

श्रीश्रीगुरुगौराङ्गो जयतः । श्रीश्रीबुद्धदेवोऽयम् । श्रीश्रीकृष्णगोदात्मो जयतः
All Glory to the Divine Master and the Supreme Lord Śrī Kṛṣṇa Chaitanya

श्रीचैतन्य-सरस्वती



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Śrī Chaitanya Saraswatī

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नवद्वीप श्री चैतन्य सारस्वत मठ । नवद्वीप श्री चैतन्य सारस्वत मठ । नवद्वीप श्रीचैतन्य-सारस्वत मठ । Nabadwip Sri Chaitanya Saraswat Math

निखलभुवनमाया-छिन्नविच्छिन्न-कर्त्री विबुधबंहलमृग्यामुक्तिमोहान्तदात्री ।
शिथिलतविधिरागाराध्यराधेशधानी विलसतु इदि नित्यं भक्तिसिद्धान्त वाणी ॥

*Slashing exploitation 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
ও বিষ্ণুপাদ শ্রীশ্রীল ভক্তিসুন্দর গোবিন্দ দেবগোস্বামী মহারাজ

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 Śrīdhar 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 Śrīdhar Mahārāj, and from the beginning Śrīla Śrīdhar 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.

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विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज १९२९ में ब्राह्मणपाड़ा गांव ज़िला 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 उनही 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 ए० सी० 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 हुए श्रील श्रीधर महाराज ने १९८५ में उन्हें

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विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजનો आविर्भाव १९२९માં ब्राह्मणपाड़ा गां, तालुको वर्धमान बंगाल मां थयेबो, तेओ तेमना पूज्य गुरुदेव ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराजनी अनन्य भक्तिमय सेवामां १९४७मां जेउया. अने त्पारथी तेमनी सेवामां सतत रउया. एनिछास उपरथी अमे ज्ञानुं छे के शत्रुआतथीज तेओ श्रील श्रीधर महाराजनी पूज्य निकटना अने अद्वितीय विश्वासु सेवक उता अने तेथी श्रील श्रीधर महाराज्जे अेवी एंछण ज़ादेर करी के तेमना उत्तराधिकारी तरीकेनुं स्थान तेओने मजे. श्रील गोविन्द महाराज्जे पासु उवे पछी नां आवता बन्नासो प्रमासु ॐ विष्णुपाद श्रील ए. सी. भक्तिवेदान्त स्वामी महाराज साथे धरुा बांजा समय सुधी पूज्य निकटनो संबंध आनंदथी जणवी राख्यो उतो. पोतानी याबीस वरसथी जे एंछण

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বিষ্ণুপাদ শ্রীল ভক্তিসুন্দর গোবিন্দ দেবগোস্বামী মহারাজ ১৯২৯ সালে ব্রাহ্মণপাড়া গ্রামে বর্ধমান জেলায় পশ্চিমবাংলায় আবির্ভূত হন। তিনি ১৯৪৭ সালে তাঁহার গুরুদেব ॐ বিষ্ণুপাদ শ্রীল ভক্তিৰক্ষক শ্রীধর দেবগোস্বামী মহারাজের পাদপদ্মে আশ্রয় গ্রহণ করেন। তার পর হইতে তিনি তাঁহার সেবায় পরমশ্রদ্ধাসহকারে নিযুক্ত থাকেন। অতীত ঘটনা হইতে প্রমাণ পাওয়া যায় যে প্রথম হইতেই তিনি শ্রীল শ্রীধর মহারাজের যথাযথ এবং প্রিয়তম সেবক এবং ভবিষ্যতে তাঁহার উত্তরাধিকারী হইবেন; শ্রীল শ্রীধর মহারাজ এইরূপ ইচ্ছাও প্রকাশ করেন। আবার ॐ বিষ্ণুপাদ শ্রীল এ. সি. ভক্তিবেদান্ত স্বামী মহারাজের দীর্ঘকাল ঘনিষ্ঠ সঙ্গ শ্রীল গোবিন্দ মহারাজ পাইয়াছিলেন; একথা পরের পাতায় দেখুন। চল্লিশ বৎসর ধরিয়। তাঁহার মনের আকাঙ্ক্ষা পূর্ণ করিতে ১৯৮৫ সালে শ্রীল শ্রীধর মহারাজ শ্রীল গোবিন্দ



Om̐ Viṣṇupād Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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Fulfilling a wish he cherished for about forty years, Śrīla Śrīdhara 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 Maṭh 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 Maṭh [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 अध्यक्ष/आचार्य 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।

હતી તેનું પાલન કરવા માટે શ્રીલ ગોવિંદ મહારાજને ૧૯૮૫માં સંન્યાસનો સંસ્કાર આપ્યો અને પછીથી શ્રીલ ગોવિંદ મહારાજને ઉત્તરાધિકારી તરીકે સ્થાપ્યાં અને તેઓ શ્રીચૈતન્ય સારસ્વત મઠ, નવદ્વીપ નાં સભાપતિ-આચાર્ય છે તેમ ભારતની તેમજ અન્ય આંતરરાષ્ટ્રીય શાખાઓને પોતાનો નિર્ણય જાહેર કર્યો.

શ્રીલ ગોવિંદ મહારાજે પણ પોતાના ગુરુની જેમજ આપણને સંસ્કૃત અને બંગાલી ભાષામાં શુદ્ધ ભગવત ભજનમય રચનાઓ આપી છે. જે ભગવત ભક્તિ જીવનમાં ખૂબજ ઉપયોગી નીવડે એવી છે. દુનિયા નાં સેંકડો આધ્યાત્મિક ભક્તજનો નવદ્વીપમાં શ્રીલ ગોવિંદ મહારાજ નાં મુખે થી શ્રીહરિકથા સાંભળવા આવે છે. શ્રી ચૈતન્ય સારસ્વત મઠ ની સુવર્ણ જયંતી (પચાસ વર્ષની એનવર્ષરી) નિમિત્તે શ્રીલ ગોવિંદ મહારાજે ૧૯૯૨ માં હજારો ભક્તોની વિનંતિના આગ્રહને માન આપીને આશિર્વાદ આપવા વિદેશની યાત્રાનો પ્રારંભ કર્યો છે.

મહારાજને સંન્યાસ પ્રદાન કરેલ અને નવદ્વીપ શ્રીચૈતન્ય સારસ્વત મઠ, ભારત અને આંતરરાષ્ટ્રીય અન્ય શાખા સમૂહને સભાપતિ-આચાર્ય રૂપે અભિષેક કરેલ.

તાંહાર શ્રીગુરુપાદપદ્મોર મત શ્રીલ ગોવિંદ મહારાજ સંસ્કૃત ઓ બાંગલા ભાષાં અનેકગુણિ ભક્તિમૂલક પ્રવચ્ન ઓ શ્લોકાદિ રચના કરેલ. ભગવત્તજનાશ્રીલનેર જન્મ એઈ રચના ગુણિ અમૂલ્યા સમ્પદ. તાંહાર પવિત્ર શ્રીહરિકથા ગ્રંથાકારે પ્રકાશ કરા હૈતેહે. હાજાર હાજાર ભક્તગણેર અનુરોધે શ્રીચૈતન્ય સારસ્વત મઠેર સુવર્ણ જયંતી ઉપલક્ષે શ્રીલ ગોવિંદ મહારાજ કૃપાપૂર્વક ૧૯૯૨ સાલે આંતરરાષ્ટ્રીય પર્યાટન આરંભ કરિયાહેલ.



Om Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

ॐ विष्णुपाद श्री श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज

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Om

Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj is the Founder-Āchāryya of Śrī Chaitanya Śāraswat Maṭh 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-saṅkīrtan*; his scholarship and worldly detachment was formidable.

His first contact with Śrī Gauḍīya Maṭh was in 1923, and he fully committed himself to this Mission of his Guru, Śrī Śrīla Bhakti Siddhānta Śāraswatī 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 Gauḍīya Maṭhs all over India.

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विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज, "श्री चैतन्य सारस्वत मठ, नवद्वीप, पश्चिमी बंगाल, भारत" के संस्थापक-आचार्य थे। वह १८९५ में हापानिया गांव, वर्धमान जिला, 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 संन्यास की दीक्षा ली। उन के गुरुदेव ने जो नाम उन्हें दिया उस का अर्थ है "भक्ति एक रक्षक"। उन्होंने ने सारे भारत में श्री गौड़ीय मठ की स्थापना, प्रबन्ध और उस की शिक्षा प्रचार कार्य में प्रमुख भाग लिया। उन की भक्तिमय

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विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज श्रीचैतन्य सारस्वत मठ नवद्वीप पश्चिम बंगालना संस्थापक छे. तेओ श्रीनो शुभआविर्भाव हापानीया वर्धमान पश्चिम बंगालमां १८९५ थओवो. तेओने कुदरती ज नाम संकीर्तन (श्रीचैतन्य मठाप्रभुनु) प्रत्ये नानपसुधीज स्वाभाविक आकर्षण हुनु तेमज पांडित्य अने वैराज तेमनामां सभर भरेवां हुतां. तेओ श्रीगौड़ीय मठमां १९२६मां जोडाया अने १९३०मां तेमना गुरु श्रील भक्तिसिद्धान्त सरस्वती प्रभुपाद पासेथी संन्यास लीधो. अमना गुरुज्ज्जे अमने जे नाम आय्यु छे तेनो अर्थ 'भक्तिनो रक्षक' अम थाय छे. श्रीगौड़ीय मठने स्थापनामां, व्यवस्था करवामां अने विद्वस्तानामां ठेरठेर प्रचार करवामां मज्ज्वनो भाज लीधो. अमनी संस्कृतमां लभेवी अनन्य भक्तिमय रचनाओ जेठिने तेमना गुरुज्ज्ज्जे अ तेमने पोनाना पछी भक्तिनु कार्य खाबु राप्पवा

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विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज भारते पश्चिम बङ्गेर नवद्वीप धामे श्रीचैतन्य सारस्वत मठेर प्रतिष्ठाता-आचार्य । पश्चिम बङ्गेर वर्धमान जेलाय हापानिया ग्रामे १८९५ साले तनि आविर्भूत हन । शैशव हइते श्रीचैतन्य महाप्रभुेर प्रति निष्ठा ओ नामसंकीर्तने हिल ताहार आन्तरिक आकर्षण । ताहार पाण्डित्य एवं संसार-वैराग्य विशेष उल्लेखयोग्य ।

१९२३ साले तनि श्रीगौड़ीय मठे यातायात आरम्भ करेन । १९२६ साले ताहार गुरुदेव श्रीश्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपादेर मिशने योगदान करेन । गुरुदेव ताहाके संभवतः १९३० साले सन्यास प्रदान करिया 'श्रीभक्ति-रक्षक श्रीधर' आख्या प्रदान करेन । श्रील श्रीधर महाराज सारा भारते श्रीगौड़ीय मठ स्थापन, संगठन एवं धर्मप्रचारे विशेष भूमिका ग्रहण करेन । ताहार संस्कृत

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

When Śrīla Śrīdhar 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:

श्रीमच्चैतन्य-सारस्वत-मठवर-उद्गीतकीर्त्तिर्जयश्रीं बिभ्रत्संभाति 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-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sāraswata-mata-niratā gaura-gāthā gṛṇanti
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 Govardhan,
near the charming shores of the Holy River Bhāgīrathī
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 Śrīmatī 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 Śrī Chaitanya Śāraswat Maṭh;
bearing that banner of all Transcendental Benedictions,
Śrī Chaitanya Śāraswat Maṭh 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 अवसर पर उन्हें गुरुदेव ने "निवेदितात्मा" की उच्च पदवी से भी सुशोभित किया, एवं अन्त में अन्तर्धान से थोड़ा समय पहले गुरुदेव ने श्रील श्रीधर महाराज का श्रीमुख से 'श्रीरूपमंजरीपद' जो उन के निगूढभजन का परमप्रिय संगीत था उस को सुनकर परितुप्त 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 ने निम्न रहस्यमय रचना द्वारा इस मठ के विख्यात होने की भविष्यवाणी की थी।

श्रीमच्चैतन्य-सारस्वत-मठवर-उद्गीतकीर्तिर्जयश्रीं विभ्रत्संभाति गङ्गातट-निकट-नवद्वीप-कोलाद्रि-राजे ।
यत्र श्रीगौर-सारस्वत-मत-निरता गौरगाथा गृणन्ति नित्यं रूपानुग-श्रीकृतमति-गुरुगौराङ्ग-राधाजिताशा ॥

योग्य व्यक्ती तरीके जग्या डता, अने तेमने 'शास्त्रनिपुण श्रीधर महाराज' कडेता. तेमज जीजे प्रसंगे तेमने गुरुज्ये 'निवेदितात्मा' अटवे पवित्र आत्मा जे परम प्रभुने शरले जयो ज्यो तेवो जग्याज्यो डतो, अने तेमना अंतर्धान थतां पडेवां गुरुदेवे श्रीधर महाराजना श्री मुखी 'श्रीरूपमंजरीपद' जे तेमनुं आंतरीक लजननुं परम प्रिय संगीत डतुं ते सांभली तेजो परितुप्त थया.

श्रीधर महाराजने श्रीचैतन्य सारस्वत मठनी स्थापना १९४३मां करी ते वामने मठ गंगा नदीने किनारे जूपडीनां रुप मां डतो. तेमले भविष्यमां आ मठ दुनियामां भूजल ज्याति मेणवशे जेवी अगमवासी दर्शावती काव्य पंक्ती वधेव.

श्रीमच्चैतन्यसारस्वत-मठवर-उद्गीतकीर्तिर्जयश्रीं विभ्रत् संभाति गंगातट-निकट-नवद्वीप-कोलाद्रि-राजे ।
यत्र श्रीगौर-सारस्वत-मतनिरता गौरगाथा गृणन्ति नित्यं रूपानुग-श्रीकृतमति-गुरु-गौरांग-राधाजिताशा ॥

ভাষায় নানাবিধ ভক্তিমূলক রচনা দেখিয়া গুরুদেব তাঁহাকে উপযুক্ত উত্তরাধিকারী বলিয়া অভিমত পোষণ করেন এবং অল্প এক ঘটনায় 'শাস্ত্রনিপুণ শ্রীধর মহারাজ' বলিয়া পরিচয় দেন। আরও একটি ঘটনায় গুরুদেবে 'নিবেদিতায়া' অর্থাৎ ভগবানের নিকটে শরণাগত ভক্ত এইরূপ পরিচয় দেন। এবং সবশেষে অপ্রকটের অনতিপূর্বে তাঁহার নিগূঢ়ভজনের পরমপ্রিয়সংগীত "শ্রীরূপমঞ্জরীপদ" তাঁহারই শ্রীমুখ হইতে শ্রবণ করিয়া পরিতৃপ্ত হন।

শ্রীল শ্রীধর মহারাজ ১৯৪১ সালে শ্রীচৈতন্য সারস্বত মঠের প্রতিষ্ঠা করেন। সেই সময়ে ওই মঠে একটি কুঁড়ে ঘর ছাড়া আর কিছুই ছিল না। তিনি অলৌকিক ভাবে একটি শ্লোক রচনা করেন। সেই রচনায় শ্রীমঠের বিশ্ববিদিত স্খ্যাতি হইবে বলিয়া ভবিষ্যদ্বাণী করিয়াছিলেন।

শ্রীমঠৈতন্য-সারস্বত-মঠবর-উদ্গীতকীর্তির্জয়শ্রীং বিভ্রৎ সংভাতিগঙ্গাতট-নিকট-নবদ্বীপ-কোলাদ্রি-রাজে ।
যত্র শ্রীগৌর-সারস্বত-মতনিরতা গৌরগাথা গৃণন্তি নিত্যং রূপানুগ-শ্রীকৃতমতি-গুরু-গৌরাঙ্গ-রাধাজিতাশা ॥

Śrīla Śrīdhar Maharāj also composed many unique Spiritual Prayers and Commentaries in Sanskrit and Bengali revealing a Devotional Stature in common with that of the famed Goswāmīs 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.

Śrīla Śrīdhar 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 Śrīla Bhakti Sundar Govinda Dev-Goswāmī 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 निष्कंचन भक्त गण उस श्री गौरप्रेमभक्ति धारा में निमग्न 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 प्रार्थनाएं, व भाष्य भी लिखे जिन से वृंदावन 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 ने सूक्ष्म भक्ति भावनाओं तथा

“पवित्र गंगाञ्जने कंठे कोलद्वीपमां मनोरम्य श्रीचैतन्य सारस्वत मठ तेनी लयन्ता साथे प्रकाशे छे. तेनो ध्वज उंचे उंचे छे अने दुनियाने तेनी लयन्तानां गीत संलगावे छे. स्थानिक रहैवासीओनां वृद्धय सद्यय श्रीगौरप्रेममां तन्मय रहैबां छे जे प्रभुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी द्वापुरानी द्वारा प्रचार पाभेव छे. तेओ भगवान् श्रीचैतन्यदेवनो मडिमानो प्रचार करे छे, अने नित्यनिरंतर श्री रूप-रघुनाथ गोस्वामीओ नी प्रसादीका अनुसार कृष्णकृपा-आशापूर्व-भावना वडे श्रीगुरुदेव, मठाप्रभु श्रीचैतन्यदेव अने श्रीश्रीराधा-गोविंदनी प्रेमसेवामां तन्पर रहै छे.”

श्रील श्रीधर महाराजके द्वारा अपूर्व अनन्य भजनमय प्रार्थनाओ अने टीकाओ नी संस्कृत तथा बंगालीमां रचना करी छे, के जे प्रसिद्ध वृंदावनना गोस्वामीनो आध्यात्मिक गौरव देखाडे छे. तेमना आ अधा विचारो

“যে পরম রমণীয় দিব্য-আশ্রমে শ্রীগৌর-সরস্বতীর মতাম্বরন্ত অমুকুল কৃষ্ণানুশীলন-তৎপর নিষ্কিঞ্চন ভক্তগণ নিত্যকাল সপার্ষদ শ্রীশ্রীগুরু-গৌরাঙ্গ-গাঙ্কর্কী-গোবিন্দসুন্দরগণের প্রেমসেবন তৎপরতায় আশাবন্ধ-হৃদয়ে অফুরন্ত মাধুর্যোচ্ছল প্রেম-সম্পদের ভাণ্ডারী শ্রীশ্রীরূপ-রঘুনাথের পরমানুগত্যে নিরন্তর মহাবদান্ত অবতারাী ভগবান্ শ্রীশ্রীগৌরাঙ্গসুন্দরের নামগুণানুকীর্তন করিয়া থাকেন, দিব্যচিত্তামণিধাম শ্রীবৃন্দাবনাভিন্ন নবদ্বীপধামে পতিতপাবনী ভগবতী ভাগীরথীর মনোরম তটনিকটবর্তী গিরিরাজ শ্রীগোবর্দ্ধনাভিন্ন কোলদ্বীপে দেদীপ্যমান এই মঠরাজবর্ষা শ্রীঠেতন্ত-সারস্বত মঠ তাঁহার ক্রমবিবর্দ্ধমান উদ্গীত কীর্তির উজ্জীয়মান বিজয়-বৈজয়ন্তীর স্মৃশীতল স্নিগ্ধছায়ায় নিখিলচরাচর বিস্মাপিত করিয়া জয়শ্রী ধারণ পূর্কক নিত্য বিরাজমান রহিয়াছেন।”

[বঙ্গানুবাদ— আচার্য্যদেব ঔ বিষ্ণুপাদ শ্রীল ভক্তিসুন্দর গোবিন্দ দেবগোস্বামী মহারাজ]



सिद्धान्तों को अन्तर्राष्ट्रीय आगलभाषा 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 जिज्ञासु, 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।

পূজু অলুণ বাজনা জ্যারে তে আন্তররাষ্ট্রীয় অংগে লোখামাং লপনা-কডেতা, আ রীতে তেমনা ঘাণাং ধার্মিক প্রবচনো পুস্তকরূপে প্রকাশ পাম্যাং छे।

श्रील श्रीधर महाराजे १९८८मां निन्यवीवा प्रवेश क्यो. ते समय दरम्यान उजरो बोडोअे तेमना शिष्यो तरीके तेमनी छत्रछायामां आशरो बीधो डतो. तेमना निरयान पडेवा तेमले जडेरमां अने तेमना बेपिन दस्ता वेजमां तेमले प्रिय शिष्य श्रील भक्तिसुंदर गोविंद महाराजने पोताना अनुगामी तरीके नीम्या डता.

श्रील श्रीधर महाराज বাংলা এবং সংস্কৃত ভাষায় অনেক শুদ্ধভক্তিসিদ্ধান্ত পূর্ণ প্রার্থনা এবং টীকা-টিপ্পনী রচনা করেন। এই ভক্তিপূর্ণ রচনাগুলিতে বৃন্দাবনের প্রসিদ্ধ গোস্বামিগণের রচনার সহিত ঐক্যভাব প্রকাশিত হয়। আন্তর্জাতিক ইংরেজী ভাষাতেও ভাব প্রকাশ করিবার তাঁহার যে অপূর্ব দক্ষতা ছিল তাহা বিশেষ আশ্চর্যজনক। এই ভাবে তাঁহার অনেক ধর্মীয় শিক্ষা গ্রন্থাকারে প্রকাশিত হইয়াছে।

১৯৮৮ সালে শ্রীল শ্রীধর মহারাজ অপ্রকট হন। জীবনের অন্তর্কর্ষকালে সারা পৃথিবীর হাজার হাজার ব্যক্তি তাঁহার শিষ্যত্ব গ্রহণ করিয়া ধন হইয়াছেন। তিরোধানের আড়াই বছর পূর্বে জনসমক্ষে, দলিলে এবং লিখিত কাগজপত্রে তাঁহার প্রিয়তম সেবক শ্রীল ভক্তিসুন্দর গোবিন্দ দেবগোস্বামী মহারাজকে তাঁহার উত্তরাধিকারী মনোনীত করেন।



His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj and His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāj Prabhupāda sharing the Vyāsāsana at the opening ceremony of Śrīla Swāmī Mahārāj Prabhupāda's Śrī Māyāpur Chandrodoy 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 kīrttan 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 ओर ॐ विष्णुपाद श्रील भक्तिसुन्दर गोविन्द महाराज विराजमान हैं जो श्री चैतन्य सारस्वत मठ के वर्तमान अध्यक्षचार्य हैं। इस चित्र

ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज अने ॐ विष्णुपाद श्रील अ. सी. भक्तिवेदान्त स्वामी महाराज प्रभुपाद पोताना श्री मायापुर चन्द्रोदय मंदिरनी उद्घाटन विधिनां व्यासासन उपर बेसी बाग बीधो उनो.

डाणी बाजू ॐ विष्णुपाद श्रील भक्तिसुन्दर गोविंद महाराज छे. के लेओ एवे श्रीचैतन्य सारस्वत

श्रील ए. सि. भक्तिवेदान्त स्वामी महाराज प्रभुपादों श्रीमायापुर चन्द्रोदय मन्दिरोंर उद्घाटन काले ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज एवं ॐ विष्णुपाद श्रील ए. सि. भक्तिवेदान्त स्वामी महाराज प्रभुपाद उभयोंरई एकई व्यासासने अंश ग्रहण।

निम्ने वामदिके ॐ विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज। तिनि वर्तमाने श्रीचैतन्य सारस्वत मठेँर सभापति-आचार्य। एई छविर मध्ये ताँहके सङ्कीर्तन-पूरोभागे देखा यাইतेछे।

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

At this most memorable occasion Śrīla Swāmī Mahārāj Prabhupāda stated, “I consider Śrīla Śrīdhar Mahārāj to be my Śikṣā Guru, and Śrīpād Govinda Mahārāj to be my dearest son.”

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

में वह संस्कृत प्रार्थना “प्रणमामि सदा प्रभुपाद-पदम्” (श्रीश्रीप्रभुपादपद्म-स्तवकः) के संकीर्तन का नैतृत्व 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 गाई 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 ने 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 વર્તમાન સભાપતિ-આચાર્ય છે. જે ભક્તિમય પ્રાર્થના “પ્રણમમિ સદા પ્રભુપાદ-પદમ્” [શ્રી શ્રી પ્રભુપાદપદ્મ-સ્તવકઃ] (ૐ વિષ્ણુપાદ શ્રીલ ભક્તિસિદ્ધાંત સરસ્વતી પ્રભુપાદ જેઓ શ્રીલ ભક્તિ રક્ષક શ્રીધર મહારાજ અને શ્રીલ ભક્તિવેદાંત સ્વામી મહારાજ બંનેના ગુરુ હતા). આ પ્રાર્થના શ્રીલ શ્રીધર મહારાજને લખી છે અને ભારતમાં શ્રીગૌડીય વૈષ્ણવ મંદિરોમાં અને દુનિયાના બીજા ભાગોમાં ભાવથી ગવાય છે.

આ વિશેષ સ્મરણીય પ્રસંગે શ્રીલ સ્વામી મહારાજ પ્રભુપાદે કહેલ “હું શ્રીલ શ્રીધર મહારાજને મારા શિક્ષા ગુરુ માનું છું અને ગોવિંદ મહારાજને મારા સૌથી વડાલા પુત્ર તરીકે માનું છું.”

તેઓ શ્રીલ શ્રીધર મહારાજનાં વખાણ કરતાં કે “જય ૐ વિષ્ણુપાદ પરમહંસ શ્રીલ ભક્તિરક્ષક શ્રીધર મહારાજકી જય”—આ અભિવાદન જે રૂઝ પોતાના ગુરુ પ્રત્યેજ કહેવાય છે.

“પ્રણમમિ સદા પ્રભુપાદ-પદમ્” [શ્રીશ્રીપ્રભુપાદપદ્મ-સ્તવકઃ] (ૐ વિષ્ણુપાદ શ્રીલ ભક્તિસિદ્ધાંત સરસ્વતી ગોસ્વામી પ્રભુપાદ ઉદ્દેશે એઈ ભક્તિમૂલક પ્રાર્થના રચિત; તિની શ્રીલ ભક્તિરક્ષક શ્રીધર દેવગોસ્વામી મહારાજ એવં શ્રીલ એ. સિ. ભક્તિવેદાંત સ્વામી મહારાજ ઉભયેર ગુરુ)। પ્રાર્થનાટિ શ્રીલ શ્રીધર મહારાજેર સંસ્કૃત રચના; સારા ભારત એવં સમગ્ર વિશ્વેર શ્રીગૌડીય વૈષ્ણવ મઠે અત્યંત શ્રદ્ધા સહકારે ગીત હય।

એઈ અપૂર્વ સ્મરણીય દિને શ્રીલ સ્વામી મહારાજ પ્રભુપાદ બલિલેન, — “આમિ શ્રીલ શ્રીધર મહારાજકે આમાર શિક્ષા ગુરુરૂપે એવં શ્રીપાદ ગોવિંદ મહારાજકે આમાર પ્રિયતમ પૂત્રરૂપે ગણ્ય કરિ”।

અતઃપર તિની શ્રીલ શ્રીધર મહારાજેર ગુણગાન કરિલેન, — “જય ૐ વિષ્ણુપાદ પરમહંસ શ્રીલ ભક્તિરક્ષક શ્રીધર મહારાજ કી જય”। શુધુ ગુરુર પ્રતિઈ એઈરૂપ જયધ્વનિ પ્રદાન કરા હય।



Trinity of Gurus—महापुरुषों की त्रिवेणी । त्रलु पवित्र मडलान्माओ । तिन महापुरुष गुरुगण ।

This trio of Holy Personalities is again pictured at left—Śrīla Śrīdhar 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 Śrīdhar 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 Śrīdhar 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 ओर दिया गया है, वह है— बाएं ओर श्रील श्रीधर महाराज, दाएं ओर श्रील स्वामी महाराज, केन्द्र में श्रील गोविन्द महाराज। इन का व्यक्तिगत जीवन सब सच्चे 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। तत्पश्चात् 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।

આ ત્રણ પવિત્ર મહાત્માઓ ડાબી બાજુના ચિત્રમાં પણ છે. શ્રીલ શ્રીધર મહારાજ (ડાબી બાજુ) શ્રીલ સ્વામી મહારાજ (જમણી બાજુ) અને શ્રીલ ગોવિંદ મહારાજ (વચમાં) આ ત્રિપુટિ પૂર્વ ઘનિષ્ટસંગ સાચા ભક્તોને અમૂલ્ય અને રુચિ પ્રદાન જણાશે.

તેઓ શ્રીલ સ્વામી મહારાજના સીતાકાંત બેનરજી લેઈન કલકત્તાના મકાનમાં આઠ વર્ષ ભેગા રહેલા. શ્રીલ સ્વામી મહારાજના સંન્યાસ પહેલાં તે સમયે શ્રીલ શ્રીધર મહારાજના આદેશથી શ્રીલ ગોવિંદ મહારાજે શ્રી સ્વામી મહારાજ પાસેથી શ્રી ભગવદ્ગીતાનું અધ્યયન કર્યું.

પછી થી શ્રીલ સ્વામી મહારાજે શ્રીલ ભક્તિ પ્રજ્ઞાન કેશવ મહારાજ પાસે સંન્યાસ લીધો અને ન્યારે શ્રીલ

এই মহাপুরুষত্রয়ের ছবি আবার বামে দেখানো হইয়াছে— বামে শ্রীল শ্রীধর মহারাজ, ডানে শ্রীল স্বামী মহারাজ এবং মধ্যস্থলে শ্রীল গোবিন্দ মহারাজ। তাঁহাদের বহুকালের ঘনিষ্ঠতা প্রকৃত ভক্তগণের নিকটে অতীব মূল্যবান এবং আনন্দদায়ক।

শ্রীল স্বামী মহারাজের সমন্যাস গ্রহণের পূর্বে কলিকাতায় সীতাকান্ত ব্যানার্জী লেনে তাঁহার বাড়ীতে একইসঙ্গে প্রায় আট বৎসর বসবাস করেন। ঐ সময়ে শ্রীল শ্রীধর মহারাজের নির্দেশ অনুযায়ী শ্রীল গোবিন্দ মহারাজ, শ্রীল স্বামী মহারাজের নিকটে শ্রীভগবদ্গীতা অধ্যয়ন করেন।

পরবর্তী সময়ে শ্রীল ভক্তি প্রজ্ঞান কেশব মহারাজের নিকটে শ্রীল স্বামী মহারাজ সমন্যাস গ্রহণ করেন। শ্রীল কেশব মহারাজ তৎপূর্বেই শ্রীল শ্রীধর মহারাজের নিকটে সমন্যাস গ্রহণ করিয়াছিলেন।

Swāmī Mahārāj who had become known by his disciples and many admirers world-wide as "Prabhupāda", would stay with Śrīla Śrīdhara Mahārāj at Śrī Chaitanya Śāraswat Maṭh in Nabadwīp. On those visits some special points that he spoke about Śrīla Śrīdhara 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 *Dīkṣā Guru*—the Guru of both Śrīla Śrīdhara Mahārāj and Śrīla Swāmī Mahārāj] liked him to prepare me.

"Śrīla Śrīdhara 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 पश्चात विश्व इतिहास में पहले कभी न देखे जाने वाले आश्चर्यजनक ढंग से श्री कृष्ण चेतना को फैलाकार श्रील स्वामी महाराज जो तत्पश्चात 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 ने श्रील श्रीधर महाराज के बारे अपने शिष्यों के साथ किया वह इस प्रकार है—

"आयु तथा अनुभव दोनों दृष्टियों से वह मुझे 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 तयार करें।"

કેશવ મહારાજે તો શ્રીલ શ્રીધર મહારાજ પાસે સંન્યાસ લઈ લીધો હતો.

૧૯૬૫ માં પશ્ચિમની યાત્રા 'કૃષ્ણ ચેતના' જે દુનિયાના ઇતિહાસમાં નહી થયેલ હોય, એવી ચમત્કારીક રીતે પ્રચાર યાત્રા કર્યા પછીથી જ્યારે જ્યારે તેઓ ભારત આવતા ત્યારે શ્રીલ સ્વામી મહારાજને તેમના શિષ્યો અને અસંખ્ય ચાહકો "પ્રભુપાદ" તરીકે ઓળખતા. તેઓ નવદ્વીપમાં શ્રીચૈતન્ય સારસ્વત મઠમાં શ્રીલ શ્રીધર મહારાજની નિકટ રહેવા જતા હતા, આવાં મિલન વખતે તે પાસે વિષયો ઉપર તેઓ શ્રીલ શ્રીધર મહારાજ વિષે તેમના શિષ્યોને નીચે મુજબ કહેતા.

"વય અને અનુભવમાં તેઓ મારાથી આગળ છે. તેમનો સંગ ૧૯૩૦માં થયો તેથી હું ભાગ્યશાળી છું

પૃથિવીર ઇતિહાસે ઇતિપૂર્વે યાજ્ઞ ઘટેનિ, ૧૯૬૫ સાર્વજનિક જગતે અલૌકિક ભાવે કૃષ્ણ ચેતના પ્રચાર એવં પ્રસારિત કરિયા શ્રીલ સ્વામી મહારાજ યત્ન ભારતે ફિરિયા આસેન તત્કાલે તિનિ નવદ્વીપ શ્રીચૈતન્ય સારસ્વત મઠે શ્રીલ શ્રીધર મહારાજેર સહિત અવસ્થાન કરેન. ઇતિમધ્યે પૃથિવીવ્યાપી તૌહાર શિષ્ય એવં સ્ત્રાવકદેર નિકટે તિનિ "પ્રભુપાદ" બલિયા આખ્યાયિત હૈયાહિલેન. શ્રીચૈતન્ય સારસ્વત મઠે નાના સાક્ષાત્કારે તૌહાર શિષ્યદેર નિકટે શ્રીલ શ્રીધર મહારાજેર સમ્મુખે તિનિ કયેકટિ વિશેષ વિષય ઉલ્લેખ કરેન, — સેઐગુણિ નિમે દેઐયા હૈલ—

"વયસ એવં અભિજ્ઞતાય શ્રીલ શ્રીધર મહારાજ આમા હૈતે પ્રવીન. પ્રાય ૧૯૩૦ સાર્વજનિક જગતે તૌહાર સદ્ગ પાઈવાર જગ્ત નિજેકે ભાગ્યાવાન બલિયા મને કરિ કૃષ્ણ એવં પ્રભુપાદેર (શ્રીલ ભક્તિસિદ્ધાન્ત સરસ્વતી પ્રભુપાદેર) ઇચ્છા હિલ યે તિનિ આમાકે સર્વતોભાવે પ્રસન્ન કરુન."

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

After the departure of Śrīla Swāmī Mahārāj, Śrīla Śrīdhara 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 यह भावात्मक उद्गार 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 यह 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 श्रील स्वामी महाराजना पसु दीक्षा गुरु डता) मने प्रस्तुत करवामां रस वीधो.

"श्रील श्रीधर महाराज मारे धरे घण्टा परसो रडेवा ओटवे अमे घण्टी मर्मबेदी वानो करना अने तेओ मारा सारा उपदेशक डता. लुं तेमनो उपदेश पूब अगत्यनो गलतो कारखुके पडेवेधील लुं तेमने ओक शुद्ध वैष्णव तरीके ओगणतओ अमारो संबंध पूब घनिष्ठ छे."

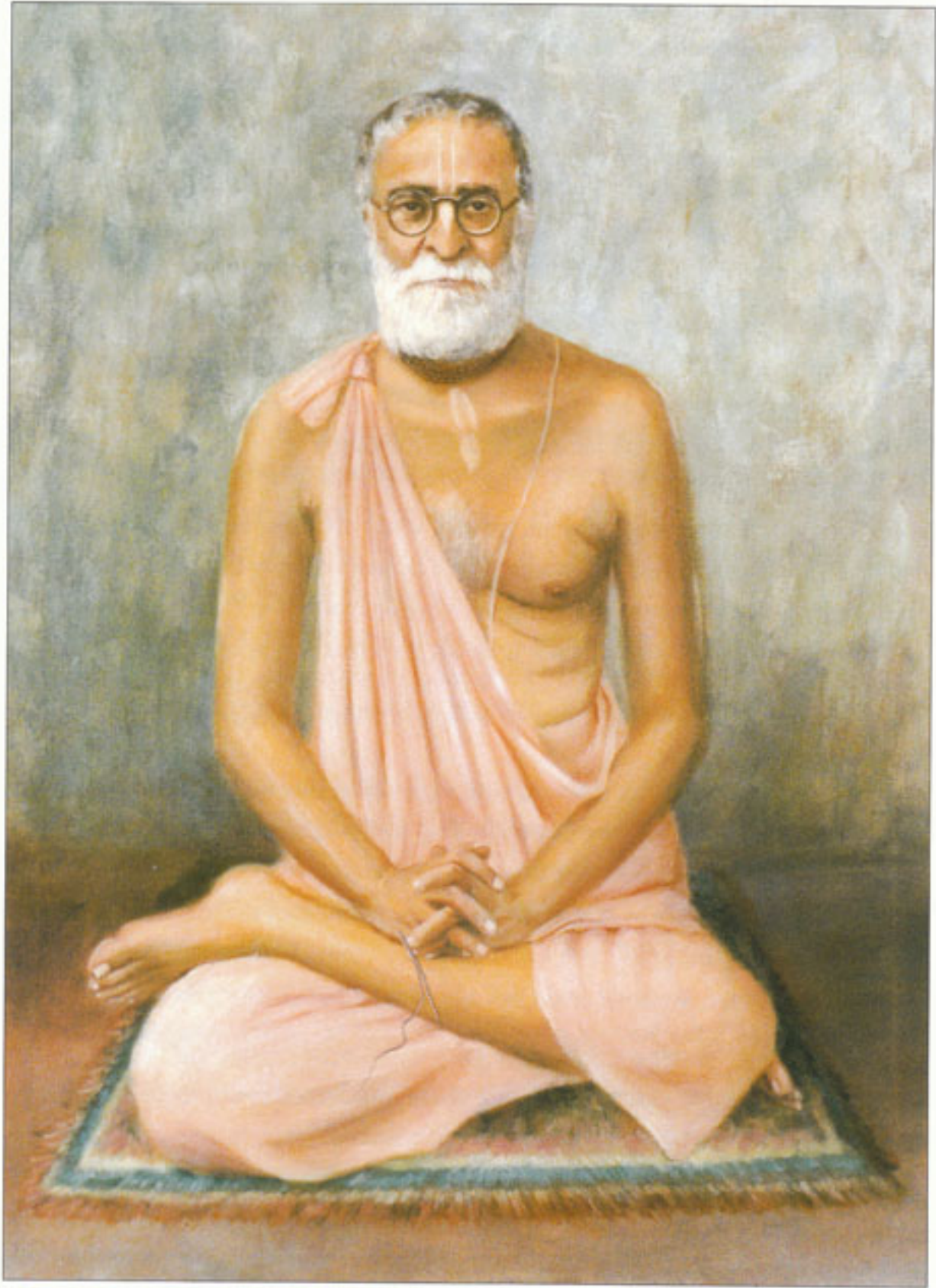
तेमना निर्यासु पडेवां श्रील स्वामी महाराजे तेमना अनुयायीओने धार्मिक मार्गदर्शन माटे श्रील श्रीधर महाराज पासेधी आज्ञा बेवानुं कडेवुं.

१९७७मां श्रील स्वामी महाराजनी समाधी पछी श्रील श्रीधर महाराजे कडेवुं "लुं तेमने 'शक्त्यावेश

"श्रील श्रीधर महाराज आमार बाड़ीते अनेक बत्सर बसवास करेन। सूतरां स्वाभाविकरूपे आमাদের अनेक आन्तरिक आलोचना हईत। तिनि आमार उत्तम उपदेशी। আমি তাঁহার উপদেশ এবং নির্দেশাবলি বিশেষ গুরুত্ব সহকারে মানিয়া চলি। আমি প্রথম হইতেই তাঁহাকে একজন শুদ্ধ বৈষ্ণব বলিয়া জানি আমাদের সম্বন্ধ অতীব ঘনিষ্ঠ।"

১৯৭৭ সালে শ্রীল স্বামী মহারাজ তাঁহার অপ্রকটের পূর্বে তাঁহার অনুগতজনগণকে নির্দেশ দিয়া- ছিলেন—ভবিষ্যতে প্রয়োজন হইলে তোমরা শ্রীল শ্রীধর মহারাজের নিকট পারমার্থিক পথ-নির্দেশ লইও।

শ্রীল স্বামী মহারাজের তিরোধানের পর শ্রীল শ্রীধর মহারাজ বলেন যে, — "আমি তাঁহাকে শক্ত্যাবেশ অবতাররূপে মনে করি কৃষ্ণ তাঁহাকে সাহায্য করিবার জন্ত ভুলোকে অবতীর্ণ হইয়াছিলেন পরম শক্তি ভুলোকে অবতীর্ণ হইয়া তাঁহাকে সাহায্য করেন; অস্ত্রথায় ইহা সত্যই অসম্ভব ব্যাপার হইত। এইটা সাধারণ স্তরের বিষয় নয়, যে সবই করিতে পারিবে; কিন্তু বিপুলভাবে মহত্তম বিষয়বস্তুকে ধরাধামে



Om Viṣṇupād Śrī Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Thākura Prabhupāda

ॐ विष्णुपाद श्री श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद

ॐ विष्णुपाद श्री श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद

ॐ विष्णुपाद श्रीश्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद

Later, Śrīla Govinda Mahārāj asked Śrīla Śrīdhara Mahārāj, “You have told us that Śrīla Swāmī Mahārāj was Śaktyaवेश Avatāra, but he was Śaktyaवेश Avatāra of who?”

Śrīla Śrīdhara 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 कइवा आया, तेमना सिवाय आ शक्य नथी. आ कोठ साधारण वस्तु नथी के दरेकथी जनी शके, नीयवा स्तर ने पूजण प्रभुप्रेम आयो छे. आ शक्ति पूजण प्रभावशाली ने विपुल प्रमाणमां डोयनो जनी शके ओटवे अने ‘शक्त्यावेश अवतार’ सिवाय जीनुं कोठ कडी शक्य नई.”

पछीथी श्रील गोविंद महाराजने पुछ्युं “के आपे अमने कइयुं के श्रील स्वामी महाराज ‘शक्त्यावेश अवतार’ डता, पल अे कोना शक्त्यावेश अवतार डता?”

श्रील श्रीधर महाराजने शान्तीथी जवाब आयो “श्री नित्यानन्द प्रभुना.”

अवतीर्ण करियाहैन। अत्यंत तेज एवं अतुलनीय ऐश्वर्यिक शक्तिर अधिकारी छाड़ा आर इहा किछुई नय। तज्जग शक्त्यावेश अवतार छाड़ा आमि आर कोन किछुई मानिते पारि ना।

परे श्रील गोविन्द महाराज श्रील श्रीधर महाराजके जिज्ञासा करेन,— “आपनि बलियाहिलेन श्रील स्वामी महाराज शक्त्यावेश अवतार छिलेन; किन्तु शक्त्यावेश अवतार कार छिलेन?” श्रील श्रीधर महाराज शास्त्रभावे उत्तर दिलेन, “श्रीनित्यानन्द प्रभुर”।

Om Viṣṇupād Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākura Prabhu-pāda was the Guru of both Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj and His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāj. In the thirties he established sixty-four Gauḍīya 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 ने १९३० दशम में भारत भर में चौंसठ 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 जन्मेनां गुरु डता. तेमने १९३०मां भारतमां चौंसठ श्रीगौड़ीय मठ स्थाप्या अने श्रीचैतन्य महामुनिनी प्रसादी अनुसार शुद्ध वैष्णव धर्मनो प्रचार

ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद—श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज एवं श्रील भक्ति वेदान्त स्वामी महाराज उभयैर गुरु छिलेन। १९शत ३०शेक दशके ६८टि श्रीगौड़ीय मठ सारा भारते प्रतिष्ठिता करेन। श्रीचैतन्य महामुनि शिष्यामृत अनुयायी शुद्ध



Om Viṣṇupād Śrī Śrīla Sachchidānanda Bhaktivinoda Thākura

ॐ विष्णुपाद श्री श्रील सच्चिदानन्द भक्तिविनोद ठाकुर

ॐ विष्णুपाद श्री श्रील सच्चिदानन्द भक्तिविनोद ठाकुर

ॐ 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 Kīśora Dās Bābāji Mahārāj who engaged in solitary Divine Service without any public interaction; and his [Śrīla Bhakti Siddhānta Saraswatī Goswāmī Prabhupāda's] father, who he also took as his Guru, was Śrīla Bhaktivinoda Thākura.

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 ने 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 भगवद्भजन में निमग्न रहे। उन के (श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपाद के) पिता श्रील भक्तिविनोद ठाकुर थे जिन को वह अपना गुरुदेव भी मानते थे।

કર્પો. તેમની દૂરદૃષ્ટિ હતી કે ભવિષ્યમાં લંડનમાં એક વિશાલ મંદિર બંધાવવું જ્યાં આ ધાર્મિક કાર્યનો પ્રચાર થઈ શકે અને એટલા માટે તેમણે ભારતથી યુ.કે. પ્રચારકો મોકલેલા.

તેમના ગુરુ શ્રીલ ગોર કિશોર દાસ બાબાજી મહારાજ હતા જેઓ એકાંતમાં ભક્તિ કરતા હતા, કોઈ ને જાહેર ડખલ વગર, એમના (શ્રીલ ભક્તિસિદ્ધાંત સરસ્વતી ગોસ્વામી પ્રભુપાદ ના) પિતાશ્રી જેમને તે પોતાના ગુરુ પણ માનતા તે શ્રીલ ભક્તિવિનોદ ઠાકુર હતા.

বৈষ্ণবসিদ্ধান্ত প্রচার করেন। লন্ডনে একটি সুন্দর মন্দির করিবার তাঁহার ঐকান্তিক ইচ্ছা ছিল। এই মন্দিরে বৈষ্ণব আদর্শের অনুশীলন এবং প্রচার ভূবনমঙ্গলার্থে করিবার জগ্ৰই উদ্দেশ্য ছিল। তিনি ভারতবর্ষ হইতে যুক্তরাজ্যে অনেক বৈষ্ণবধর্মপ্রচারক প্রেরণ করেন।

তাঁহার গুরু ছিলেন শ্রীল গৌর কিশোর দাস বাবাজী মহারাজ যিনি নিরালায় লোকজনের অন্তরালে ভগবদ্ভজনে নিমগ্ন থাকিতেন। তাঁহার [প্রভুপাদ শ্রীল ভক্তিসিদ্ধান্ত সরস্বতী ঠাকুরের] পিতা ছিলেন শ্রীল ভক্তিবিনোদ ঠাকুর। তাঁহাকেও তিনি গুরুরূপে গ্রহণ করেন।

Om Viṣṇupād Śrīla Sachchidānanda Bhaktivinoda Thākura [1838–1914], a great Teacher and Scribe of Transcendental Literature in the Śrī Gauḍīya Sampradāya, he envisioned the World Dispensation of the Chanting of the Names of God as predicted in the Scriptures *Chaitanya Bhāgavat*, *Śrīmad-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 रच्यता थे अपनी दूरदृष्टि से जैसा कि श्री चैतन्य भागवत, श्रीमद्भागवत व

ॐ विष्णुपाद श्रील सच्चिदानन्द भक्तिविनोद ठाकुर (१८३८-१९१४) એક મહાન શિક્ષક હતા, જેમણે આધ્યાત્મિક સાહિત્ય શ્રીગૌડીય સંપ્રદાય માં ભગવાનના નામનો પ્રચાર શ્રીચૈતન્ય ભાગવત, શ્રીમદ્ભાગવત અને

ॐ विष्णुपाद श्रील सच्चिदानन्द भक्तिविनोद ठाकुर [१८३८-१९१४] ছিলেন একজন মহান গুরু। তিনি শ্রীগৌড়ীয় সম্প্রদায়ের মধ্যে অপ্ৰাকৃত দর্শন শাস্ত্রের অনেক ব্যাখ্যা রচনা করেন। শ্রীচৈতন্য ভাগবত,

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:

आम्नायः प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं तद्भिन्नांशांश्च जीवान् प्रकृति-कवलितान् तद्विमुक्तांश्च भावात्।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं साध्यं तत्प्रीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥
āmnāyaḥ prāha tattvaṁ harim iha paramaṁ sarvva-śaktiṁ rasābधिṁ
tad bhinnāṁśāṁś cha jīvān prakṛti-kavalitān tad vimuktānś cha bhāvāt
bhedābheda-prakāśaṁ sakalam api hareḥ sādhanam śuddha-bhaktiṁ
sādhyam tat prītim evety upadiśati janān gaurachandraḥ svayaṁ saḥ

अन्य प्रामाणिक धर्मग्रन्थों की भविष्य वाणी भी है संसार में भगवान् के नाम संकीर्तन रूपी धर्म का प्रसार होते देखा । उन्हों ने 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 ।

आम्नायः प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं
तद्भिन्नांशांश्च जीवान् प्रकृति-कवलितान् तद्विमुक्तांश्च भावात् ।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं तत्प्रीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

अन्य शास्त्रो प्रमाणे करवानुं भविष्य भाष्युं उतुं, तेमले अम भाषेवुं के दुनियाना चिंतको अने बुद्धिशाणी बोको श्रीमन्महाप्रभुनां भगवत् प्रेमधर्म प्रत्ये जर मानधी आकषिसे.

आ नीये बभेवी संस्कृत पंक्तीओ श्रीचैतन्य महाप्रभुना सुसिद्धांतो जनावे छे जे श्रील भक्तिविनोद ठाकुर बभेवां.

आम्नायः प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं
तद्भिन्नांशांश्च जीवान् प्रकृति-कवलितान् तद्विमुक्तांश्च भावात् ।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं तत्प्रीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

श्रीमद्भागवत एवं अष्टांग प्रामाणिक भक्तिशास्त्र समूहের ভবিষ্যদ্বাণী অনুসারে নামসঙ্কীর্ণনের বিধান দিয়া পৃথিবীর মানুষের চেতনার উদ্বোধন হইবে—এইরূপ তাঁহার দৃষ্টি ছিল । শ্রীমদ্ব্যহা প্রভু অনগ্রসাধারণভাবে ভগবৎ প্রেমধর্মের যে সুসিদ্ধান্ত প্রদান করিলেন, পৃথিবীর স্বল্প চিন্তাশীল স্বধীজনেরা ঐ ধর্মের প্রতি অপরিহার্যভাবে আকৃষ্ট হইবেন—শ্রীল ভক্তিবিনোদ ঠাকুর ব্যক্তিগতভাবে এইরূপ ভবিষ্যদ্বাণী করিয়াছেন ।

শ্রীল ভক্তিবিনোদ ঠাকুর সংস্কৃত ভাষায় নিম্নলিখিত শ্লোকটি লিখিয়াছেন । শ্রীচৈতন্য মহাপ্রভুর শিক্ষামৃতের মূল তত্ত্ব এই অংশে পরিষ্কার ভাবে বর্ণিত হইয়াছে ।

These Ten Fundamental Divine Teachings have been taught by the Supreme Lord Śrī 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 *Śrīmad-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. Śrī 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 आप्त 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।

આ શુદ્ધભક્તિ નાં સિદ્ધાંતો ભગવાન્ શ્રીગૌરચંદ્રે શ્રદ્ધાવાન્ જીવ ને શીખવાડ્યાં છે.

૧. જે પરમ શિક્ષા ગુરુ-પરંપરાપ્રાપ્ત વેદ વાક્ય મળેલ છે તે વેદો છે. વેદોજ સર્વોત્તમ પ્રમાણભૂત છે. અને બીજા શ્રીમદ્ભાગવત સ્મૃતિ અને અન્ય આ બધાં તેની સમજ પ્રત્યક્ષ સાંભળીને અનુમાનથી લખાયેલાં છે. આ ઉપરથી પ્રમાણ થાય છે કે:
૨. શ્રીહરિ (કૃષ્ણ) પરમ તત્ત્વ છે.
૩. તે સર્વશક્તિ સંપન્ન છે.
૪. તે અખિલરસામૃત સિન્ધુ છે.

आम्नायः प्राह तद्वत् हरिमिह परमं सर्वशक्तिं रसाक्तिं
तद्धिमांशांश्च जीवान् प्रकृति-कवलितान् तद्धिमूलांश्च भावां ।
भेदाभेदप्रकाशं सकलमपि हरिः साधनं शुद्धभक्तिं
साध्यं तत्प्रीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

স্বয়ং ভগবান্ শ্রীমদগৌরচন্দ্র শ্রদ্ধাবান্ জীবগণকে দশটি তত্ত্ব উপদেশ প্রদান করিয়াছেন—

- ১। গুরু-পরম্পরাপ্রাপ্ত বেদবাক্যই আন্মায়। বেদ ও তদনুগত শ্রীমদ্ভাগবতাদি স্মৃতিশাস্ত্র, তথা তদনুগত প্রত্যক্ষাদি প্রমাণই প্রমাণ। সেই প্রমাণদ্বারা স্থির হয় যে,—
- ২। শ্রীহরীই পরম তত্ত্ব
- ৩। তিনি সর্বশক্তি সম্পন্ন
- ৪। তিনি অখিলরসামৃতসিদ্ধু

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। जीवात्माएं उसी के विभिन्नांश हैं।
- ६। उन में से कुछ (कृष्णबहिर्मुख) आत्माएं मायाग्रस्त हैं।
- ७। उन में से कुछ आत्माएं 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।

૫. હરેક જીવ શ્રીહરિનો વિભિન્નાંશ છે.
૬. કેટલાક (બહિર્મુખ) જીવો માયા ગ્રસ્ત છે.
૭. કેટલાક જીવો (ભાવથી) માયાથી મુક્ત હોય છે.
૮. ચિદાચિત્ સમસ્ત વિશ્વ શ્રીહરિનો અચિન્નભેદભેદ પ્રકાશ છે.
૯. ભક્તિ એક માત્ર સાધન છે.
૧૦. કૃષ્ણપ્રેમ એક સાધવાની વસ્તુ છે.

- ૫। જીવગણ શ્રીહરિર વિભિન્નાંશ
- ૬। [વહિર્મુખતાહેતુ] જીવગણ માયાર કબલે પતિત
- ૭। ભાવ વા રતિર ઉદયે જીવગણ માયા હૈતે સમ્પૂર્ણ મુક્ત હૈવાર યોગ્યા
- ૮। સકલ વસ્તુ યુગપત્ શ્રીહરિર ભેદાભેદ-પ્રકાશ
- ૯। શુદ્ધભક્તિહૈ સાધન
- ૧૦। શ્રીકૃષ્ણપ્રેમહૈ સાધ્ય





The Mission in Pictures



Nabadwip Śrī Chaitanya Sāraswat Math—1950



Śrī Hāpāniyā Dhām
the Holy Birthplace of Om̐ Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



Śrī Chaitanya Sāraswat Ashram—Śrī Hāpāniyā Dhām



Śrī Śrī Guru-Gaurāṅga-Rādhā-Gopināthji at Śrī Chaitanya Sāraswat Ashram



Ananta-Śrī-vibhūṣita Nitya-Līlā-praviṣṭa Om Viṣṇupād Paramahansa-kula-chūfāmaṇi
Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



Ananta-Śrī-vibhūṣita Nitya-Līlā-praviṣṭa Oṃ Viṣṇupād Paramahansa-kula-chūrāmaṇi
Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmi Mahārāj



Temple of Union in Separation and Nabadwip Śrī Chaitanya Śāraswat Maṭh



Ananta-Śrī-vibhūṣita Nitya-Līlā-praviṣṭa Om̐ Viṣṇupād Paramaharṁsa-kula-chūrāmaṇi
Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundarjī
Nabadwip Śrī Chaitanya Sāraswat Maṭh



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



above: The newly-constructed "Śrī Dayitadās Sevākuṅja", 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 Pūrṇānanda Prabhu, Secretary of Śrī Chaitanya Saraswat Maṭh, whose tireless efforts manifest "Śrī Dayitadās Sevākuṅja" in a remarkably short period. Further left is Śrīpād B.P. Tīrtha Mahārāj, Śrīpād B.K. Gīri Mahārāj, Śrī Jagamohan Dās-ādhipikāri [rear], Śrīpād Satprasāṅgānanda Brahmachāri, 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-maṇḍala 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 Śrīdhar Dev-Goswāmī Mahārāj, Nov 8, '93.

श्री श्री रूप गोस्वामि-पादान भजन-कुटीरम्
 क्वाहं मन्दमतिस्त्वतीव पतितः क्व सा जगत्-पावनः
 भो स्वामिन् कृपयापराधनिवयो नूनत्वया श्रम्यताम् ॥
 याचेऽहं करुणानिधे! शमिमं पादाङ्गमूले भवत्
 सर्वस्वावधि राधिकादयित - दास्यन्तां गणे गण्यताम् ॥

लीलासंगोपकाले निरुपाधिकरुणाकारिणा स्वामिन्
 यत्पादाङ्गेऽर्पितो यत्-पदभजनमयं गाययित्वा तु गीतम् ॥
 योग्या योग्यत्वभावं मम खलु सकलं दुष्टबुद्धे रगृह्णन्
 स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधत्ते ॥

निन्दग्रामत एव यावदपथे मध्यस्थले सुन्दरे
 द्वेरीत्याख्य-कदम्बके भजनपीठोऽत्रैव रूपप्रमोः ॥
 पूर्वैरत्र च निर्मितं बहुकृतात्कदात्रये भिक्षुभि
 रस्माभिर्हर्यधुनैव मम्मरशिलादये भूषितं संस्कृतम् ॥

Three Sanskrit verses composed by His Divine Grace Śrīla Bhakti Rakṣak Śrīdhara Dev-
 Goswāmī Mahārāj, engraved in marble and permanently installed at Kadamkhāṇḍī in Braja-
 maṇḍal, the place of bhajan of Śrīla Rūpa Goswāmī.

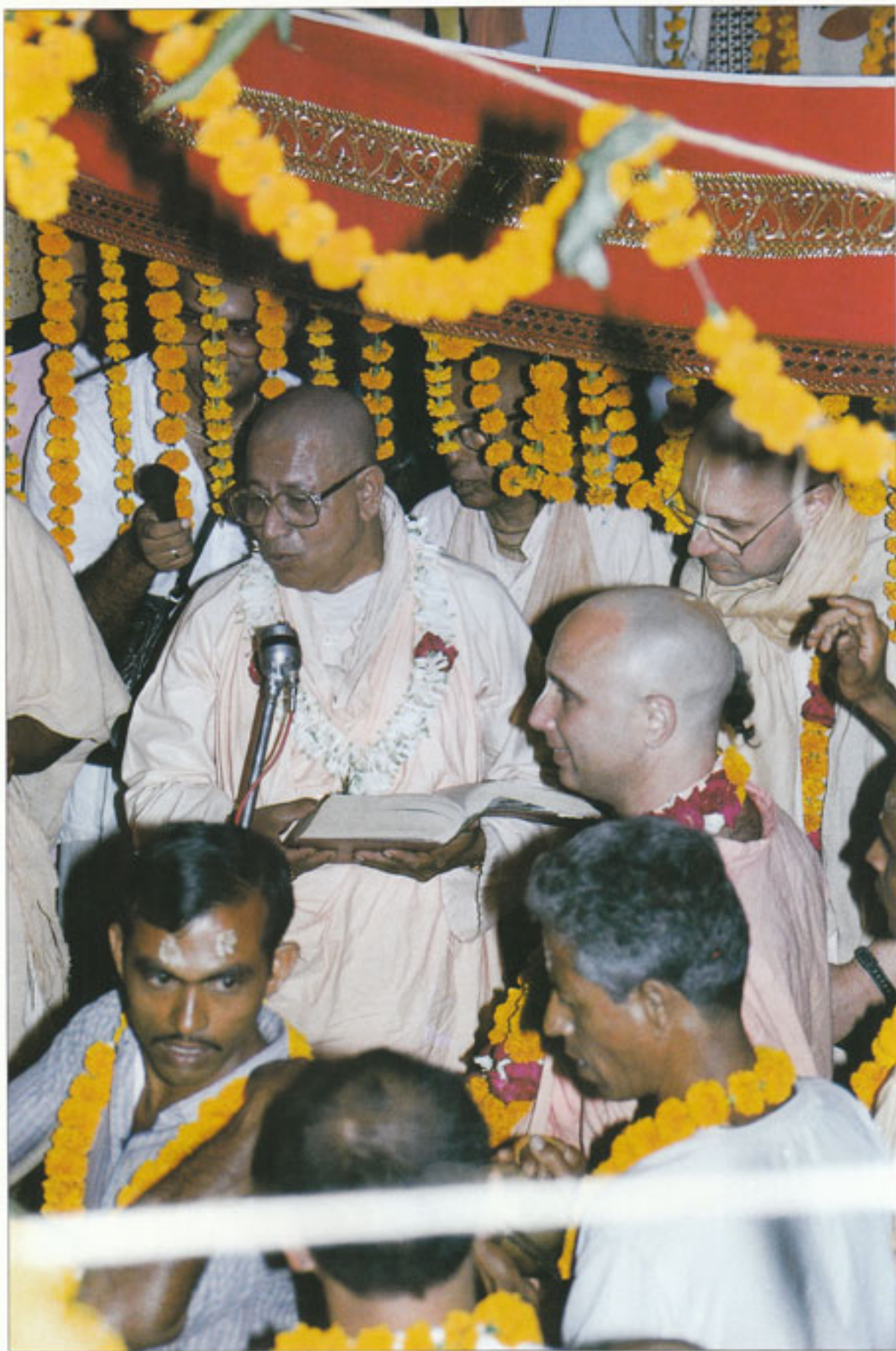


above: His Divine Grace Śrīla Govinda Mahārāj performs *kīrtan* at Śrī Purī Dhām.

below: "Gopīnāth, mama nivedana śuno"—Śrī Hāpāniyā Dhām. [front left, Śrīpād B.P. Janardan Mahārāj]



His Divine Grace Śrī Śrīla B̥hakti Sundar Govinda Dev-Goswāmī Mahārāj
Sevaite-President-Āchāryya, Śrī Chaitanya Sāraswat Maṭh, Nabadwip and internationally



His Divine Grace Śrī Chaitanya-Charitāmṛtā on the Holy Appearance Day
of the Supreme Lord Śrī Śrī Gaurāṅgasundar



A grand new era in the worldwide Mission of the Śrī Chaitanya Sāraswat Maṭh began when His Divine Grace Śrīla 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.
हरेनाम हरेनाम 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 "Śrī 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 Revatīnāth 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 Vaiṣṇava Mahārāj [at rear, to the right of His Grace] and many others. below: His Divine Grace [back to camera] leads kīrttan at Santa Cruz at one of the many preaching programmes. With mṛdanga Śrī Śrutaśavā Dāsādhikāri, to the left behind him Śrīpād Vaiṣṇava 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 *sañkīrtan* at the new centre at
Soquel, California, October '93. From left
[only partially visible in photo] Dr. Puṣṭa
Kṛṣṇa Dāsādhikārī; Śrī Madhusūdana
Dāsādhikārī [with *mṛdaṅga*] of Maui,
then [also with *mṛdaṅga*] Śrī Harivallabha
Dāsādhikārī; Śrīmatī Sanātānī Devī Dāsī
[hands partly clasped]; Śrī Rṣabhadev
Dāsādhikārī [clapping]; then [in back-

ground with beard
and glasses] Śrī
Śyāmānanda Dās-
ādhikārī and [with
glasses] Śrī Rākhāl-
Kṛṣṇa Dās; right fore-
ground His Divine
Grace with left side
facing camera leads
the *kīrtan*; and to
His Grace's right
Śrīpād B.K. Āśram
Mahārāj and [singing
into mike] Śrīpād 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 Śrī Hāsyapriya Dāsādhikāri, Śrī Yudhāmanyu Sevā Vikram Dāsādhikāri [hand raised], and Śrī Jagavallabha Dās [green shirt]. To the right of His Grace is the editor, Śrī Śrutasravā Dāsādhikāri, Śrī Śyāmānanda Dāsādhikāri [beard and glasses], Śrī Rṣabhadev Dāsādhikāri, Śrī Rāmdās.



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



It has been said by the Vaiṣṇavas, that Śrīla Govinda Mahārāj's World Preaching is adding such glory to the preaching of Śrīla A.C. Bhaktivedanta Swāmī Mahārāj and Śrīla Śrīdhar Dev-Goswāmī Mahārāj, that those who do not participate must surely have lost their lives.

The Vision of Śrī Chaitanya Sāraswat Maṭh, 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 Maṭh, a ideal magnificent Temple and residential complex will be constructed in London, U.K. The Temple will be the permanent home of the Most Worshipable Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Śyāmsundar-Giridhārījīu.

The Temple will uphold the principle of, without prejudice, welcoming the public of all classes, religions or nationalities to observe and participate in the *Dharmma* 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 ॐ 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 सनातक 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 वर्गों या जातियों के भेद भाव रहित स्वागत के आदर्श को थामे

श्री चैतन्य-सारस्वत मठ लंडननी लविष्यनी परिकल्पना

श्री चैतन्य-सारस्वत मठना सभापति-आचार्य-सेवायेत् ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजना परिचायन अने शुभाशीषो साथे लंडनमां अेक आदर्श लव्य मंदिर अने सुंदर रडेलांक पलु डोय लेनुं चित्रमां दर्शाव्या प्रभासे, निर्मातु विचार्युं छे. आ मंदिर ले “श्री श्री गुरु गौरांग राधा श्यामसुंदर” नुं छे ते श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज वनी स्थापित थयेबुं छे ते लकनो अने शिष्यो माटे लक्ति-सेवा नुं लमेंशा माटेनुं मंदिर छे.

आ मंदिरमां लडेर जनताना हरेक वर्ग पछी ते जमे ते धर्म पाणनो डोय, जमे ते देशनो डोय, ते आ मंदिरमां यालु युगना धर्म “हरिनाम संकीर्तन” अने आदर्श लजवतमय लजनोमां लाग बरुं शकथे. आ

লন্ডনে শ্রীচৈতন্য-সারস্বত মঠের ভবিষ্যৎ পরিকল্পনা

শ্রী চৈতন্য-সারস্বত মঠের সেবায়ত-সভাপতি-আচার্য ৐ বিষ্ণুপাদ শ্রীশ্রীল ভক্তিসুন্দর গোবিন্দ দেবগোস্বামী মহারাজের কৃপাদেশে এবং আশীর্বাদে, শ্রীশ্রীগুরুগৌরান্দ-রাধাশ্যামসুন্দর-গিরিধারীজীউ শ্রীবিগ্রহগণের সেবা-পূজার্থে আদর্শ এবং অতীব সুন্দর মন্দির যুক্তরাজ্যের অন্তর্ভুক্ত লন্ডনে প্রতিষ্ঠা হইবে। সেইখানে বসবাসের উপযোগী ব্যবস্থাও থাকিবে।

এই মন্দিরের আদর্শ হইবে পঞ্চপাতশুষ্ক। জাতি ধর্ম নির্বিশেষে সকলকে যুগধর্ম শ্রীহরিনাম সঙ্কীর্তন

the Supreme Divine Life as given by the Lord Śrī 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.

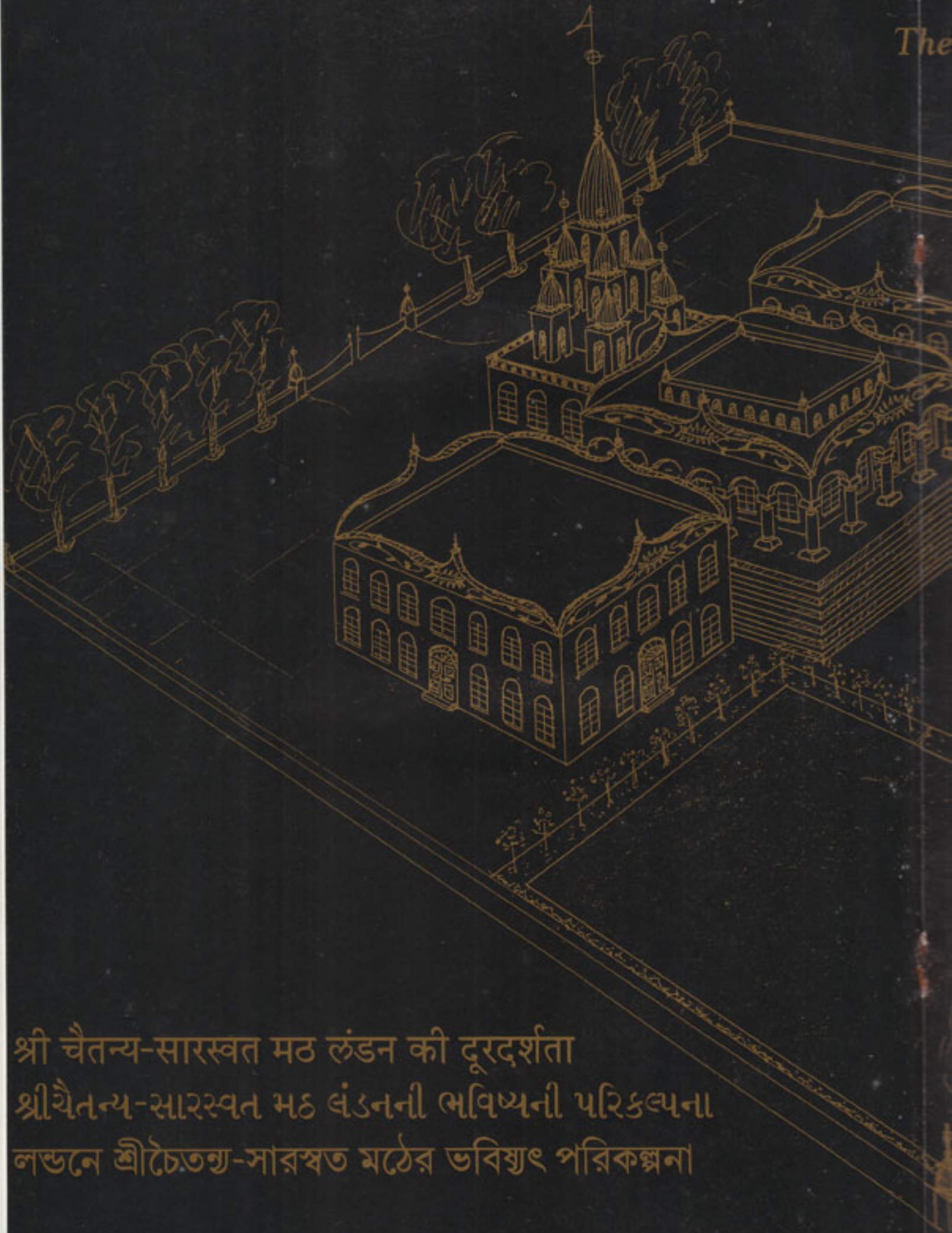
रखेगा। श्रीचैतन्य महाप्रभु के दर्शाए हुए परम पवित्र जीवन अभ्यास तथा उस के प्रसारार्थ जो महानुभाव आत्म समर्पण किए होंगे उन के लिए इस आश्रम का निवास गृह अति उपयुक्त होगा तथा यात्रि भक्तों के लिए भी यहां पर्याप्त व उचित निवास व्यवस्था होगी। सर्व मंगल लाभ निमित्त यहां प्रतिदिन आरति, कीर्तन, भगवद्भोग तथा 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।

રહેણાંકની જગ્યામાં જેઓ ભગવાન શ્રીચૈતન્ય મહાપ્રભુના અનુયાયીઓ હોય અને તેમના ધાર્મિક ધારા ધોરણ મુજબ વર્તનાં હોય અને પ્રચાર કાર્ય કરતા હોય તેમને રાખવામાં આવશે, અહીં આવનાર ભક્તો પણ લાભ લઈ શકે તેવી વ્યવસ્થા કરવામાં આવશે. દરોજ આરતી, કીર્તન, ભોગ અને ધાર્મિક વાંચન દરેકના લાભાર્થે રાખવામાં આવશે. શુદ્ધ શાકાહારી પવિત્ર મહાપ્રસાદ દરોજ દરેકને આપવામાં આવશે.

করিতে এবং ভগবদ্ভজনে যোগদান করাইবে। শ্রীচৈতন্য মহাপ্রভুর অলৌকিক জীবন ধারার যে আদর্শ দিয়া গিয়াছেন সেই আদর্শে অনুপ্রাণিত ভক্তেরা অমুশীলন এবং প্রচার করিবেন— তাঁহাদের জন্মেই হইবে যথোপযুক্ত এই বাসস্থানগুলি। ইহা ছাড়া দর্শনার্থী ভক্তগণের জন্ম প্রয়োজনীয় ব্যবস্থা থাকিবে। প্রতিদিন আরতি, কীর্তন, ভোগ এবং ধর্মগ্রন্থ পাঠের ব্যবস্থা সকলের মঙ্গলার্থে প্রতিপালিত করা হইবে। পবিত্র মহাপ্রসাদম্ প্রতিদিন সবার মঙ্গলার্থে পরিবেশন করা হইবে।

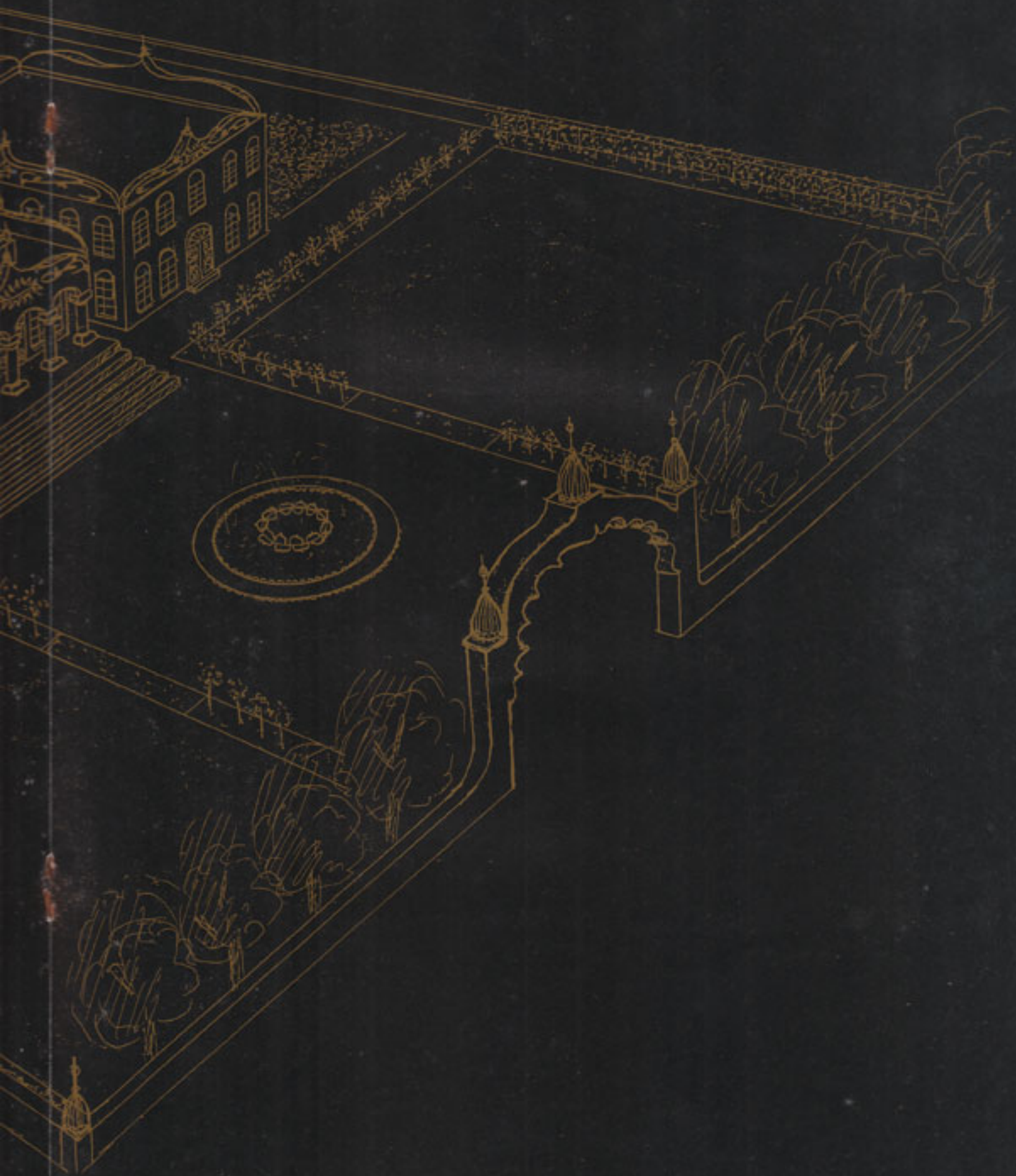


His Divine Grace with his affectionate devotees—London Gatwick airport, October '93



श्री चैतन्य-सारस्वत मठ लंडन की दूरदर्शिता
श्रीचैतन्य-सारस्वत मठ लंडननी भविष्यनी परिकल्पना
लंडने श्रीचैतन्य-सारस्वत मठेर भविष्यं परिकल्पना

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 Arjunānanda 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 Nīmāi Sundar Dās [singing].

below: His Divine Grace meets with the devotees at the Temple. Left [next to His Grace] is Śrīpād B.S. Tridaṇḍī Mahārāj, centre left to right Śrī Uddhāraṇ Dāsādhikārī [seated], Śrī Dayānidhi Dās [holding *mṛdaṅga*], Śrī Nabadwīp Chandra Dās [standing], Śrī Varṁśīvadan 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-Gīrīdhārījīu.

below: His Divine Grace addresses a large gathering for the Śrī Chaitanya Saraswat 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 Dāsādhikāri, Śrī Kṛṣṇachandra Dās. To the right of His Grace is his assistant [rear] Śrī Rasābdhi Kṛṣṇa Brahmachārī and [with *mṛdaṅga*] Śrī Madhu Shyām Dāsādhikāri. *below*: The devotees take the opportunity to offer *prasādam* to His Divine Grace in transit. Left to right, Śrī Varṇśivadan Dās, Śrī Rasābdhi Kṛṣṇa Brahmachārī, His Divine Grace, Śrīmatī Bhakti Śīmā Devī Dāsī, Śrī Rājendra Kṛṣṇa Dāsādhikāri, Mrs. Haridās Gangulī, Śrīmatī Karuṇākaṇā 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.



by Śrīpād B.P. Janārdan Mahārāj [third from left, not facing camera] and Śrīpād B.K. Āśram Mahārāj [at left, holding microphone]. Also present was Śrīpād Sajjan Mahārāj [centre, playing *mṛdaṅga*]. *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 *Śrī Nāma-Saṅkīrtan* led by His Divine Grace Āchāryyadev Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. Two Mauritius devotional leaders: left, Śrī Nara-Narāyaṇa Dāsadhikārī and to his left [front centre] Śrī Adhokṣaja Dāsadhikārī. 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



Brahmachārī blows the conchshell and performs the necessary worship under the perfect direction of His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī 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 Śrī Aprākṛta Dāsādhikārī, who performs the Āratī Ceremony of Śrī Guru-Pūjā. Just visible at extreme right in photo is Śrī Kṛṣṇa Lāvanya Dāsādhikārī.

above: the openhearted joy of the devotees.

left: affectionate address to the devotees.

below: Śrī Balendranāth Dāsādhikārī introduces His Divine Grace at a public programme.



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





South Africa, January 1993. *above*: His Divine Grace conducts *Harināma-saṅkīrtan* at a public preaching programme; left, Śrī Bhuvana-pāvana Dāsādhikāri [clapping], Śrī Rṣabhadev Dāsādhikāri holding mike for Śrī Rasābdhī Kṛṣṇa Brahmachāri, and centre left [with glasses] Śrī Śānta Dās Brahmachāri.
below: at the home of Śrīmatī Dayāvati Devī Dāsī.



Āchāryyadev Orī Viṣṇupād Jagad-Guru Aṣṭottara-Śata-Śrī-Śrīmad 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: मन्दक्तपूजाभ्यधिका — Mad-bhakta-pūjābhyadhikā. 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 *sankīrtan* of Venezuela. *Mṛdāngas*—front right Śrī Hari Kīrtan Dās-adhikāri, behind him Śrī Anandamoy Dās, and Śrī Koladwīp Dās [shirtless].





top left: newspaper interview; R to L: Sri Jagadīsvara Dāsādhikārī and Śrī Pramāṇa Dās. top right: another newspaper interview; seated next to His Grace, Śrīpād B.K. Āsram Mahārāj. left: visiting Śrīnivās 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 Mahāsankirtan programme at Colombia University Hall.

page 63 middle left: His Divine Grace with devotees of Ecuador. Next left from His Grace is Śrī Rāja Rām Dāsādhikāri, second from the left is Śrīmatī Revatī Devī Dāśī.





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





New York, Oct '93. above: His Divine Grace addresses the devotees at 108th Street.

Seated L to R, Śrīpād B.K. Gīri 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: Śrīpād Gīri 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.



श्रीश्रीगुरुगौराङ्गो जयतः

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 ज्ञानाञ्जन शलाकया ।
चक्षुरुन्मिलितं येन तस्मै श्रीगुरवे नमः ॥
कनक-सुरुचिराङ्गं सुन्दरं सौम्य-मूर्तिं
विवुधकुलवरेण्यं श्रीगुरुं सिद्धि-पूर्तिं ।
तरुनतपनवासं भक्तिदं चिद्विलासं
भज भज तु मनोरे श्रीधरं शंविधानम् ॥
वाञ्छाकल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥
पञ्चतत्त्वात्मकं कृष्णं भक्तरूपस्वरूपकम् ।
भक्तावतारं भक्ताख्यं नमामि भक्तशक्तिकम् ॥
नमो महावदान्याय कृष्णप्रेमप्रदाय ते ।
कृष्णाय कृष्णचैतन्यनाम्ने गौरत्विषे नमः ॥
हे कृष्ण करुणासिन्धो दीनबन्धो जगत्पते ।
गोपेश गोपिकाकान्त राधाकान्त नमोऽस्तु ते ॥
तप्तकाञ्चनगौराङ्गि राधे वृन्दावनेश्वरि ।
वृषभानुसुते देवि प्रणमामि हरिप्रिये ॥
जय ॐ विष्णुपाद परमहंस-परिव्राजकाचार्य्यवर्य्य अष्टोत्तर-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 Maṭh 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, Oṃ Viṣṇupād Śrīla Bhakti Sidhānta Sarasvatī Goswāmī Ṭhākura 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 *gṛhastha*, 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 *brahmachārīs* 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 *brahmachārīs*, 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 *gṛhastha*, 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 Saraswatī 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 Saraswatī Goswāmī Prabhupāda tried to preach in England and Europe by sending a very qualified *sannyāsī* and lastly Śrīpād Aprākṛta Prabhu, after *sannyāsa* known as Śrīla Bhakti Sāraṅga Goswāmī Mahārāj; they had preached there, but apparently that was not very noticeable. They established a *maṭh*, 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 Saraswatī 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 'Bilāṭ', on returning to India they would get much respect. Śrīla Bhakti Siddhānta Saraswatī 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 Saraswatī Goswāmī Ṭhākura, 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 Saraswatī 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 *sannyāsī*. We address *brahmachārīs* as *Prabhu*, and *Pāda* is the title of a *sannyāsī*. 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 Śrīla Bhakti Siddhānta Saraswatī 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 *Om 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 Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur and later Śrīla A.C. Bhaktivedānta Swāmī Mahārāj.

Anyhow, Śrīla Swāmī Mahārāj's intention was to preach Kṛṣṇa consciousness by the order of his Gurudev Śrīla Bhakti Siddhānta Saraswatī 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 Śrīla Swāmī Mahārāj's preaching, in fact!

So when Śrīla Swāmī 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 Śrīla Swāmī Mahārāj started, sitting under a tree with a only a pair of *karāṭālas*, 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, Śrīla Guru Mahārāj's and Śrīla Swāmī 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 Śrīla 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 Śrīla Guru Mahārāj and Śrīla 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 Śrīla 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 Śrīla Guru Mahārāj and Śrīla Swāmī Mahārāj—they know what is what and they can make a crow into Garuda. 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. Śrīla Swāmī Mahārāj has given you so much, and Śrīla Guru Mahārāj gave even more. For the general conditioned souls Śrīla 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 *Avatāri* [Origin of all Incarnations]. Actually, Mahāprabhu came as *Yugāvatāra*, and Śrīla Swāmī Mahārāj came like a *Yugāvatāra*-preacher. But within Mahāprabhu there was another Form. So I can see Śrīla Swāmī Mahārāj and Śrīla Guru Mahārāj in a nondifferent way—one Form as an *Avatāra*, another as *Avatāri*. You all know that Guru Mahārāj gave us the finest conception, and Śrīla 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 Chaitanyadev, Nityānanda Prabhu, the Pañcha-Tattva, and Rādhā-Kṛṣṇa—before Śrīla 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 ḍubāy*—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 Śrīla Guru Mahārāj and Śrīla Swāmī 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-Gāndharvā-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 Śāraswat 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 Śrīla Guru Mahārāj's conception, and gave him the highest position. Not only the disciples of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur, but Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur himself gave an extremely high position to Śrīla Guru Mahārāj. So naturally many of his (Śrīla Guru Mahārāj's) Godbrothers were very affectionate to him and gave him that high position. The last day before Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur wanted to leave this world he called his very intimate associates, and when they gathered in his room he ordered Śrīla Guru Mahārāj to sing,

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

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

Guru Mahārāj was not in the room at the time, and Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur said, "Call Śrīdhar Mahārāj." Guru Mahārāj was at that period doing night duty in the room of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur. 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, Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur's call came. Guru Mahārāj went there and his Gurudev ordered him, "Oh Śrīdhar Mahārāj, sing শ্রীরূপমাঞ্জরী পদ, সেই মোর সম্পদ **Śrī-Rūpamañjarī pada, sei mora sampada.** Everyone knew that Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur 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 Vidyābhūṣaṇa Prabhu, the secretary of the Gauḍīya Maṭh [later Śrīmad B.V. Tīrtha 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, Śrīdhar 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 তুই দয়া-সাগর তারয়িতে প্রাণী *tuhū 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 *sannyāsi* and *grhastha* disciples of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākura. Of course, there were also many *brahmachāris* as well. After the departure of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākura many of those exalted *brahmachāri* and *grhastha* disciples took *sannyāsa* from Śrīla Guru Mahārāj.

Śrīla Swāmī Mahārāj also wanted to take *sannyāsa* from Śrīla 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 Śrīla Swāmī Mahārāj's family if problems arose as a result; if this happened he would feel much difficulty. He advised Śrīla Swāmī Mahārāj to go to Vṛndāvan and wait six months first. But Śrīla Swāmī Mahārāj said, "No, I have no time! I need *sannyāsa* immediately, and I shall go after that." Then Śrīla Swāmī Mahārāj said that Śrīmatī Bhavatāriṇī 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 Śrīla Swāmī Mahārāj and Śrīla Guru Mahārāj were very intimate, dear friends, Śrīla Guru Mahārāj hesitated. But when he persisted, Guru Mahārāj said, "I gave *sannyāsa* to Śrīla Keśava 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 Śrīla Swāmī Mahārāj asked what name he would take, and Śrīla 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 Śrīla Guru Mahārāj previously. In this way, Śrīla Guru Mahārāj was very exalted in the *Sampradāya* of Śrīla Bhakti Siddhānta Saraswatī Goswāmī Ṭhākura, 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 Śrīla 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 Śrīla Bhakti Siddhānta Saraswatī Goswāmī Thākura, and those who did not do so took advice from Śrīla Guru Mahārāj on the appropriate person to take *sannyāsa* from, where the proper honour of their *Sannyāsa-Guru* would be preserved. Śrīla Mādhav Mahārāj was also a very exalted personality. He said to Guru Mahārāj, "After Prabhupāda, you are my Guru." Although Śrīla 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 Śrīla 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 Śrīla Bhakti Siddhānta Saraswatī Prabhupāda, but after his departure they all gave supreme respect and honour to Śrīla 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, Śrīla Goswāmī 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 Śrīla Śrīdhara 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 *सिंहवलोकनम्* *siṅhāvalokanam* in Sanskrit. So in effect Śrīla Goswāmī Mahārāj was saying, "We are preaching with our full energy, but then we are looking behind to see—'what does Śrīla Śrīdhara Mahārāj think about it?' " And he added, "This is the feeling of us all in this meeting today."

Śrīla Swāmī Mahārāj, after a world tour, when returning to India would always meet with Śrīla Śrīdhara Mahārāj. When he would describe the events and results of his tour, Guru Mahārāj was very happy to hear, and Śrīla Swāmī Mahārāj was also very happy that "everything was accepted by Śrīla Śrīdhara 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 *brahmachārīs*, and I stayed with Guru Mahārāj all the time, so automatically

they gave their affection to me. In my youth I stayed with Śrīla Swāmī Mahārāj in his house, and I was in charge of the Chaitanya Śāraswat Maṭh branch there, at 7 Sita Kanta Banerjee Lane. And Guru Mahārāj ordered me to learn Śrīmad Bhagavad-Gītā from Śrīla Swāmī 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. Śrīla Swāmī 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, Śrīla Swāmī 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 Śrīla Guru Mahārāj—after Śrīla Swāmī Mahārāj departed, Guru Mahārāj accepted his servitors and followers in many ways. He was the very affectionate and close friend of Śrīla Swāmī Mahārāj, and that is why after Śrīla Swāmī 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.



श्रीश्रीगुरुगौरासौ जयतः

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, जाग्रत, प्राप्य वरान् निबोधत ।

uttiṣṭhata, jāgrata, prāpya varān nibodhata

This is *Upaniṣad-vāṇī*—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, जाग्रत, प्राप्य वरान् निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया

दुर्ग पथस्तत्कवयो वदन्ति ॥

(कठ १/३/१४)

uttiṣṭhata, jāgrata, prāpya varān nibodhata

kṣurasya dhārā niśitā duratyayā

durgam pathas tat kavayo vadanti

(*Kaṭhopaniṣad* 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

śeṣa-sthiratvam ichchhanti kim āścharyam 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 Bhīma—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, kaḥ panthā, kaḥ sukhī?

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—

मासर्तुदर्व्वी परिघट्टनेन सूर्याग्निना रात्रिदिवेन्धनेन ।

अस्मिन् महामोहमये कटाहे भूतानि कालः पचतीति वार्ता ॥

māsarttu-darvvi parighaṭṭanena sūryyāgninā rātridivendhanena

asmin mahāmohamaye kaṭāhe bhūtāni kālaḥ 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 *Kāla*. 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

śeṣa-sthiratvam ichchhanti kim āścharyyam ataḥ 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 नासावृषिर्यस्य मतं न भिन्नम् ।

धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थाः ॥

vedā vibhinnā smṛtayo vibhinnā nāsāv ṛṣir yasya mataṁ na bhinnam

dharmasya tattvaṁ nihitaṁ guhāyāṁ 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 *Chāndrāyaṇa-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 *ṛṣis* 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 ।

अऋणी अप्रवासी च स नर हि सुखी भवेत् ॥

divasasyāṣṭhame bhāge śākaṁ pachati yo naraḥ
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, *Dharma*, 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 *maṅgalam*—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 मृडयन्ति युगे युगे ॥

ete chāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokaṁ mṛḍayanti 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 सर्व्वयज्ञानां भोक्ता च प्रभुरेव च ।

न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥

(९/२४)

aḥaṁ hi sarvva-yajñānāṁ 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 mundanity 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

(*Kaṭhōpaniṣad* 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 ekaṁ śaraṇaṁ 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 ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

(१८/६५)

man manā bhava mad-bhakto mad yājī māṁ namaskuru
mām evaiṣyasi satyaṁ 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)

idaṁ te nātapaskāya nābhaktāya kadāchana
na chāśuśrūṣave vāchyaṁ 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 Arjjuna said,

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥
(१८/७३)

naṣṭo mohaḥ smṛtir labdhā tvat prasādān mayāchyuta
sthito ’smi gata-sandehaḥ kariṣye vachanaṁ 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, rasaṁ hy evāyaṁ 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 rūpaṁ atulaṁ śyāmasundaram*. *Brahma* or the Supreme God never has the position of *nirākāra, nirvviṣeṣa* or *niḥśaktika*—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 Śrī Chaitanyadev, 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.



श्रीश्रीगुरुगोराम्बो जयतः

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

Transcendental Chronicle

Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar 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 Goswāmī 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, उत्तमश्लोकलीलया 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. उत्तमःश्लोकलीलया गृहीतचेता राजर्षे—“But Oh King, here I give vent to my real stage: उत्तमःश्लोकलीलया । 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 उद्गतः 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 श्लोक्यते and उत्तमःश्लोकः । श्लोक 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 राजर्षे—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 Goswāmī, *Śrīmad-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.

आञ्छेन्द्रियप्रीति-वाङ्म — तारे बलि 'काम' ।
कृषेन्द्रियप्रीति-इच्छा धरे 'प्रेम' नाम ॥८६: ८६: आदि ४/१७५॥
अतएव काम-प्रेमे बहूत अन्तर ।
काम—अङ्कतमः, प्रेम—निर्मल भास्वर ॥६ ४/१९१॥

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 बहुनेतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥१०/४२॥

“What more shall I try to enumerate to you Arjjuna? 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—*Śrauta-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. कृष्ण भक्ति केलै सर्ग 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’t^h 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 यदश्रासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ श्रीगीता, ९/२७ ॥

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

Rāmānanda Rāy said, कुरुकर्मारपण, सर्वसाध्यासार । “We must be fully conscious that all the activities of *Varṇāśrama* 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*, *Bhuvar*, *Svar*, *Mahar*, *Janar*, *Tapo*, *Satya*—these are the planes (*lokas*) of this world.

I asked Swāmī Mahārāj to construct a Temple where the whole Gauḍīya 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 Gauḍīya Vaiṣṇava Philosophy will be represented there in that Temple. *Bhūr*, *Bhuvar*, *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 Gauḍīya 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 *Prthviloka* [Earth]; there is also *Pretaloka*, the world of the dead; there is *Devaloka* or *Svarloka*, heaven; above *Devaloka* is *Maharloka* where resides *Bṛghu* and other *Ṛṣis*. Then there is *Tapoloka* where the *Chatuṣsana* 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 Vaikuṅṭha, the Land discovered and made known to the world by Śrī Rāmānujāchāryya. In that Area of Paravyoma, there are so many Vaikuṅṭhas 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, Govardhan, Rādhā-Kuṅḍa. 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 *Śaktyāveśa-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 ॥ भाः ६/१४/५ ॥
 तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ गीता ६/४६ ॥
 योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
 श्रद्धावान् भजते यो मां स मे युक्ततमो 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 Ṭhākura told, "In the near future the Westerners will join the Indians here under the common banner of Lord Chaitanya, and go on with *Kṛṣṇa-kīrttan*. 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 Śrīdhara 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 *Gauḍīya Maṭh*? 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. यस्याहमनुगृह्णामि हरिष्ये तद्धनं शनैः । भाः 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, Śrīpād Tapasvī Mahārāj [at that time Śrī Atulānanda Brahmachārī], was the *Maṭh*-command at that Allahabad *Maṭh*, 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 *Gauḍīya Maṭh*.

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-Gauḍīya Maṭh 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 *Gauḍīya Maṭh* 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 Saraswatī Goswāmī Thākura’s] inspiration came and he went to your land.

Prabhupāda had sent his men to England, but he wrote in *Gauḍīya*, “*Mārkin-muluk*—the country of America—has not yet been attempted for Mahāprabhu’s service.” And he expressed his heartfelt desire that Māyāpur, 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 Nitāi-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 Chaitanyadev 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

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Śrī Śrī Prema-Dhāma-Deva-Stotram

El Bhāgavata

Swedish

Sökandet efter Śrī Kṛṣṇa, verkligheten den

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প্রাঙ্গণমুখ্যায়াজী অবত: । শ্রীশ্রীকৃষ্ণমহামায়ী লক্ষ্য: । শ্রীশ্রীভক্তগোবিন্দো জয়ত:

Publisher's Note

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

The first publication of this *Śrī Chaitanya Saraswatī*—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-nirasana*] 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 Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, and His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāj, and their illustrious predecessors. The Divine Dispensation of Śrīla Govinda Mahārāj has already become a world-wide phenomenon, a marvel of direct Divine intervention. Śrīla Śrīdhar Mahārāj's indefatigable and illustrious position in the *Saṁpradāya* defies our power of intellect, our words' powers of description. And Śrīla Swāmī Mahārāj Prabhupāda, by the irrevocable fact, is intimately associated with both in such a depth of intimacy—They are *Pārṣadas* 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 Saraswatī* 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 Saraswatī.

—Tridandi-Bhikshu Sri B.A. Sagar, London, 21 August '94, *Sri Baladevāvīrbhāv*.

We are chanting the Hare Krishna
Mahamantra as given by Mahaprabhu Sri
Chaitanyadev, 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 Primal 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