Gour Govinda Swami with three important services:

1. To preach in Orissa and build a temple like the temple in Jagannātha Purī.
2. To translate Śrīla Prabhupāda's English books into Oriya.
3. To take disciples and train them.

In a *darśana* in Bhubaneswar on the 24th November 1989, Gour Govinda Swami said, "I am not a worthy person, I am an unworthy fellow, but he [Śrīla Prabhupāda] showered his mercy on me. When he whispered to me, in this room [the hut in Bhubaneswar], he told me, 'You have to accept disciples and train them. You should have your own men. Otherwise how can you manage?'"

In a *darśana* in Bhubaneswar on the 18th April 1994, Gour Govinda Swami repeated the same point. "Śrīla Prabhupāda whispered in my ear, 'You have to accept disciples and train them. You should have your own men. Otherwise how can you manage?'" Devotees who were there in Bhubaneswar in 1977 witnessed that Śrīla Prabhupāda and Gour Govinda Swami would have many private discussions with no one else present in the hut.

Upon receiving these instructions from his spiritual master, Gour Govinda Mahārāja returned to Orissa and began work on what would become the famous Kṛṣṇa-Balarāma temple in Bhubaneswar. At the same time he began to translate Śrīla Prabhupāda's books into Oriya, this *sevā* he continued every day for the rest of his life. He would translate sitting cross-legged on the floor, using a tin trunk as a table and wrote for hours by hand (he used no technology at all, there

was no electricity on the land until early 1977). Gour Govinda Mahārāja took to heart the first two instructions given by Śrīla Prabhupāda, of building a temple and presenting his spiritual master's books to the people of Orissa, without hesitation. However, very hesitantly and only after many years did he take on the role of *guru*, which was the third instruction he received from Śrīla Prabhupāda, as he understood that being a *guru* is a very heavy responsibility.

## No Entrance to the Jagannātha Temple

Gour Govinda Mahārāja stayed under extremely austere conditions on the land in Bhubaneswar that was donated to Śrīla Prabhupāda's ISKCON. In the early years (1974 – 1976), there were still bears, tigers and elephants roaming wild and many dacoits frequenting that area.

Śrīla Prabhupāda had accepted many Western disciples and taught them the glories of Puruṣottama-kṣetra, Jagannātha Purī-dhāma where Śrīman Gaurāṅga Mahāprabhu performed His pastimes. However when his Western disciples went to visit Jagannātha Purī they were refused entrance to the famous Jagannātha temple. Until the present time, foreign devotees of Lord Jagannatha are still not allowed inside the ancient temple of the Lord of the Universe.

## Śrīla Prabhupāda's Sulkiness for Orissa

When Śrīla Prabhupāda learnt of this discrimination against his disciples he became very sad. He was preaching the glories



of Śrī Kṣetra, Caitanya Mahāprabhu and Lord Jagannātha throughout the world, but the administration and *pāṇḍās* of the temple would not allow his disciples entry for Jagannātha's *darśana*. This gave Śrīla Prabhupāda such a great shock that he developed deep sulkiness [*abhimāna*] and thereafter decided that he would not travel to Orissa again, especially to Jagannātha Puri, the *dhāma* that is very dear to Śrimān Caitanya Mahāprabhu. Therefore how could Śrīla Prabhupāda, a *gaura-priya-jana*, a very dear devotee of Mahāprabhu, who had cent percent received the mercy of Mahāprabhu, fulfill the Lord's prophesy of His message being spread throughout the world?

## Jagannātha Will Come to Bhubaneswar

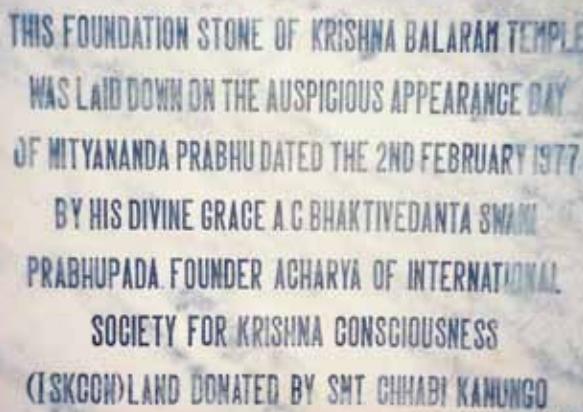
After Gour Govinda Swami's *hari-nāma* initiation in Māyāpura, Śrīla Prabhupāda had said to him, "Gour Govind, You will take me to Orissa". Thus Śrīla Prabhupāda gave him that responsibility.

Śrīla Prabhupāda then said, “I will build a temple in Bhubaneswar like Jagannātha’s temple in Puri, because my Western disciples are not allowed to enter that temple. Lord Jagannātha will come and stay in Bhubaneswar, then all my disciples can go there and have His *darśana*.”

Śrīla Prabhupāda came to Bhubaneswar in early 1977. Although arrangements had been made for him to stay comfortably in the State Government Guesthouse, he refused saying, “I will only stay on the land where my disciple Gour Govind has built a mud hut for me.”

When many of Śrīla Prabhupāda’s senior disciples wanted to abandon the Bhubaneswar project because it was in an isolated and out of the way place, and start a large project in Jagannātha Puri, Śrīla Prabhupāda prophesied that the Bhubaneswar temple

would be as famous as the Jagannātha temple in Puri and that it would become the centre of the city. Śrīla Prabhupāda stayed in Bhubaneswar for seventeen days and waited for the auspicious occasion of Lord Nityānanda’s appearance day to lay



the foundation stone. Thus the Śrī Śrī Kṛṣṇa-Balarāma Mandir in Bhubaneswar was Śrīla Prabhupāda’s last founded project.

Inset: Top left Gour Govinda Swami’s hut in Bhubaneswar.

## Māyāpura 1978 - 79

In Śrīdhām Māyāpura at the end of 1978 to the beginning part of 1979 Gour Govinda Swami was seen to be displaying bodily symptoms that no ordinary person could display. Many devotees and onlookers were bewildered by what they saw and concluded that Gour Govinda Swami was ill, however when health practitioners were consulted they could not diagnose his symptoms as any known medical condition. Even when exorcists were consulted they found no ghosts were attaching themselves to Gour Govinda Swami. Though he had lost half his body weight, he was not ill in the ordinary sense, and the exorcists were not able to find ghosts, therefore what was Gour Govinda Swami's condition? What actually was it?

Gour Govinda Swami's body began to change colour from red, pink, green, white, yellow and so on. Out of concern, devotees decided to take Gour Govinda Swami to the astrologer who had made all the predictions about Śrīla Prabhupāda. The astrologer examined him and he explained to them that Gour Govinda Mahārāja was experiencing *bhāva*—the advanced stage of ecstatic love of Godhead.

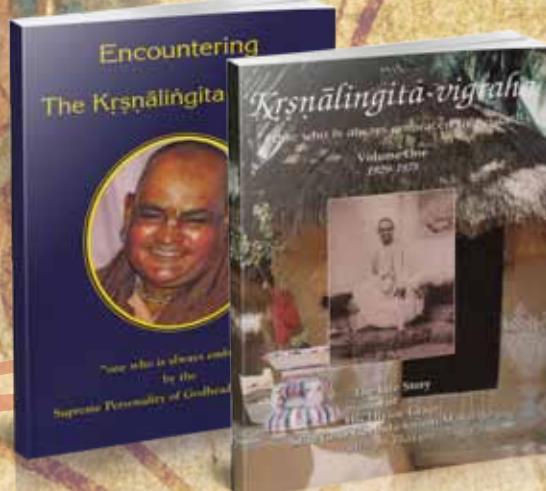
There was another person who could conclude what it was and that was Śrīla Prabhupāda's exalted Godbrother Śrīla Kṛṣṇa dāsa Bābājī Mahārāja (whom Śrīla Prabhupāda gave the titles of *niṣkiñcana* - having no material attachments and *paramahāṁsa* - a swan-like pure devotee), who alluded to the exalted character of Gour Govinda Swami, and said he is a *mahā-bhāgavata*.

The devotees then took Śrīla Gour Govinda Swami to



a *brāhmaṇa* Śrī Nārāyaṇa Rāmānuja dāsa, from the Śrī-sampradāya, an āyurvedic doctor and mystic, who concurred with Śrīla Kṛṣṇa dāsa Bābājī Mahārāja's observation, that Gour Govinda Mahārāja was not suffering from any material illness, but Gour Govinda Swami was certainly displaying the symptoms of a highly advanced devotee, a *mahā-bhāgavata*.

This subject matter has been discussed in greater detail in the authorised biography of Gour Govinda Swami titled *Kṛṣṇālīṅgita-vigraha* – One who is Always Embraced by Kṛṣṇa, Volume I, Chapter Thirty-two, and also in the book *Encountering*, Part I, Chapter Five, both books published by Tattva-vicāra Publications.





## Śrīla Prabhupāda's Prophesies Come True

In January 1991, after sixteen years of determined and dedicated endeavour, Gour Govinda Swami fulfilled the instruction of his most beloved spiritual master, when the Śrī Śrī Kṛṣṇa-Balarāma Mandir was opened. Lord Jagannātha came of His own accord and also as Śrīla Prabhupāda foretold, the Śrī Śrī Kṛṣṇa-Balarāma Mandir is now the centre of the city attracting thousands of people to Kṛṣṇa consciousness.

Gour Govinda Swami introduced Ratha-yātrā and Candana-yātrā in Bhubaneswar, in accordance with the observance of these festivals in Jagannātha-Purī. After acquiring nearby land in 2004, a large Gundica Temple for Lord Jagannātha is at present under construction in Bhubaneswar and is nearing completion by the efforts of followers and disciples of Gour Govinda Swami.



## The Mission

Gour Govinda Mahārāja had stated many times, “There are three things that are very important to me. One is that I want to preach to the preachers. It causes me so much pain to see the devotees falling down and going away. The second point is that I want to show how everything is in Śrīla Prabhupāda’s books. Those persons who are saying that Śrīla Prabhupāda only gave ABC, cause me so much pain in my heart, thus I want to make them silent. The third thing is that I want to show how all the tattvas, higher teachings, are in ISKCON, so there is no need to go anywhere else.”

Inset: Installation Deities, Bhubaneswar 1991.

## Preaching Around the World

Gour Govinda Swami Mahārāja spent 10 years travelling the world, preaching throughout Europe, America, Canada, Africa, Mauritius, Australia, parts of South East Asia (Malaysia, Singapore, Indonesia and Bali) and the subcontinent of India, especially in the state of Orissa, where he constructed the glorious temples of Śrī Śrī Kṛṣṇa-Balarāma, Śrī Śrī Rādhā-Gopīnātha in Bhubaneswar and the Śrī Śrī Rādhā-Gopāla Jī temple in Gadāi-Giri. Gour Govinda Swami also initiated numerous other projects, many of which are now being completed by his disciples and followers.

With his dynamic presentation of the philosophy of Kṛṣṇa consciousness, Gour Govinda Swami Mahārāja would leave audiences spellbound. He would speak up to four hours at a time on one subject and sometimes lecture on one verse of the Śrīmad-Bhāgavatam and purport of Śrīla Prabhupāda for seven continuous mornings and evenings. Every morning, before speaking on a particular verse of Śrīmad-Bhāgavatam he would sing verses of glorification of the Śrīmad-Bhāgavatam and especially when travelling abroad he would speak for 15-20 minutes, glorifying Śrīmad-Bhāgavatam, emphasising the depth of Śrīmad-Bhāgavatam and that there are in each word, even in every letter of the Śrīmad-Bhāgavatam many meanings.

There was no question that he could not answer, and hearing from His Divine Grace on a regular basis would melt even the hardest of hearts.



## Storehouse of Knowledge

One of the main focal points of His Divine Grace's preaching was in revealing the intimate connection between Puri-Bhubaneswar Dhāma, the glories of Lord Jagannātha, and the reason Śrī Caitanya Mahāprabhu stayed in Puri. Śrīla Gour Govinda Swami was able in his talks to lucidly convey very subtle truths of the Lord's pastimes in Jagannātha Puri.

In Śrīdhām Māyāpura, on the 9th February 1996, the holy appearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, two devotees came to see Gour Govinda Swami and enquired from him about the significance of Caitanya Mahāprabhu's stay in Puri.

While deeply absorbed in narrating the intimate pastimes of the Lord, His Divine Grace, of his own volition left this world. Several astrologers had concurred that Śrīla Gour Govinda Mahārāja would live up to ninety years on this planet, therefore it is believed he prematurely left this planet of his own volition in much the same way many of his great ancestors had.

His Divine Grace's transcendental body was taken by car from Māyāpura to Bhubaneswar, a journey taking 12 - 14 hours, to the *samādhi sthāna*, his *bhajana-kuṭīr*, which was being prepared to receive him, and wherein His Divine Grace's body was to be placed. Throughout this long journey His Divine Grace's body remained warm and supple, which is a recognised symptom on the body of a departed *mahā-bhāgavata*. Once placed inside the *samādhi*, devotees noticed that the body of His Divine Grace began to change in hues ranging from tinges of red to blue to green and his features began to change and resemble those of Śrīla Bhaktivinoda Ṭhākura. His Divine Grace Gour Govinda Swami left as his legacy a still untapped storehouse of knowledge concerning the absolute truth.

## Tattva-vicāra

### The Absolute Consideration

Śrīla Gour Govinda Swami Mahārāja dedicated his life to preaching *tattva-vicāra*, the absolute consideration, and uncompromisingly spoke out against *aparā-vicāra*, the apparent consideration. In his own unedited words Śrīla Gour Govinda Swami said, “I am stressing the *tattva* [truth]. In all my lectures I stress on it, *tattva-vicāra*. Do you know the real *tattva*? You are all after this apparent consideration, not *tattva-vicāra*, that mistake is there. You do not know who you are, who is Kṛṣṇa, who is *guru*, who is a *sādhu*, and what is the relationship, these *tattvas* you do not know...”

Śrīla Gour Govinda Swami Mahārāja was expert in knowledge of the *śāstras*. He was able to dispel the doubts of those who came to him for shelter and spiritual guidance (*sarva-saṁśaya-saṁchettā*) and understanding. He would place great stress on chanting the holy name without offence, encouraging and inspiring everyone to achieve the transcendental state of chanting *prema-nāma* through *prema-nāma-saṅkīrtana*. He would always say, “Chant without offence. Chant the pure name and get *kṛṣṇa-prema*, get Kṛṣṇa in this very life!”

Vaiṣṇavas such as Gour Govinda Swami are very rare in this world. They do not appear in the material world due to the force of *karma*. They appear here out of compassion and the need to facilitate the Lord’s mercy upon the fallen conditioned souls.



The *Padma Purāṇa* has stated:

*na karma-bandhanam janma  
vaiṣṇavānām ca vidyate  
viṣṇur anucaratvām hi  
mokṣam āhur manīṣinah*

“A Vaiṣṇava does not take birth under the jurisdiction of karmic law. His birth and disappearance are transcendental. The wise have declared that the servants of Viṣṇu are eternally engaged in the liberated service of the Lord and hence are free from the laws of material nature.”

## The Tattva's In Brief

Śrīla Gour Govinda Swami was widely respected as a scholar and teacher of Gauḍīya Vaiṣṇavism.

He was realised in the knowledge of all *tattvas* of which the most prominent are, *guru-tattva*, *bhāgavata-tattva*, *vaiṣṇava-tattva*, *nāma-tattva*, *jīva-tattva*, *gaura-tattva* and *prema-tattva*.

His mission was to preach to the preachers in ISKCON by elaborating on Śrīla Prabhupāda's purports, explaining how Śrīla Prabhupāda had given everything in his books.

What follows are short excerpts from the teachings (lectures and literature) of Śrīla Gour Govinda Mahārāja on these important philosophical truths.

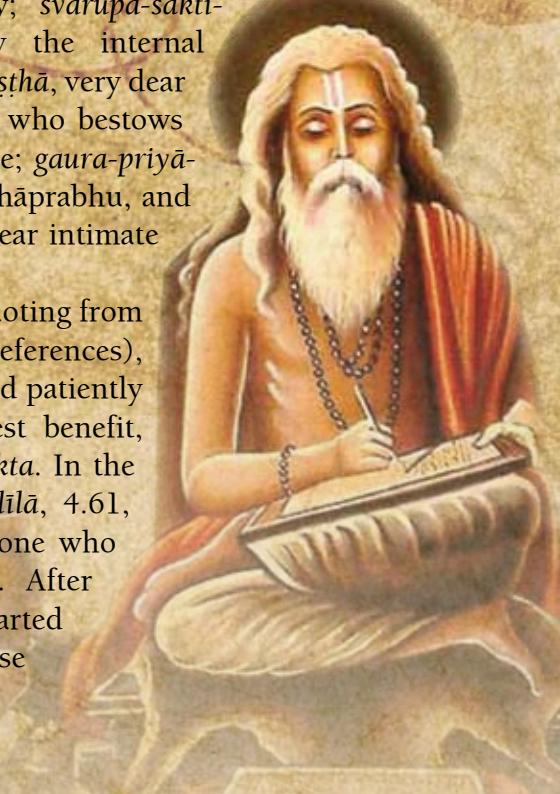
Inset: Gour Govinda Swami giving class Bhubaneswar.

## Guru Tattva

His Divine Grace revealed through śāstric evidences that the bona fide *guru* (*sad-guru*) is *kṛṣṇa-kīrpaśrī-mūrti*, the embodiment of Kṛṣṇa's mercy; *svarūpa-śakti-puṣṭa-parikāra*, empowered by the internal energy of the Lord; *mukunda-presthā*, very dear to the Supreme Lord Mukunda who bestows liberation from material bondage; *gaura-priyā-jana*, very dear to Gaurāṅga Mahāprabhu, and that he is *rādhā-priya-sakhī*, a dear intimate maidservant of Rādhārāṇī.

In other talks and lectures, quoting from a myriad of *śāstra* (scriptural references), Śrīla Gour Govinda Swami would patiently explain that to gain the highest benefit, the *guru* should be a *premī-bhakta*. In the *Śrī Caitanya-caritāmṛta*, *Antya-lilā*, 4.61, a *premī-bhakta* is described as one who is attached to Kṛṣṇa by love. After hearing this confidentially imparted knowledge, devotees would realise that the position of *guru* is very exalted and could not be imitated.

Gour Govinda Swami confirmed for many the absolute necessity of accepting a bona fide spiritual master, *sad-guru*. After many of his *sannyāsa-guru* godbrothers fell from their positions he presented in 1989 information on the subject of *Guru-Tattva* to the GBC members in order to console Śrīla Prabhupāda's grand-disciples, so that they would not lose faith



in Kṛṣṇa consciousness and spiritual life. This information has since been printed as a booklet by Tattva-vicāra Publications and is available for free distribution.

## Bhāgavata Tattva

Śrīla Gour Govinda Swami explained that Śrīla Vyāsadeva gave the essence of all Vedic literatures in the Śrīmad-Bhāgavatam. The Śrīmad-Bhāgavatam is one of the forms of the Lord, and is therefore non-different from Him. Hearing Śrīmad-Bhāgavatam from the lips of a pure Vaiṣṇava, bhakta-bhāgavata, is most important because by hearing Śrīmad-Bhāgavatam, vai śrūyamāṇā�ām, one can develop *bhakti* unto Kṛṣṇa. If one has developed a taste for hearing Śrīmad-Bhāgavatam he will lose taste for any other literatures.

Śrīla Gour Govinda Mahārāja placed great emphasis on hearing the Śrīmad-Bhāgavatam daily, *nitya-bhāgavata-sevayā*, and explained that there are two kinds of *bhāgavata*: *grantha-bhāgavata*, the book *bhāgavata*, and *bhakta-bhāgavata*, devotee *bhāgavata*, who is the embodiment of the *bhāgavata*.

At the beginning of every class, before reading the verse of the day, Śrīla Gour Govinda Swami would recite many slokas glorifying Śrīmad-Bhāgavatam. From Śrī Caitanya-caritāmṛta (Antya-līlā 5.131), he would emphasise *yāha*, *bhāgavata pada vaiṣṇavera sthāne*, ‘if you want to understand Śrīmad-Bhāgavatam you must go and approach a self-realised Vaiṣṇava and hear from him’. The *sādhu* only speaks *kṛṣṇa-kathā*, *hari-kathā*, *bhāgavata-kathā*. Therefore, by associating with that *sādhu*, *uttama-adhikārī* Vaiṣṇava this opportunity of hearing Śrīmad-Bhāgavatam from the right source is available to us whereby all our doubts will be dispelled.

Tattva should be explained by a *tattva-darśī guru*, a seer of the truth, because only one who knows and has Kṛṣṇa can give you Kṛṣṇa. This is the hearing process, *śrutekṣita-pathah*. By following this bona fide hearing process all contamination in the heart is washed away and the *anarthas* [the contamination of the heart] are destroyed. After all obstacles on the *bhakti* path are removed one becomes attached to the Supreme Lord, who reciprocates and appears in the form His devotee desires to see.

## Nāma Tattva

“If you do not associate with a *sādhu* who chants the pure name, who is on the highest stage of *prema-bhakti*, you cannot chant the pure name. If you are associating with *asādhus*, non-devotees, then when you open your mouth to chant, only the alphabet is coming out.”

“If you are chanting the pure name immediately you will see the all-beautiful form of Śyāmasundara. Not only that, all the *līlās* will manifest before you. That is the test that you are chanting the pure name.”

“For one who chants the pure name, who has *prema*, who has bound up Kṛṣṇa with the rope of love, there is no question of fall down at all. He is completely attached and Kṛṣṇa never leaves his heart.”

*mukhya-pathe jīva pāya kṛṣṇa-prema-dhana*

“The chief result of chanting the holy name is that one acquires the treasure of *kṛṣṇa-prema*.” (*Śrī Hari-nāma-cintāmaṇi* 1.78)

*niraparādhe nāma laile pāya prema-dhana*

“If your chanting is offenceless, then you will get *kṛṣṇa-prema*.” (*Śrī Caitanya-caritāmṛta Antya-līlā* 4.71)

“If your chanting is without offence then you are chanting the pure name, *śuddha-nāma*, which is non-different from Kṛṣṇa. The pure name is *prema-maya*, full of *prema*. If you chant the name purely, that is *prema*, you will get Kṛṣṇa. The heart of one who chants *śuddha-nāma* is filled with the mellow of *prema-rasa*, and the eyes of such a devotee are anointed with the salve of love.”

“Mahāprabhu’s teaching is, ‘be as tolerant as a tree’, *amāninā mānadena*, do not demand respect, rather pay respect to one and all because a devotee thinks himself the lowest of the low. See everyone else as superior to you. Kṛṣṇa *adhiṣṭhāna jāni*, a devotee sees Kṛṣṇa everywhere. He sees Kṛṣṇa in the heart of everyone, *kṛṣṇa adhiṣṭhāna*, thus he pays respect. Respects are paid to Kṛṣṇa, not to the body. A *sādhu* always sees Kṛṣṇa everywhere in everyone, wherever he looks, such vision he has, *yāhān netra pade, tāhān śrī-kṛṣṇa sphuraya*, whatever his eyes fall upon he sees beautiful Kṛṣṇa. He never demands respect but rather he pays respect to one and all, *amāni mānada*. This is the proper attitude.”

*ei-mata hañā yei kṛṣṇa-nāma laya  
śrī-kṛṣṇa-carane tānra prema upajaya*

“If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa’s lotus feet.” (*Śrī Caitanya-caritāmṛta Antya-līlā* 20.26)

## Gaura Tattva

Kṛṣṇa's final instruction in the *Bhagavad-gītā* is, *sarva-dharmān parityajya mām ekam śaranām vraja*, "Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear". After winding up His *līlā* at the end of Dvāpara-yuga, Kṛṣṇa went to His abode. There He thought, I have not taught practically how to surrender. The Kali-yuga people cannot understand it. I have to go again. Therefore He came again assuming the mood of a *bhakta*, as Gaurāṅga Mahāprabhu. Only this mood is different, otherwise there is no difference between Kṛṣṇa and Gaura. Gaura is Kṛṣṇa, Kṛṣṇa is Gaura. *Gaura-līlā* is *kṛṣṇa-līlā*, *kṛṣṇa-līlā* is *gaura-līlā*.

Kṛṣṇa comes once in a *kalpa*, in one Dvāpara. Similarly Gaurāṅga Mahāprabhu does not come every Kali-yuga. This is the special Kali-yuga known as *dhanyā-kali*, because Mahāprabhu has appeared. Those who are born in this Kali-yuga are very fortunate because Mahāprabhu has come to give *kṛṣṇa-prema*. In other Kali-yugas the *amṛta*, portion, plenary portion of Gaura comes and introduces *yuga-dharma*, *nāma-saṅkīrtana*. However the *amṛta* cannot give *vraja-prema*.

Kṛṣṇa said, no one can give *vraja-prema* but Me. Thus when Kṛṣṇa comes in the form of Gaura He gives *vraja-prema*. Although there is no difference between *kṛṣṇa* and *gaura-līlā*. *Gaura-līlā* is a more merciful and more relishable *līlā* than *kṛṣṇa-līlā*. Otherwise, in *tattva* there is no difference between the two. Navadvīpa-līlā and *vraja-līlā* are both *kṛṣṇa-līlā*. Rūpa and Sanātana Gosvāmīs, the dear associates of Mahāprabhu, have disclosed this *tattva*.

## Jīva Tattva

“On many different occasions Śrīla Prabhupāda has made statements concerning the origin of the *jīva*. He has also himself drawn conclusions. When the conclusion is given it is to be understood that it supersedes whatever was previously established. The conclusion is what stands. For example Śrīla Prabhupāda gives the following conclusions regarding the origin of the *jīva*:

‘...The conclusion is that no one falls from the spiritual world, or Vaikuṇṭha, for it is the eternal abode...’ (*Śrīmad-Bhāgavatam* 3.16.26 purport)

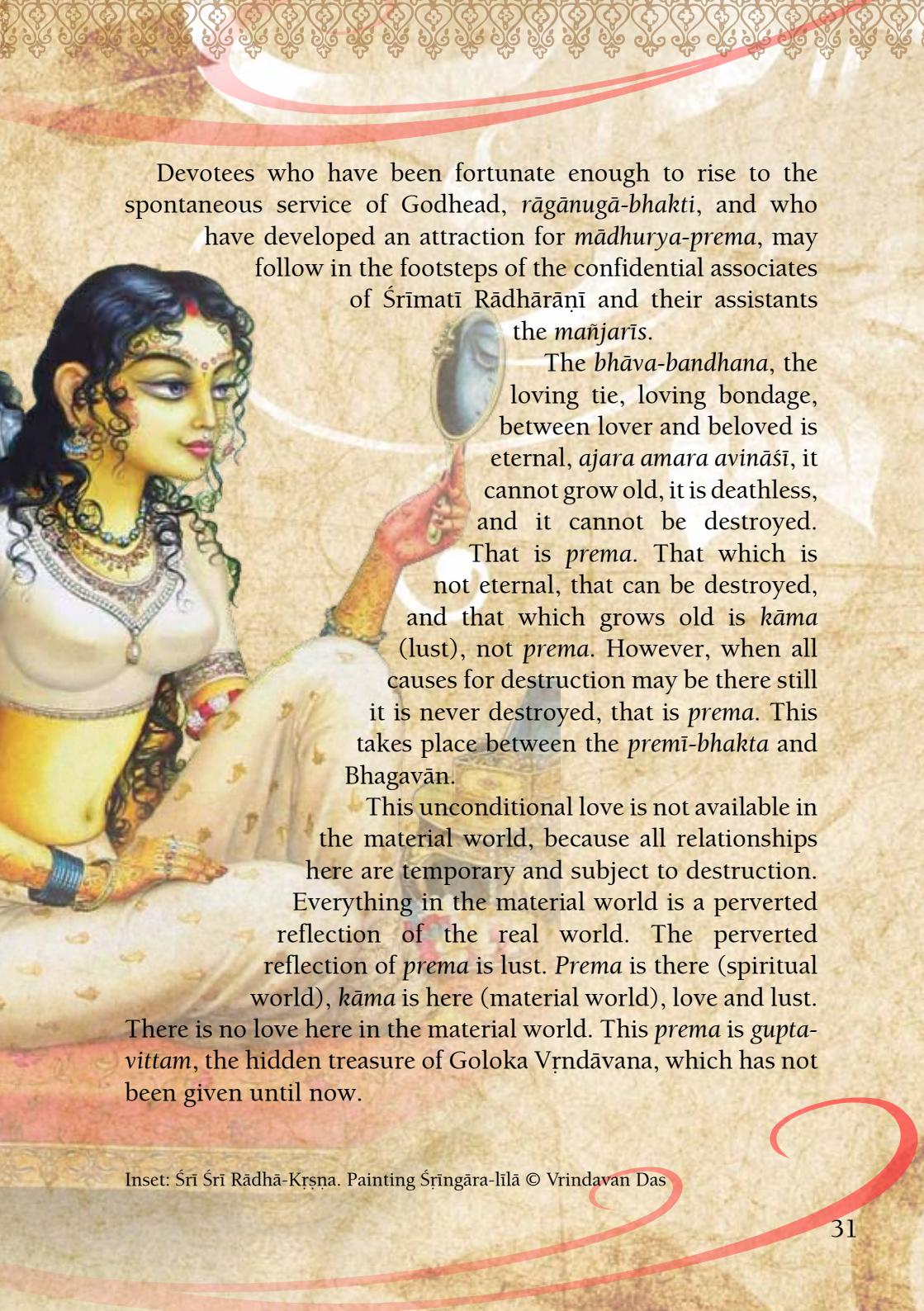
‘...The conclusion is that the origin of all life is the bodily effulgence of the Supreme Personality of Godhead ...’ (*Śrīmad-Bhāgavatam* 4.30.5 purport)

“Therefore what is Śrīla Prabhupāda’s conclusion, that is what I accept. I accept Śrīla Prabhupāda’s own conclusion, that is all.”

## Prema Tattva

Here, in the material world everyone desires his or her own sense gratification, *nijendriya-prīti-vāñchā*. That is lust, *kāma*. If one develops the desire to give pleasure to the senses of Kṛṣṇa, then that is *prema*. There is a hell and heaven difference between *kāma* and *prema*. They look alike in the same way as pieces of glass and pieces of diamond look alike. *Nijendriya-prīti-vāñchā*, the desire, though, for giving pleasure to one's own senses, is lust. *Kṛṣṇendriya-prīti-vāñchā*, the desire to give pleasure to the senses of Kṛṣṇa, is *prema*.

When we speak about the love of Rādhā and Kṛṣṇa, then the topic of the gradual development of *prema*, *rati*, *sneha*, *māna*, and *pranaya* comes. The first rise of *prema* is called *rati*, attraction. When *prema* becomes more condensed it develops into *sneha*, affection. When *sneha* is condensed it becomes *māna*. When *māna* becomes condensed it turns into *pranaya*, attraction. *Pranaya* in a more condensed form becomes *rāga*. When *rāga* becomes more condensed it develops into *anurāga*. When *anurāga* is more condensed it becomes *bhāva*, and when *bhāva* becomes still more condensed then it ultimately becomes *mahābhāva*. This *mahābhāva* is the eighth and final place of the development of transcendental love.

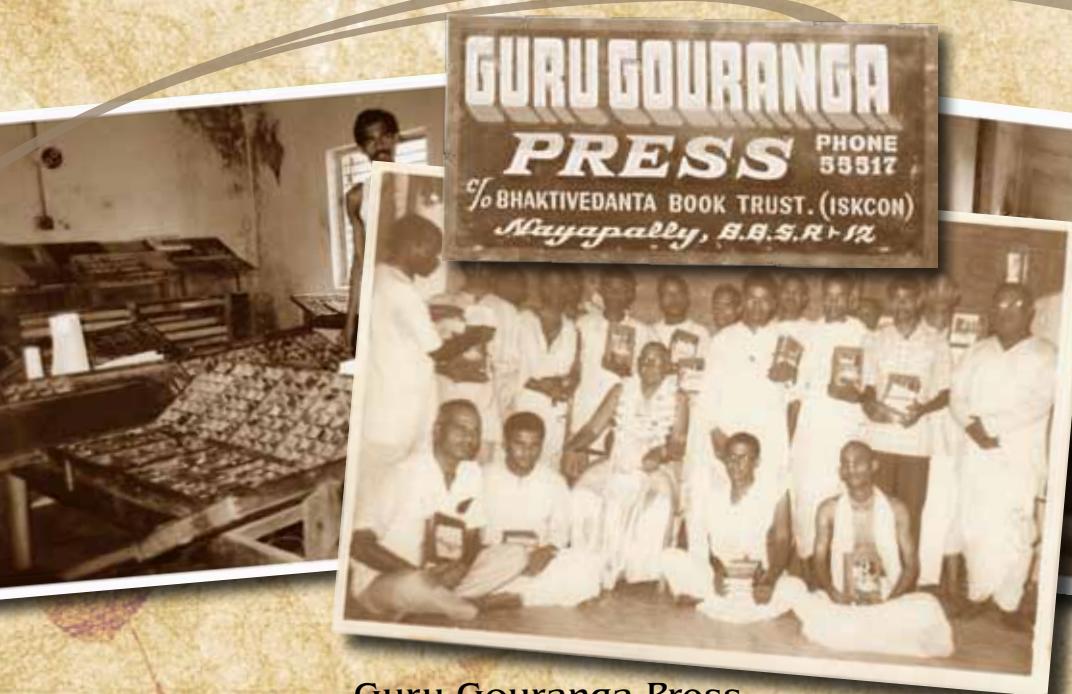


Devotees who have been fortunate enough to rise to the spontaneous service of Godhead, *rāgānugā-bhakti*, and who have developed an attraction for *mādhurya-prema*, may follow in the footsteps of the confidential associates of Śrīmatī Rādhārāṇī and their assistants the *mañjarīs*.

The *bhāva-bandhana*, the loving tie, loving bondage, between lover and beloved is eternal, *ajara amara avināśī*, it cannot grow old, it is deathless, and it cannot be destroyed. That is *prema*. That which is not eternal, that can be destroyed, and that which grows old is *kāma* (lust), not *prema*. However, when all causes for destruction may be there still it is never destroyed, that is *prema*. This takes place between the *premī-bhakta* and *Bhagavān*.

This unconditional love is not available in the material world, because all relationships here are temporary and subject to destruction. Everything in the material world is a perverted reflection of the real world. The perverted reflection of *prema* is lust. *Prema* is there (spiritual world), *kāma* is here (material world), love and lust. There is no love here in the material world. This *prema* is *guptavittam*, the hidden treasure of Goloka Vṛndāvana, which has not been given until now.

Inset: Śrī Śrī Rādhā-Kṛṣṇa. Painting Śringāra-līlā © Vrindavan Das



## Guru Gouranga Press

Śrīla Gour Govinda Swami established two printing presses under the name 'Guru Gouranga Press' on the land in Bhubaneswar. Śrīla Gour Govinda Mahārāja would translate Śrīla Prabhupāda's books from English to Oriya, they would be printed at the Guru Gouranga Press and then distributed on mass throughout Orissa and to this day still are. As Orissa and Bengal are the two main important places of the pastimes of Śrī Caitanya Mahāprabhu, it was of the utmost importance that Śrīla Prabhupāda's books should be distributed in Orissa.

## Glorification of Śrīla Gour Govinda Swami

A few short excerpts of glorification of Śrīla Gour Govinda Swami are included here.



Śrīla Prabhupada's exalted godbrother Śrīla Akiñcana Kṛṣṇadāsa Bābājī Mahārāja said of Śrīla Gour Govinda Swami; "...he is a *mahā-bhāgavata*..." and paid full *dāṇḍavats* to him.

The Āyurvedic doctor and mystic Nārāyaṇa Rāmānuja dāsa, from the Rāmānuja-sampradāya, said of Śrīla Gour Govinda Swami: "You will see, Kṛṣṇa will either take him or he will become a great preacher, an Ācārya..."

The prominent astrologer from Orissa, Tīrthananda Dasa said of His Divine Grace: "He is from the eternal abode of the Lord."

The *brāhmaṇa* from Śrī Raṅgam Badri Nārāyaṇa dāsa who was a trained astrologer and mystic said of His Divine Grace: "I could see immediately that he was a *mahā-bhāgavata*."

The Ācārya of Śrī Raṅgam, Śrī Lakṣman Rāmānuj Jeeyer, Śrīla Ācāryadeva (1930 - 2012), of the Śrī-sampradāya said of His Divine Grace: "He is a *mahā-bhāgavata*," and paid him full *dāṇḍavats*. Also on another occasion, referring to Śrīla Gour Govinda Swami, he said, "...he is a *śaktyāveśa-avatāra*, a spiritually effulgent personality..."

Śrīla Gour Govinda Mahārāja's formal and informal classes and conversations have been recorded and many of them have been transcribed and used for printing his teachings. A collection of his lectures in mp3 format and as subtitled DVDs are now available for purchase as well as free download on the internet.

Suggested reading on this topic:

1. **Kṛṣṇālīṅgita-Vigraha**, Volume 1 Biography
  - The Life of His Divine Grace Śrīla Gour Govinda Swami
2. **Encountering The Kṛṣṇālīṅgita-Vigraha**, Part 1
  - Finding a Sādhu in this Kali-yuga

Soon to be published:

3. **Encountering The Kṛṣṇālīṅgita-Vigraha**, Part 2
  - The Qualities of Śrī Guru
4. **Kṛṣṇālīṅgita-Vigraha**, Volume 1 Biography (Expanded Edition)
  - The Life of His Divine Grace Śrīla Gour Govinda Swami
  - 1929 – 1979 The First 50 Years
5. **Kṛṣṇālīṅgita-Vigraha**, Volume 3 Biography
  - The Life of His Divine Grace Śrīla Gour Govinda Swami
  - 1989 – 1990

Readers interested in the subject matter of this booklet are invited to correspond with the publisher.

### Tattva-vicāra Publications

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Email: [tattva-vichar1008@hotmail.com](mailto:tattva-vichar1008@hotmail.com) or [tvpbooks@gmail.com](mailto:tvpbooks@gmail.com)

[www.tvpbooks.com](http://www.tvpbooks.com)

New: [www.gourgovindaswami.com](http://www.gourgovindaswami.com)

All information for this booklet has been taken from lectures, *darśanas* and interviews with His Divine Grace Śrīla Gour Govinda Swami as well as from interviews with his family members, god brothers and god sisters, disciples, friends, followers and wellwishers.

## Tattva-vicāra Publications



Guru-Tattva  
(Booklet 1991)

Nāma-Aparādha -  
Jīva-Tattva  
(Booklet out of print)

Invocations  
before class  
(Booklet out of print)



Suddha-Nāma Bhajana  
“Chanting the Pure Name”



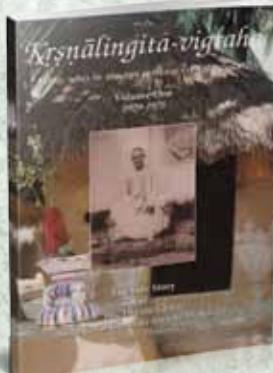
Bhagavat-Darśana  
(Booklet)



Trṇād api sunīcena  
“Lower than the Straw in the Street”  
(1997)

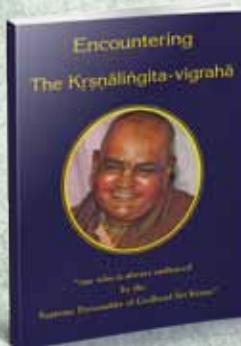
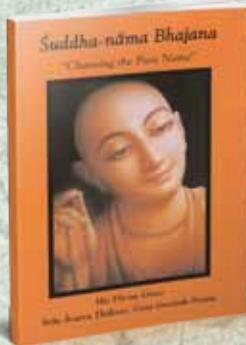


Guru Makes Kṛṣṇa Appear in your Heart  
(out of print)

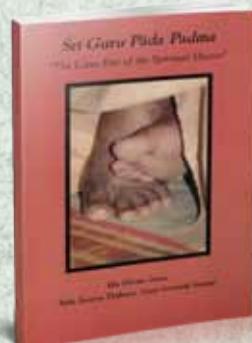


### Kṛṣṇāṅgita-Vigraha Vol. One

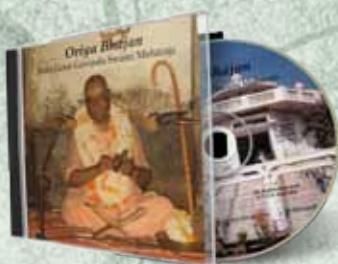
The authorised biography of  
His Divine Grace Śrīla Gour Govinda Swami



Encountering  
The Kṛṣṇāṅgita-Vigraha part 1



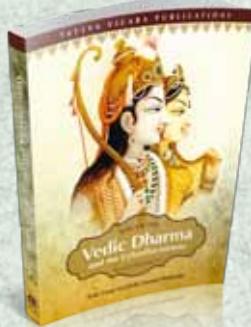
**Suddha-Nāma Bhajana**  
“Chanting the Pure Name”  
(reprinted and re-edited)



Oriya Bhajan CD



Gadāi-Giri Kirtana CD



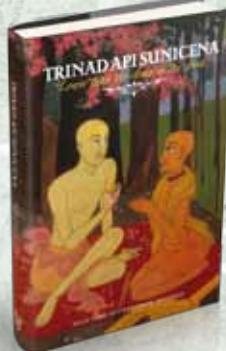
**Vedic Dharma  
& the Grhastra-āśrama**  
Vol. One



**Vedic Dharma  
& the Varṇāśrama System**  
Vol. Two  
Hard & Soft cover



**Guru-Tattva**  
re-printed and re-edited  
(Booklet)  
for Free distribution

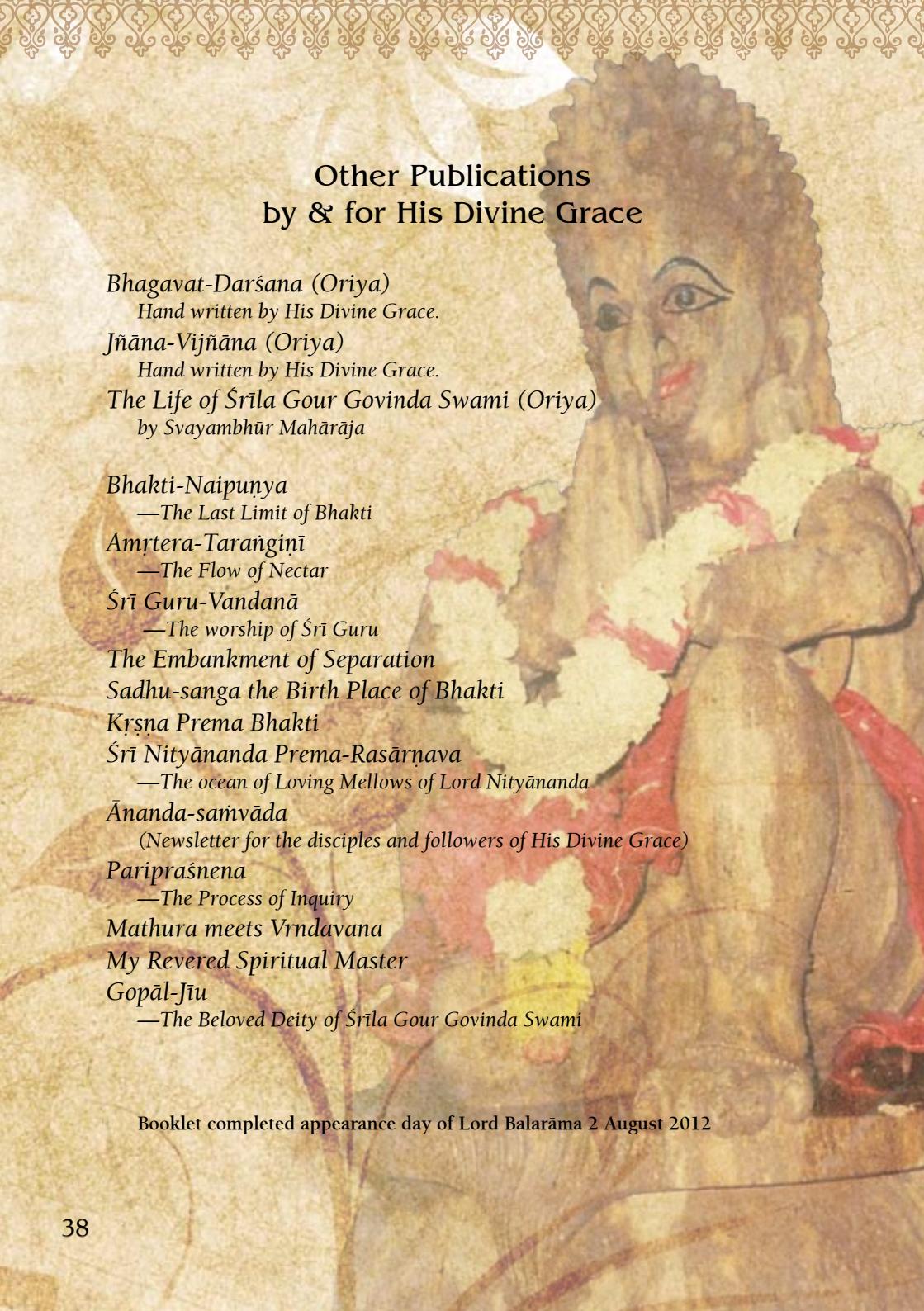


Hard-cover



Soft-cover

**Trinād Api Sunīcena**  
“Lower than the Straw in the Street”  
(Reprinted with additional information)



## Other Publications by & for His Divine Grace

*Bhagavat-Darśana (Oriya)*

*Hand written by His Divine Grace.*

*Jñāna-Vijñāna (Oriya)*

*Hand written by His Divine Grace.*

*The Life of Śrīla Gour Govinda Swami (Oriya)*

*by Svayambhūr Mahārāja*

*Bhakti-Naipuṇya*

*—The Last Limit of Bhakti*

*Amṛtera-Taraṅgiṇī*

*—The Flow of Nectar*

*Śrī Guru-Vandanā*

*—The worship of Śrī Guru*

*The Embankment of Separation*

*Sadhu-sanga the Birth Place of Bhakti*

*Kṛṣṇa Prema Bhakti*

*Śrī Nityānanda Prema-Rasārṇava*

*—The ocean of Loving Mellows of Lord Nityānanda*

*Ānanda-saṁvāda*

*(Newsletter for the disciples and followers of His Divine Grace)*

*Paripraśnena*

*—The Process of Inquiry*

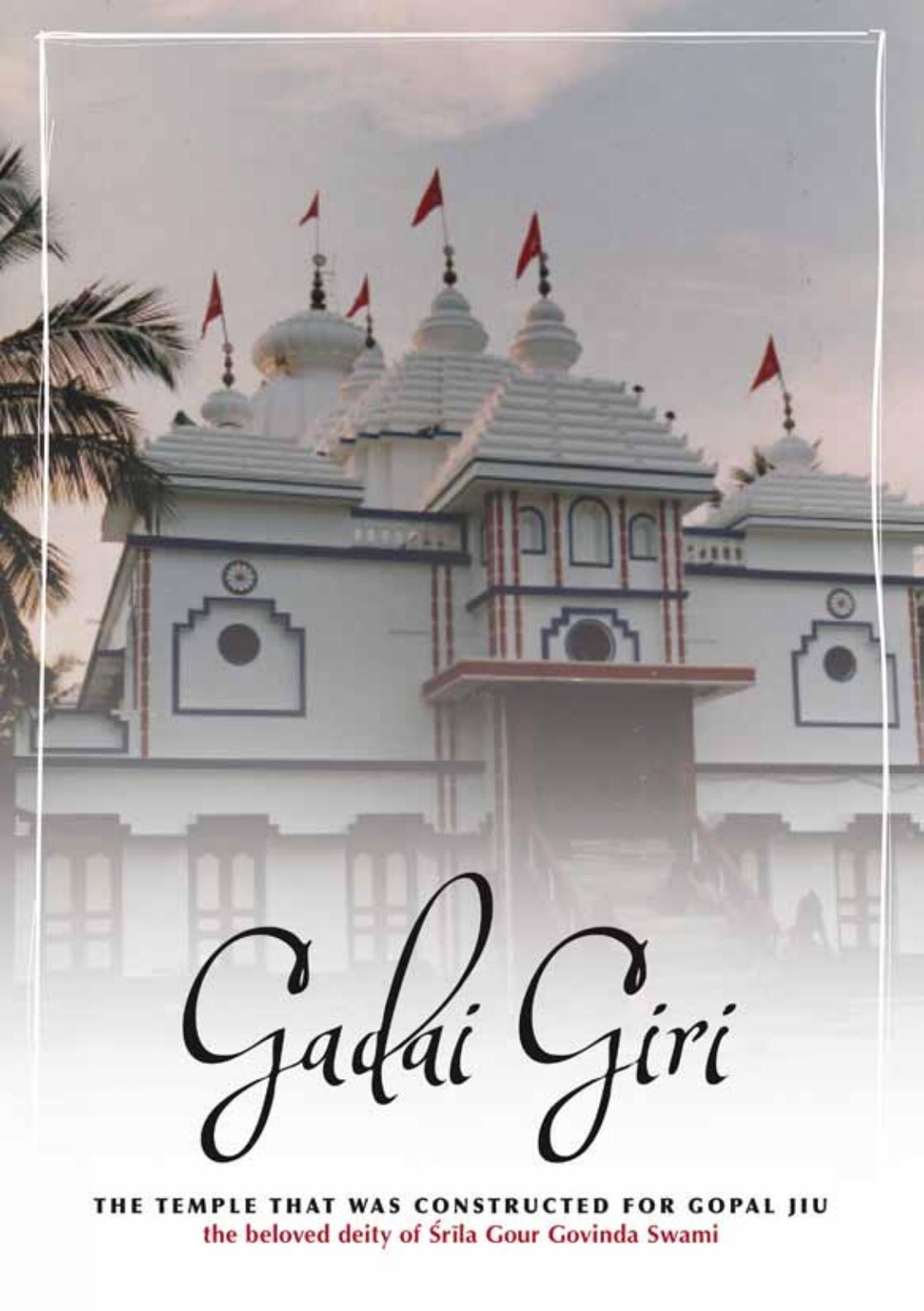
*Mathura meets Vrndavana*

*My Revered Spiritual Master*

*Gopāl-Jīu*

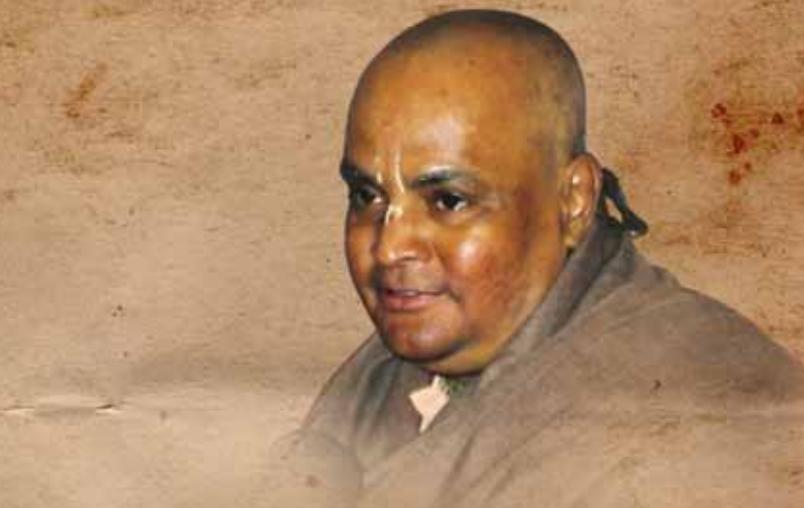
*—The Beloved Deity of Śrīla Gour Govinda Swami*

Booklet completed appearance day of Lord Balarāma 2 August 2012



# Gadai Giri

THE TEMPLE THAT WAS CONSTRUCTED FOR GOPAL JIU  
the beloved deity of Śrīla Gour Govinda Swami



*Who was he* *Srila Gour Govinda Swami*  
*Gour Govinda Swami*

Well-wishers and observers have made the comment that he was a saint within ISKCON. Srila Gour Govinda Swami came to this world pure, and never deviated from the Vedic principles whereby he set up the example and taught devotees philosophically and practically by his own exemplary personality.



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