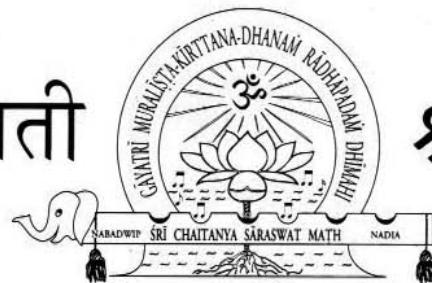


श्रीश्रीगुरुगौराङ्गौ जयतः । श्रीश्रीगुरुगौरांगौ जयतः । श्रीकृष्णगोराङ्गो जयतः ।
All Glory to the Divine Master and the Supreme Lord Śrī Kṛṣṇa Chaitanya

श्रीचैतन्य-सरस्वती



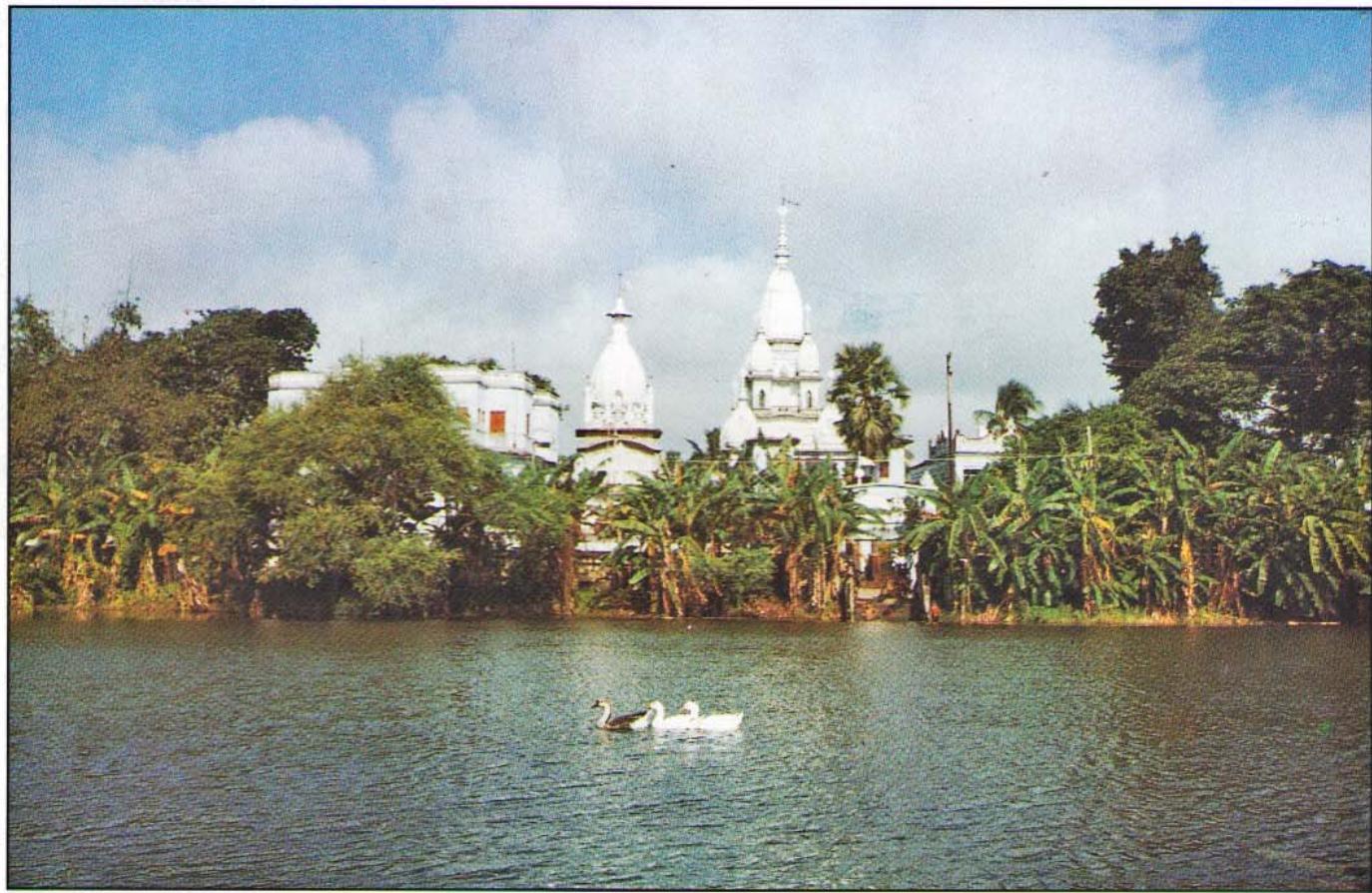
श्रीचैतन्य-सरस्वती

श्रीचैतन्य-सरस्वती

Śrī Chaitanya Sarasvatī

The Voice of Sri Chaitanya Dev

No. 2, 1994



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

निखलभुवनमाया-छिन्नविच्छिन्न-कर्त्ता विबुधबहुलमृग्यामुक्तिमोहन्तदात्री ।
शिथिलितविधिरागाराध्यराधेशधानी विलसतु हृदि 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 Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज

ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज

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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 जिला वर्धमान पश्चिमी बंगाल में अवतरित हुए। १९४७ में वह अपने गुरुदेव ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज के चरणकमलों में आए और तब से निष्ठा पूर्वक उनहीं की सेवा में रहे। परमाण साक्षी है कि आरम्भ से ही उन को श्रील गोविन्द महाराज जी के अति घनिष्ठ व निष्ठायुक्त सेवक होने का प्रियतम पद प्राप्त रहा। श्रील श्रीधर महाराज ने तभी से अपनी इच्छा प्रकट कर दी कि श्रील गोविन्द महाराज ही भविष्य में उन के उत्तराधिकारी बनेंगे। श्रील गोविन्द महाराज को ॐ विष्णुपाद श्रील 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 इच्छा को पूर्ण करते हए श्रील श्रीधर महाराज ने १९८५ में उन्हें

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विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजनो आविर्भाव १९२८मां ब्राह्मणपाडा मां, तालुको १८मान बंगाल मां थपेलो, तेओ तेमना खूब्य गुस्टेव ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराजनी अनन्य भक्तिमय सेवामां १९४७मां जेडाया। अने त्यारथी तेमनी सेवामां सतन २५४४। ईनिहास उपरथी अमे जायुं छे के शङ्कानथी४ तेओ श्रील श्रीधर महाराजनी खूब्य निकटना अने अट्रितीय विश्वासु सेषक हता अने तेथी श्रील श्रीधर महाराजे अवी ४२४। जल्हेर करी के तेमना उत्तराधिकारी तरीकेनुं स्थान तेओने भजे। श्रील गोविन्द महाराजे पाखु हेपे पृष्ठी नां आषना लभाणो प्रमाणे ॐ विष्णुपाद श्रील ए. सी. भक्तिवेदान्त स्वामी महाराज साथे धर्मा धांबा समय सुधी खूब्य निकटनो संबंध आनंदी जल्ही राख्यो हतो। पोनानी यालीस ७२संथी ५८ ४२४।

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विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज १९२९ साले ब्राह्मणपाड़ा ग्रामे वर्क्कमान जेलाय पश्चिमबांलाय आविर्भूत हन। तिनि १९४७ साले ताहार गुरुदेव ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराजेर पादपद्मे आश्रय ग्रहण करेन। तार पर हइते तिनि ताहार सेवाय परमश्रद्धासहकारे नियुक्त थाकेन। अतीत घटना हइते प्रमाण पाओया याय ये प्रथम हइतेइ तिनि श्रील श्रीधर महाराजेर यथायथ एवं प्रियतम सेवक एवं भविष्यते ताहार उत्तराधिकारी हइबेन; श्रील श्रीधर महाराज ईरक्षण इच्छाओ प्रकाश करेन। आबार ॐ विष्णुपाद श्रील ए. सी. भक्तिवेदान्त स्वामी महाराजेर दीर्घकाल घनिष्ठ सঙ्ग श्रील गोविन्द महाराज पाइयाछिलेन; एकथ परेर पाताय देखुन। चल्लिं बৎसर धरिया ताहार मनेर आकाङ्क्षा पूर्ण करिते १९८५ साले श्रील श्रीधर महाराज श्रील गोविन्द



Om Viṣṇupād Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोपाली महाराज

ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोपाली महाराज

ॐ विष्णुपाद श्रीश्रील भक्तिसुन्दर गोविन्द देवगोपाली महाराज

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 Math of Nabadwip, with all of its branches in India and internationally.

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

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

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

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

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

हत्ती तेनुं पालन करवा माटे श्रील गोविन्द महाराजने १९८५मां संन्यासनो संस्कार आयो अने पछीथी श्रील गोविन्द महाराजने उत्तराधिकारी तरीके स्थाप्यां अने तेओ श्रीचैतन्य सारस्वत मठ, नवद्वीप नां सलापनि-आचार्य छे तेम भारतनी तेमज अन्य आंतरराष्ट्रीय शाखाओने पोनानो निर्णय जाहेर कर्यो।

श्रील गोविन्द महाराजे पाण पोनाना गुरुनी जेमज आपणुने संस्कृत अने बंगाली भाषामां शुद्ध भगवत् भजनमय रचनाओ आपी छे. जे भगवत् भक्ति ज्ञनमां खूबज उपयोगी नीवडे ऐवी छे. दुनिया नां सेकडो आध्यात्मिक भक्तजनो नवद्वीपमां श्रील गोविन्द महाराज नां मुभे थी श्रीहरिकथा सांभगवा आवे छे. श्री चैतन्य सारस्वत मठ नी सुवर्ण ज्यंती (पचास वर्षनी ऐनवर्षरी) निमिते श्रील गोविन्द महाराजे १९८२ मां हजारो भक्तोनी विनंतिना आगुहने मान आपीने आशिर्वाद आपणा विदेशनी यात्रानो प्रारंभ कर्यो छे।

महाराजके सन्नास प्रदान करेन एवं नवद्वीप श्रीचैतन्य सारस्वत मठ, भारत एवं आन्तर्राजिक अन्तर्राजिक शाखा समूहेर सभापति-आचार्य रूपे अभिषिक्त करेन।

ताँहार श्रीगुरुपादपद्म्भेर मत श्रील गोविन्द महाराज संस्कृत व बांला भाषाय अनेकगुलि भक्तिमूलक प्रबन्ध व श्लोकादि रचना करेन। उगवद्वजनामूल्शीलनेर जन्य एই रचना गुलि अमूल्य सम्पद। ताँहार पवित्र श्रीहरिकथा ग्रस्ताकारे प्रकाश करा हइतेछे। हाजार हाजार भक्तगणेर अमूल्योधे श्रीचैतन्य सारस्वत मठेर स्वर्ण जयस्ती उपलक्षे श्रील गोविन्द महाराज कृपापूर्वक १९९२ साले आन्तर्राजिक पर्यटन आरम्भ करियाछेन।



Om Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

ॐ विष्णुपाद श्री श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज

ॐ विष्णुपाद श्री श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज

ॐ विष्णुपाद श्रीत्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज

Om

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

His first contact with Śrī Gauḍīya Math was in 1923, and he fully committed himself to this Mission of his Guru, Śrī Śrīla Bhakti Siddhānta Sarasvatī 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 Maths 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 ज़िला, पश्चिमी बंगाल में अवतरित हुए। बालपन से ही उन के हृदय में श्री चैतन्य महाप्रभु के प्रति निष्ठा और नामसंकीर्तन के प्रति आकर्षण था। उन की प्रतिभा, पांडित्य व संसार से विरक्ति भी अति उच्च कोटि के थे। वह १९२३ में श्री गौड़ीय मठ का पहले सम्पर्क हुआ और १९२६ में अपने गुरुदेव श्री श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपाद का मिशन में आए। लगभग १९३० में गुरुदेव से संन्यास की दीक्षा ली। उन के गुरुदेव ने जो नाम उन्हें दिया उस का अर्थ है "भक्ति एक रक्षक"। उनहोंने 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 १८८५ थअेलो. तेओने कुट्टनी ज नाम संकीर्तन (श्रीचैतन्य महाप्रभुनु) प्रत्ये नानपाणथीज स्वाभाविक आकर्षण छनु तेमज पांडित्य अने वैराग तेमनामां सभर भरेलां छतां. तेओ श्रीगौड़ीय मठमां १९२६मां जेडाया अने १९३०मां तेमना गुरु श्रील भक्तिसिद्धान्त सरस्वती प्रभुपाद पासेथी संन्यास लीधो. अमना गुरुज्ञाए अमने जे नाम आप्य छे तेनो अर्थ 'भक्तिनो रक्षक' अम थाय छे. श्रीगौड़ीय मठने स्थापनामां, व्यवस्था करवामां अने हेदुस्तानामां ठेठेर प्रयार करवामां महेत्वनो भाग लीधो. अमनी संस्कृतमां लभेली अनन्य भक्तिमय रथनाओ जेठने तेमना गुरुज्ञाओ अे तेमने पोताना पष्ठी भक्तिनु कार्य यालु राख्या।

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विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज भारते पश्चिम बঙ्गेर नवद्वीप धामे श्रीचैतन्य सारस्वत मठेर प्रतिष्ठाता-आचार्य। पश्चिम बঙ्गेर वर्धमान जेलाय हापानिया ग्रामे १८९५ साले तिनि आविर्भूत हन। शेशब हइते श्रीचैतन्य महाप्रभुर प्रति निष्ठा ओ नामसक्तिर्भने छिल ताहार आन्तरिक आकर्षण। ताहार पाण्डित्य एवं संसार-बैराग्य विशेष उल्लेखयोग्य।

१९२३ साले तिनि श्रीगौड़ीय मठे यातायात आरण्ड करेन। १९२६ साले ताहार गुरुदेव श्रीश्रील भक्तिसिद्धान्त गोस्वामी प्रभुपादेर मिशने योगदान करेन। गुरुदेव ताहाके सम्भवतः १९३० साले सन्न्यास प्रदान करिया 'श्रीभक्ति-रक्षक श्रीधर' आख्या प्रदान करेन। श्रील श्रीधर महाराज सारा भारते श्रीगौड़ीय मठ शापन, संगठन एवं धर्मप्रचारेर विशेष भूमिका ग्रहण करेन। ताहार संस्कृत

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

When Śrīla Śrīdhār Mahārāj founded the Śrī Chaitanya Sāraswat Māṭh 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 Māṭh would know in the future:

श्रीमचैतन्य-सारस्वत-मठवर-उद्गीतकीर्तिर्जयश्रीं बिभ्रत्संभाति गङ्गातट-नवद्वीप-कोलाद्रि-राजे ।
यत्र श्रीगौर-सारस्वत-मत-निरता गौरगाथा गृणन्ति नित्यं रूपानुग-श्रीकृतमति-गुरुगौराङ्ग-राधाजिताशा ॥
śrīmac chaitanya-sāraswata-māṭhavara udgīta-kīrtti rāja-śrīm
bibhrat saṁbhāti gaṅgā-taṭa-nikāṭa-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 Koladvip, 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 Māṭh.

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 Sāraswat Math;
bearing that banner of all Transcendental Benedictions,

Śrī Chaitanya Sāraswat Math ever shines resplendent
in all its Divine Magnificence.

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

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

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

योऽय व्यक्ती तरीके गएया हना, अने तेमने ‘शास्त्रनिपुण श्रीधर महाराज’ कहेता। तेमन्ज बीजे प्रसंगे तेमने गुरुज्ञभे ‘निवेदितात्मा’ एटवे पवित्र आत्मा जे परम प्रभुने शरणे गयो होय तेवो गणाव्यो हनो, अने तेमना अंतर्धान थनां पहेलां गुरुदेवे श्रील श्रीधर महाराजना श्री मुखथी ‘श्रीरूपमंजरीपद’ जे तेमनुं आंतरीक भजननुं परम प्रिय संजीत हनुं ते सांभली तेओ परिनृम थया।

श्रील श्रीधर महाराजे श्रीचैतन्य सारस्वत मठनी स्थापना १९४४मां करी ते ७५ते मठ गंगा नदीने किनारे जूपडीनां रूप मां हनो। तेमासे भविष्यमां आ मठ दुनियामां भूमेज घ्यानि भेगवशे एवी अगमवाणी दर्शावती क्राय पंक्षी लभेल।

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

भाषाय नानाविध भक्तिमूलक रचना देखिया गुरुदेव ताँहाके उपयुक्त उत्तराधिकारी बलिया अभिमत पोषण करेन एवं अन्य एक घटनाय ‘शास्त्रनिपुण श्रीधर महाराज’ बलिया परिचय देन। आरও एकटि घटनाय गुरुदेवे ‘निवेदितात्मा’ अर्थां भगवानेर निकटे शरणागत भक्त एहोप परिचय देन। एवं सबशेवे अप्रकटेर अनतिपूर्वे ताँहार निगृहभजनेर परमप्रियसंगीत “श्रीरूपमंजरीपद” ताँहारइ श्रीमुख हइते श्रवण करिया परितृप्त हन।

श्रील श्रीधर महाराज १९४१ साले श्रीचैतन्य सारस्वत मठेर प्रतिष्ठा करेन। सेहि समये ओइ मठे एकटि कुँडे घर छाडा आर किछुइ छिल न। तिनि अलौकिक भावे एकटि श्लोक रचना करेन। सेहि रचनाय श्रीमठेर विश्विदित स्मृत्याति हइवे बलिया भविष्यद्वाणी करियाछिलेन।

श्रीमच्छैतन्य-सारस्वत-मठवर-उद्घीतकीर्तिर्जयश्रीं बिभ्रत्संभाति गङ्गातट-नवद्वीप-कोलाद्वि-राजे ।

यत्र श्रीगौर-सारस्वत-मठनिरता गौरगाथा गृणन्ति नित्यं रूपानुग-श्रीकृतमति-गुरु-गौराङ्ग-राधाजिताशा ॥

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

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

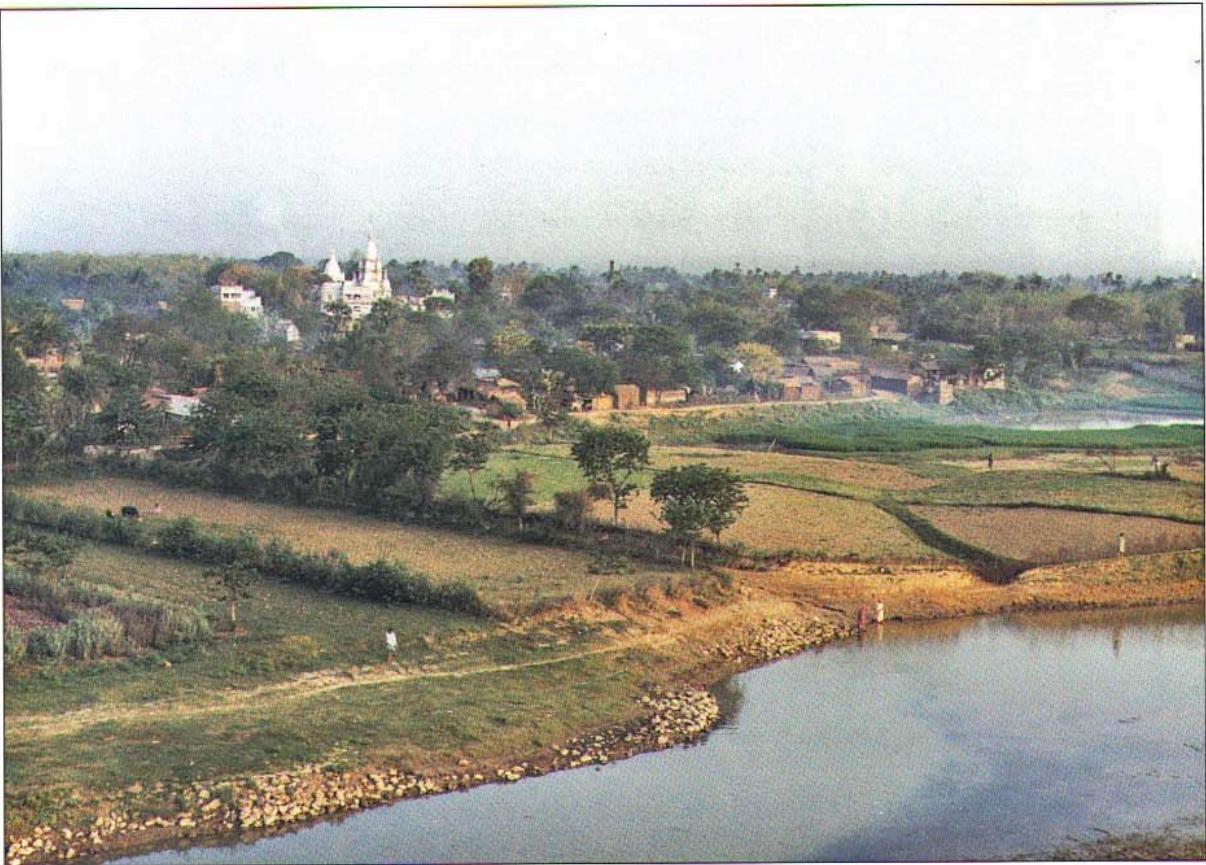
श्रील श्रीधर महाराज ने संस्कृत और बंगाली में बहुत सी अनुपम अध्यात्मिक प्रार्थनाएं, व भाष्य भी लिखे जिन से वृदावन के प्रसिद्ध गोस्वामियों की भक्ति प्रणाली में उन की असाधारण महानता प्रकट होती है। परन्तु इस से भी आश्चर्यजनक है उन की वह विशेष योग्यता जिस के द्वारा उन्होंने सूक्ष्म भक्ति भावनाओं तथा

‘पवित्र गंगाज्ञने कंठे कोलद्वीपमां मनोरम्य श्रीचैतन्य सारस्वत मठ तेनी भव्यता साथे प्रकाशे छे. तेनो धूर उये उडे छे अने दुनियाने तेनी भव्यतानां जीत संभगावे छे. स्थानिक रहेवासीओनां हुृदय सदाय श्रीगौरप्रेममां नन्मय रहेलां छे जे प्रभुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुरनी द्वारा प्रचार पामेल छे. तेओ भगवान् श्रीचैतन्यदेवनो महिमानो प्रचार करे छे, अने नित्यनिरंतर श्री रूप-रघुनाथ गोस्वामीओ नी प्रशालीका अनुसार कृष्णकृपा-आशापूर्ण-भावना वडे श्रीगुरुदेव, महाप्रभु श्रीचैतन्यदेव अने श्रीश्रीराधा-गोविन्दनी प्रेमसेवामां तन्पर रहे छे।’

श्रील श्रीधर महाराजे धारी अपूर्व अनन्य भजनमय प्रार्थनाओं अने टीकाओं नी संस्कृत तथा बंगालीमां रथना करी छे, के जे प्रसिद्ध वृन्दावनना गोस्वामीनो आध्यात्मिक गौरव हेलाउ छे. तेमना आ भृदा विचारो

“ये परम रमणीय दिव्य-आश्रमे श्रीगौर-सरस्वतीर मतामूरक्ष अमूर्कुल कृष्णानुशीलन-तृपर निष्क्रियन भक्तगण नित्यकाल सपार्षद श्रीश्रीगुरु-गोराङ्ग-गान्धर्वा-गोविन्दस्मृदरगणेर प्रेमसेवन तृपरताय आशाबद्ध-हादये अफुरक्ष माधुर्योज्ज्वल प्रेम-सम्पदेर भागुरी श्रीश्रीराम-रघुनाथेर परमामृगत्ये निरन्तर महाबदान्य अवतारी भगवान् श्रीश्रीगौराङ्गस्मृदरेर नामगुणानुकीर्त्तन करिया थाकेन, दिव्यचिन्तामणिधाम श्रीबृन्दावनाभिन्न नवद्वीपधामे पतितपावनी भगवती भागीरथीर मनोरम तटनिकटबर्त्ती गिरिराज श्रीगोरक्षनाभिन्न कोलद्वीपे देदीप्यमान एই मठराजवर्य श्रीचैतन्य-सारस्वत मठ ताहार क्रमविबद्धमान उद्गीत कीर्तिर उज्जीयमान बिजय-बैजयन्तीर स्वशीतल स्निग्धचायाय निखिलचराचर विस्मापित करिया जयश्री धारण पूर्वक नित्य बिराजमान रहियाछेन।”

[बঙ्गानुवाद—आचार्यदेव ओं बिशुंपाद श्रील भक्तिस्मृदर गोविन्द देवगोस्वामी महाराज]



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

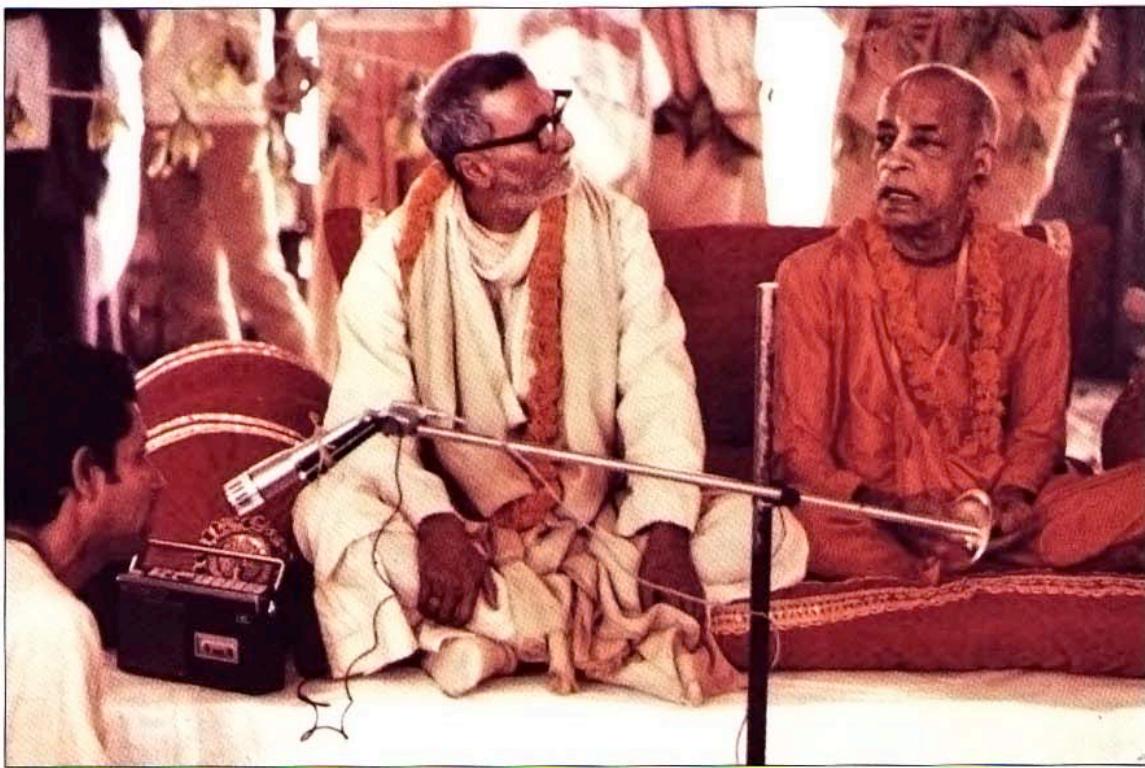
श्रील श्रीधर महाराज १९८८ में भौतिक संसार कि दृष्टि से ओङ्कल हो गए। इस समय तक संसार भर से हजारों जिज्ञासु, शिष्य रूप में उन की शरण ले चुके थे। उन की समाधि से पहले वह अपनी अन्तिम इच्छा तथा आदेश द्वारा अपने प्रिय सेवक श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज को अपना उत्तराधिकारी नियुक्त कर चुके थे।

ખ્યાલ અનુભુત લાગતા જ્યારે તે આંતરરાષ્ટ્રીય અંગેજ ભાષામાં લખતા-કહેતા, આ રીતે તેમના ધાર્ણાં ધાર્મિક પ્રવચનો પુસ્તકરૂપે પ્રકાશ પામ્યાં છે.

શ્રીલ શ્રીધર મહારાજે ૧૯૮૮માં નિયતીલા પ્રવેશ કર્યો. તે સમય દરમ્યાન હજરો લોકોએ તેમના શિષ્યો તરીકે તેમની છત્રધાયામાં આશરો લીધો હતો. તેમના નિર્યાન પહેલા તેમણે જહેરમાં અને તેમના લેખિત દસ્તા વેજમાં તેમણે પ્રિય શિષ્ય શ્રીલ ભક્તિસુન્દર ગોવિંદ મહારાજને પોતાના અનુગામી તરીકે નીભ્યા હતા.

શ્રીલ શ્રીધર મહારાજ બાંલા એવં સંક્રત ભાષાય અનેક શુદ્ધભક્તિસિદ્ધાન્ત પૂર્ણ પ્રાર્થના એવં ટીકા-ટિલ્લની રચના કરેન। એઇ ભક્તિપૂર્ણ રચનાઓલિટે બૃદ્ધાબનેર પ્રસિદ્ધ ગોસ્વામિગણેર રચનાર સહિત એક્યભાવ પ્રકાશિત હય। આસ્તર્જાતિક ઇંગ્રેજી ભાષાતેઓ ભાવ પ્રકાશ કરિવાર તાંહાર યે અપૂર્વ દક્ષતા છિલ તાહા વિશેષ આશ્રય્યજનક। એઇ ભાવે તાંહાર અનેક ધર્મીય શિક્ષા ગ્રસ્તાકારે પ્રકાશિત હિયાછે।

૧૯૮૮ સાલે શ્રીલ શ્રીધર મહારાજ અપ્રકટ હન। જીવનેર અનુરોધીકાલે સારા પૃથ્વીર હાજાર હાજાર બયદ્દિ તાંહાર શિયુત્ત ગ્રહણ કરિયા ધન્ય હિયાછેન। તિરોધાનેર આડાઈ બચર પૂર્વે જનસમક્ષે, દળિલે એવં લિખિત કાગજપત્રે તાંહાર પ્રિયતમ સેવક શ્રીલ ભક્તિસુન્દર ગોવિંદ દેવગોસ્વામી મહારાજકે તાંહાર ઉત્તરાધિકારી મનોનીત કરેન।



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

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

ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज तथा ॐ विष्णुपाद श्रील ए० सी० भक्तिबेदान्त 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 अध्यक्षाचार्य हैं । इस चित्र

ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराजे अने ॐ विष्णुपाद श्रील ए. सी. भक्तिबेदान्त स्वामी महाराज प्रभुपादे पोताना श्री मायापुर चन्द्रोदय मन्दिरनी उद्घाटन विधिनां व्यासासन उपर लेसी लाग लीधो हनो.

ठाबी बाजु ॐ विष्णुपाद श्रील भक्तिसुन्दर गोविन्द महाराज षे. के जेरो हवे श्रीचैतन्य सारस्वत

श्रील ए. सी. भक्तिबेदान्त स्वामी महाराज प्रभुपादेर श्रीमायापुर चन्द्रोदय मन्दिरेर उद्घोधन काले ॐ विष्णुपाद श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज एवं ॐ विष्णुपाद श्रील ए. सी. भक्तिबेदान्त स्वामी महाराज प्रभुपाद उभयेरह एकह व्यासासने अंश ग्रहण ।

निम्ने वामदिके ॐ विष्णुपाद श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराज । तिनि वर्तमाने श्रीचैतन्य सारस्वत मठेर सभापति-आचार्य । एह छबिर मध्ये ताहाके सक्षीर्ण-पूरोभागे देखा याइतेछे ।

Prabhupāda-padam [Śrī Śrī Prabhupādapadma-stavakah] (a Devotional Prayer to Om Viṣṇupāda Śrīla Bhakti Siddhānta Sarasvatī 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 dearmost son.”

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

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

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

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

मठना वर्तमान सभापति-आचार्य छे. जे भजिमय प्रार्थना “प्रणमामि सदा प्रभुपाद-पदम्” [श्री श्री प्रभुपादपद्म-स्तवकः] (ॐ विष्णुपाद श्रील भजिमिद्धान्त सरस्वती प्रभुपाद जेओ श्रील भजिम रक्षक श्रीधर महाराज अने श्रील भजिमेद्धान्त स्वामी महाराज बनेना गुरु हता). आ प्रार्थना श्रील श्रीधर महाराजे लभी छे अने भारतमां श्रीगौड़ीय वैष्णव मंदिरोमां अने दुनियाना जीजा भागोमां भावथी गवाय छे।

आ विशेष स्मरणीय प्रसंगे श्रील स्वामी महाराज प्रभुपादे कहेल “तुं श्रील श्रीधर महाराजने मारा शिक्षा गुरु मानुं छुं अने गोविन्द महाराजने मारा सौथी वहाला पुत्र तरीके मानुं छुं.”

तेओ श्रील श्रीधर महाराजनां वभागु कृतानां के “जय ॐ विष्णुपाद परमहंस श्रील भजिमरक्षक श्रीधर महाराजकी जय” —आ अभिवादन जे इन पोताना गुरु प्रन्येज कहेवाय छे।

“प्रणमामि सदा प्रभुपाद-पदम्” [श्रीश्रीप्रभुपादपद्म-स्तवकः] (ॐ विष्णुपाद श्रील भजिमिद्धान्त सरस्वती गोस्वामी प्रभुपाद उद्देश्ये एই भजिमूलक प्रार्थना रचित; तिनि श्रील भजिमरक्षक श्रीधर देवगोस्वामी महाराज एवं श्रील ए. सि. भजिमेद्धान्त स्वामी महाराज उभयेर गुरु)। प्रार्थनाटि श्रील श्रीधर महाराजेर संस्कृत रचना; सारा भारत एवं समग्र विश्वेर श्रीगौड़ीय बैक्षण यज्ञे अत्यन्त श्रद्धा सहकारे गीत हय।

एই अपूर्व स्मरणीय दिने श्रील स्वामी महाराज प्रभुपाद बलिलेन, —“आमि श्रील श्रीधर महाराजके आमार शिक्षा गुरुरपे एवं श्रीपाद गोविन्द महाराजके आमार प्रियतम पुत्ररपे गण्य करि”।

अतःपर तिनि श्रील श्रीधर महाराजेर गुणगान करिलेन, —“जय ओ विष्णुपाद परमहंस श्रील भजिमरक्षक श्रीधर महाराज की जय”। शुद्ध गुरुर प्रतिइ एइराप जयध्वनि प्रदान करा हय।



Trinity of Gurus—महापुरुषों की त्रिवेणी । गग्नु पवित्र महात्माजी । तिन महापुरुष गुरुगण ।

This trio of Holy Personalities is again pictured at left—Śrīla Śrīdhara 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 Śrīdhara 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 Śrīdhara Mahārāj.

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

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

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

आ नाश पवित्र महात्माओ डाबी बाजुना थित्रमां पाश छे। श्रील श्रीधर महाराज (डाबी बाजु) श्रील स्वामी महाराज (जमाणी बाजु) अने श्रील गोविन्द महाराज (१८मां) आ त्रिपुटि पूर्व धनिष्ठसंग साचा भज्ञोने अमूल्य अने रुथि प्रदून जणाशे।

तेओ श्रील स्वामी महाराजना सीताकान्त बेनरेश लेईन कलकत्ताना मकानमां आठ वर्ष भेगा रहेला। श्रील स्वामी महाराजना संन्यास पहेलां ते समये श्रील श्रीधर महाराजना आदेशथी श्रील गोविन्द महाराजे श्री स्वामी महाराज पासेथी श्री भगवद्गीतानुं अध्ययन कर्युं।

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

एই महापूरुषत्रयों छबि आवार बामे देखानो हइयाछे—बामे श्रील श्रीधर महाराज, डाने श्रील स्वामी महाराज एवं मध्यस्थले श्रील गोविन्द महाराज। ताहादेर बहुकालेर घनिष्ठता प्रकृत भज्ञगणेर निकटे अतीव मूल्यवान् एवं आनन्ददायक।

श्रील स्वामी महाराजेर सन्न्यास ग्रहणेर पूर्वे कलिकाताय सीताकान्त ब्यानाङ्गी लेने ताहार बाडीते एकइसঙ्गे प्राय आठ बৎसर बसवास करेन। ऐ समये श्रील श्रीधर महाराजेर निर्देश अनुयायी श्रील गोविन्द महाराज, श्रील स्वामी महाराजेर निकटे श्रीभगवद्गीता अध्ययन करेन।

परबर्ती समये श्रील भज्ञि प्रज्ञान केशव महाराजेर निकटे श्रील स्वामी महाराज सन्न्यास ग्रहण करेन। श्रील केशव महाराज तৎपूर्वेह श्रील श्रीधर महाराजेर निकटे सन्न्यास ग्रहण करियाछिलेन।

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 Sāraswat Maṭh in Nabadwip. 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 श्रील श्रीधर महाराज के बारे अपने शिष्यों के साथ किया वह इस प्रकार है—

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

केशव महाराजे तो श्रील श्रीधर महाराजे पासे संन्यास लई लीधो छनो.

१९६५ मां पश्चिमनी यात्रा ‘कृष्ण चेतना’ जे दुनियाना इतिहासमां नहीं थेल होय, ऐवी यमन्कारीक रीते प्रचार यात्रा कर्या पछीथी ज्यारे ज्यारे तेओ भारत आप्ता त्यारे श्रील स्वामी महाराजे तेमना शिष्यो अने असंभ्य चाहेको “प्रभुपाद” तरीके ओलेभना. तेओ नवद्वीपमां श्रीचैतन्य सारस्वत मठमां श्रील श्रीधर महाराजनी निकट रहेवा जना छना, आपां भिलन वभते ते खास विषयो उपर तेओ श्रील श्रीधर महाराज विषे तेमना शिष्योने नीचे मुज्जब कहेना.

“वय अने अनुभवमां तेओ माराथी आगल छे. तेमनो संग १९३०मां थयो तेथी हुं भाग्यशाली छुं

पृथिवीर इतिहासे इतिपूर्वे याहा घटेनि, १९६५ साल हइते पाश्चात्य जगते अलौकिक भावे कृष्ण चेतना थाचार एवं प्रसारित करिया श्रील स्वामी महाराज यथन भारते फिरिया आसेन तथन तिनि नवद्वीप श्रीचैतन्य सारस्वत मठे श्रील श्रीधर महाराजेर सहित अवस्थान करेन। इतिमध्ये पृथिवीब्यापी ताहार शिष्य एवं भावकदेर निकटे तिनि “प्रभुपाद” बलिया आख्यायित हइयाछिलेन। श्रीचैतन्य सारस्वत मठे नाना साक्षात्कारे ताहार शिष्यदेर निकटे श्रील श्रीधर महाराजेर सम्बन्धे तिनि कयेकटि विशेष विषय उल्लेख करेन,— सेहुलि निम्ने देवोया हइल—

“बयस एवं अभिज्ञताय श्रील श्रीधर महाराज आमा हइते प्रबीन। प्राय १९३० साल हइते ताहार सঙ्ग पाइवार जग्य निजेके भाग्यबान् बलिया मने करि कृष्ण एवं प्रभुपादेर (श्रील भक्तिसिद्धान्त सरस्ती प्रभुपादेर) इच्छा छिल ये तिनि आमाके सर्वतोभावे प्रस्तुत करन्।

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

After the departure of Śrīla Swāmī Mahārāj, Śrīla Śrīdhar Mahārāj remarked, “I consider him to be Śaktiyāveśa 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 Śaktiyāveśa 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 उद्धार 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 पशु दीक्षा गुरु रहा) मने प्रस्तुत करवामां रस लीधो।

“श्रील श्रीधर महाराज मारे धरे धारा परसो रहेवा एटवे अमे धारी भर्मलेदी वातो करता अने नेओ मारा सारा उपदेशक रहा। हुं तेमनो उपदेश खूब अगत्यनो गाणनो कारणके पहेवेथीज हुं तेमने एक शुद्ध वैष्णव तरीके ओणभतो . . . अमारो संबंध खूब धनिष्ठ छे।”

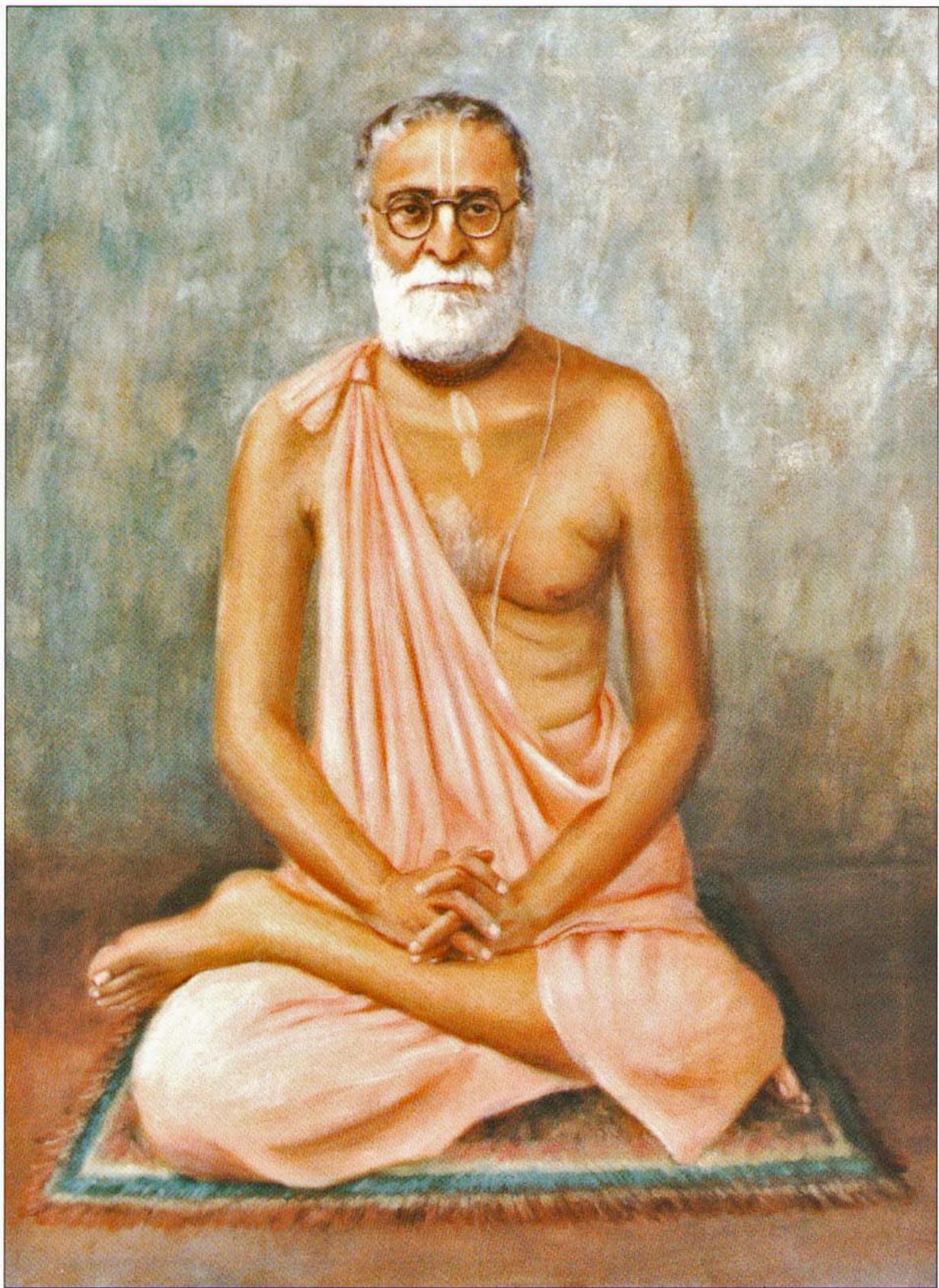
तेमना निरयाण पहेलां श्रील स्वामी महाराजे तेमना अनुयायीओने धार्मिक मार्गदर्शन माटे श्रील श्रीधर महाराज पासेथी आशा लेवानुं कहेलुं।

१९७७मां श्रील स्वामी महाराजनी समाधी पट्ठी श्रील श्रीधर महाराजे कहेलुं “हुं तेमने ‘शक्त्यावेश

“श्रील श्रीधर महाराज आमार बाड़ीते अनेक बर्सर बसवास करेन। स्त्रतरां स्वाभाविकरूपे आमादेर अनेक आन्तरिक आलोचना हइत। तिनि आमार उत्तम उपदेष्ट। आमि ताँहार उपदेश एवं निर्देशाबलि विशेष गुरुत्व सहकारे मानिया चलि। आमि प्रथम हइतेह ताँहाके एकजन शुद्ध बैष्णव बलिया जानि . . . आमादेर सम्बन्ध अतीव घनिष्ठ।”

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

श्रील स्वामी महाराजेर तिरोधानेर पर श्रील श्रीधर महाराज बलेन ये,—“आमि ताँहाके शक्त्यावेश अवताररूपे मने करि . . . कृष्ण ताँहाके साहाय्य करिवार जन्य भूलोके अवतीर्ण हइयाछिलेन . . . परम शक्ति भूलोके अवतीर्ण हइया ताँहाके साहाय्य करेन; अन्यथाय इहा सत्याई असम्भव ब्यापार हइत। एहिटा साधारण स्तरेर विषय नय, ये सबइ करिते पारिबे; किन्तु विपुलभाबे महत्तम विषयवस्तुके धराधामे



Om Viṣṇupād Śrī Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur 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 Śrīdhar Mahārāj, "You have told us that Śrīla Swāmī Mahārāj was Śaktiyāveśa Avatāra, but he was Śaktiyāveśa Avatāra of who?"

Śrīla Śrīdhar 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"।

अवनार' गाणुं छु... श्रीकृष्ण नेमने महसु करवा आव्या, नेमना सिवाय आ शक्य नथी. आ कोई साधारण पस्तु नथी के दरेकथी बनी शक्ति, नीचला स्तर ने भूबज्ज प्रभुप्रेम आप्यो छे. आ शक्ति भूबज्ज प्रभावशाली ने विपुल प्रमाणमां दोयनो बनी शक्ति एटवे ऐने 'शक्त्यावेश अवनार' सिवाय बीजुं कंटहि शक्त्य नहीं।"

पछीथी श्रील गोविन्द महाराजे पुछ्युं "के आपे अमने कहयुं के श्रील स्वामी महाराज 'शक्त्यावेश अवनार' हता, पाश ए कोना शक्त्यावेश अवनार हता?"

श्रील श्रीधर महाराजे शांतीथी ४७३६ आप्यो "श्री नित्यानन्द प्रभुना."

अबतीर्ण करियाछेन। अत्यन्त तेज एवं अतुलनीय ऐश्वरिक शक्ति अधिकारी छाड़ा आर इहा किछुई नय। तजज्ञ शक्त्यावेश अवतार छाड़ा आमि आर कोन किछुई मानिते पारि ना।

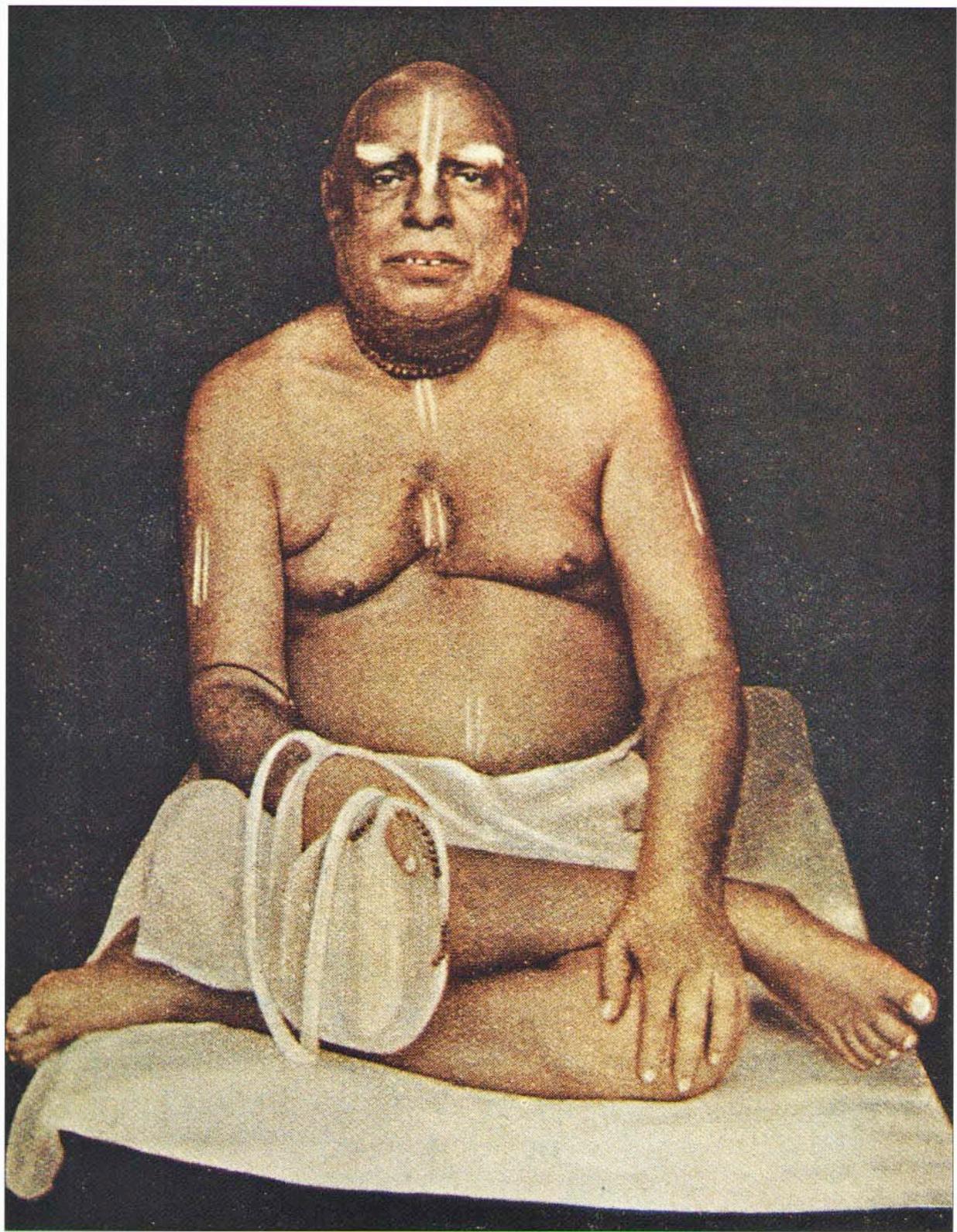
परेश श्रील गोविन्द महाराज श्रील श्रीधर महाराजके जिज्ञासा करेन,— "आपनि बलियाछिलेन श्रील स्वामी महाराज शक्त्यावेश अवतार छिलेन; किञ्च शक्त्यावेश अवतार कार छिलेन?" श्रील श्रीधर महाराज शान्तभावे उत्तर दिलेन, "श्रीनित्यानन्द प्रभुर"।

Om Viṣṇupād Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur Prabhupāda was the Guru of both Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj and His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāj. In the thirties he established sixty-four Gaudiya Maths 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 १९३० दशम में भारत भर में चौसठ श्री गौड़ीय मठों की स्थापना की और इस प्रकार श्री

ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद— श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज अने श्रील भक्तिवेदान्त स्वामी महाराज बनेनां गुरु हता। नेमने १८५०मां भारतमां योसठ श्रीगौड़ीय मठ स्थाप्या अने श्रीचैतन्य महाप्रभुनी प्रशाली अनुसार शुद्ध वैष्णव धर्मनो प्रथार

ॐ विष्णुपाद श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी ठाकुर प्रभुपाद— श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज एवं श्रील भक्ति बेदान्त स्वामी महाराज उभयोर गुरु छिलेन। १९४७ ३० शेर दशके ६४ टि श्रीगौड़ीय मठ सारा भारते प्रतिष्ठिता करेन। श्रीचैतन्य महाप्रभुर शिक्षामृत अनुयायी शुद्ध



Om Viṣṇupād Śrī Śrīla Sachchidānanda Bhaktivinoda Ṭhākur
ॐ विष्णुपाद श्री श्रील सच्चिदानन्द भक्तिविनोद ठाकुर
ॐ विष्णुपाद श्री श्रील सच्चिदानन्द भक्तिविनोद ठाकुर
ॐ विष्णुपाद श्री श्रील सच्चिदानन्द भक्तिविनोद ठाकुर

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

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

उन के गुरु श्रील गौर किशोर दास बाबाजी महाराज थे जो जन मानस के सम्पर्क में आए बिना ही एकान्त 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।

कर्पो. तेमनी दूरदृष्टि उनी के भविष्यमां लंडनमां एक विशाल मंदिर भव्यत्वं ज्यां आ धार्मिक कार्यनो प्रथार थर्द शके अने एटला माटे तेमणे भारतथी यु.के. प्रथारको मोक्षेवा.

तेमना गुरु श्रील गोर किशोर दास भाबाजी महाराज उना जेओ एकान्तमां भजिन करता उता, कोई ने जाहेर उभल वगर, अमना (श्रील भक्तिसिद्धान्त सरस्वती गोस्वामी प्रभुपाद ना) पिताश्री जेमने ते पोनाना गुरु पाण मानता ते श्रील भक्तिविनोद ठाकुर उता.

बैष्णवसिद्धान्त प्रचार करेन। लंडने एकति स्नन्द्र मन्दिर करिबार ताहार ऐकान्तिक इच्छा छिल। एই मन्दिरे बैष्णव आदर्शेर अमूलीलन एवं प्रचार भूवनमन्दलार्थे करिबार जग्हाइ उद्देश्य छिल। तिनि भारतवर्ष इहते युक्तराज्ये अनेक बैष्णवधर्मप्रचारक प्रेरण करेन।

ताहार गुरु छिलेन श्रील गोर किशोर दास बाबाजी महाराज यिनि निरालाय लोकजनेर अन्तराले भगवद्गुजने निमग्न थाकितेन। ताहार [प्रभुपाद श्रील भक्तिसिद्धान्त सरस्वती ठाकुरेर] पिता छिलेन श्रील भक्तिविनोद ठाकुर। ताहाकेओ तिनि गुरुरङ्गपे थहण करेन।

ॐ Viṣṇupād Śrīla Sachchidānanda Bhaktivinoda Ṭhākur [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*, *Srimad-Bhāgavatam* and others. He personally foretold

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

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

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

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

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

आम्रायः प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं तद्विनांशांश्च जीवान् प्रकृति-कवलितान् तद्विमुक्तांश्च भावात्।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं साध्यं तत्त्वीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥
āmnāyah prāha tattvān harim iha paramān sarvva-śaktim rasābdhim
tad bhinnāṁśāṁś cha jīvān prakṛti-kavalitān tad vimuktāṁś cha bhāvāt
bhedābheda-prakāśam sakalam api hareḥ sādhanām śuddha-bhaktim
sādhyām tat pṛitim evety upadiśati janān gaurachandraḥ svayam saḥ

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

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

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

अन्य शास्त्रो प्रभागे करवानुं भविष्य भाष्युं हनुं तेभागे ऐम भाषेलुं के दुनियाना चिंतको अने बुद्धिशाली लोको श्रीमन्महाप्रभुनां भगवत् प्रेमधर्म प्रन्ये जरुर मानथी आकर्षणी।

आ नीये लभेली संस्कृत पंक्तीओ श्रीचैतन्य महाप्रभुना सुसिद्धान्तो बतावे छे जे श्रील भक्तिविनोद ठाकुर लभेलां।

आम्रायः प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाब्धिं
तद्विनांशांश्च जीवान् प्रकृति-कवलितान् तद्विमुक्तांश्च भावान्।
भेदाभेदप्रकाशं सकलमपि हरेः साधनं शुद्धभक्तिं
साध्यं तत्त्वीतिमेवेत्युपदिशति जनान् गौरचन्द्रः स्वयं सः ॥

श्रीमद्भागवत एवं अग्नात्मा प्रामाणिक भक्तिशास्त्र समूहेर भविष्यद्वाणी अनुसारे नामसक्तीर्णनेर विधान दिया पृथिवीर मानुषेर चेतनार उद्बोधन हइबे— एइरप ताहार दृष्टि छिल। श्रीमन्महाप्रभु अनन्यसाधारणताबे भगवं प्रेमधर्मेर ये स्वसिद्धान्त प्रदान करिलेन, पृथिवीर स्वरूप चित्ताशील सूधीजनेरा ऐ धर्मेर प्रति अपरिहार्यताबे आकृष्ट हइबेन— श्रील भक्तिविनोद ठाकुर ब्यक्तिगतताबे एइरप भविष्यद्वाणी करियाछेन।

श्रील भक्तिविनोद ठाकुर संस्कृत भाषाय निम्नलिखित श्लोकटि लिखियाछेन। श्रीचैतन्य महाप्रभुर शिक्षामृतेर मूल तत्त्व एই अंशे परिष्कार भाबे वर्णित हइयाछे।

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 आप प्रमाण, अनुमान प्रमाण तथा प्रत्यक्ष प्रमाण भी दिव्य प्रमाण रूप में ग्रहणीय हैं। उसी प्रमाण से निम्न तत्त्व सिद्ध हैं।
- २। श्री हरि (कृष्ण) ही परम तत्त्व है।
- ३। वह सर्व शक्ति सम्पन्न है।
- ४। वह अखिल रसामृत सिन्धु है।

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

१. ऐ परम शिक्षा गुरु-परंपराप्राप्त वेद वाक्य मणेव छे ने वेदो छे। वेदोज सर्वोत्तम प्रमाणभूत छे। अने बीजे श्रीमद्भागवत स्मृति अने अन्य आ बधां तेनी समज प्रत्यक्ष सांख्यीने अनुमानथी लभायेवां छे। आ उपरथी प्रमाण थाय छे केः
२. श्रीहरि (कृष्ण) परम तत्त्व छे।
३. ने सर्वथज्जिन संपन्न छे।
४. ने अभिवरसामृत सिंधु छे।

आम्नायः प्राह तत्त्वं हरिमिह परमं सर्वशक्तिं रसाक्षिं
तत्त्विनांश्च जीवान् प्रकृति-कवलितान् तत्त्विमुक्तांश्च भावां ।
भेदाभेदप्रकाशं सकलमपि हरिः साधनं शुद्धभज्जिं
साध्यं तत्प्रीतिमेवेत्यपदिशति जनान् गौरचन्द्रः व्ययं सः ॥

व्ययं भगवान् श्रीमद्गौरचन्द्र श्रद्धावान् जीवगणके दशत्री तत्त्व उपदेश प्रदान करियाछेन —

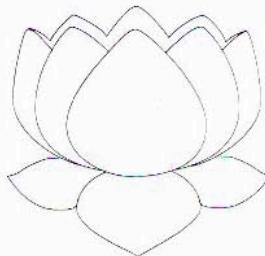
- १। गुरु-परम्पराप्राप्त वेदवाक्यहि आम्नाय। वेद ओ तदमुगत श्रीमद्भागवतादि स्मृतिशास्त्र, तथा तदमुगत प्रत्यक्षादि प्रमाणहि प्रमाण। सेहि प्रमाणद्वारा स्थिर हय ये, —
- २। श्रीहरिहि परम तत्त्व
- ३। तिनि सर्वशक्ति सम्पन्न
- ४। तिनि अखिलरसामृतसिन्धु

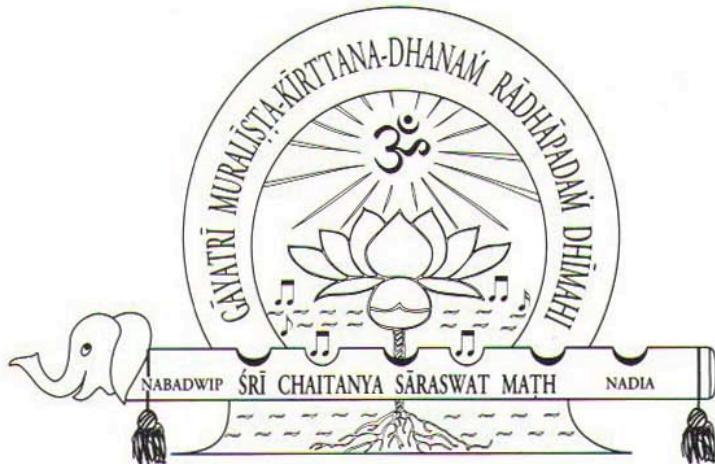
5. The individual souls are His separated spiritual particles.
6. Some of those souls are captivated by Māyā.
7. Some of those souls are liberated from Māyā.
8. The entire creation, material and spiritual, is an inconceivable simultaneously different yet identical manifestation of Śrī Hari.
9. The singular 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।

५. હેરેક જીવ શ્રીહરિનો વિભિન્નાંશ છે.
૬. કેટલાક (બહિર્મુખ) જીવો માયા ગ્રસ્ત છે.
૭. કેટલાક જીવો (ભાવથી) માયાથી મુક્ત હોય છે.
૮. યદ્યથિન् સમસ્ત વિશ્વ શ્રીહરિનો અચિન્યભેદભેદ પ્રકાશ છે.
૯. ભક્તિ એક માત્ર સાધન છે.
૧૦. કૃષ્ણપ્રેમ એક સાધવાની વસ્તુ છે.

- ५। જીવગણ શ્રીહરિની વિભિન્નાંશ
- ૬। [બહિર્મુખતાહેતુ] જીવગણ માયાર કવલે પતિત
- ૭। ભાવ વા રતિર ઉદયે જીવગણ માયા હિતે સમ્પૂર્ણ મુક્ત હિતીર યોગ્ય
- ૮। સકલ બજ્જી યુગપણ શ્રીહરિની ભેદાભેદ-પ્રકાશ
- ૯। શુદ્ધભજી સાધન
- ૧૦। શ્રીકૃષ્ણપ્રેમઈ સાધ્ય





The Mission in Pictures



Nabadwip Śrī Chaitanya Sāraswat Math—1950



Śri Hapāniyā Dhām
the Holy Birthplace of Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj



Śrī Chaitanya Sāraswat Ashram—Śrī Hāpāniyā Dhām



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



Ananta-Śrī-vibhūṣita Nitya-Līlā-praviṣṭa Om Viṣṇupād Paramahārīṣa-kula-chūrāmanī¹
Śrī Śrīmad Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



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



Temple of Union in Separation and Nabadwip Śrī Chaitanya Sāraswat Maṭh



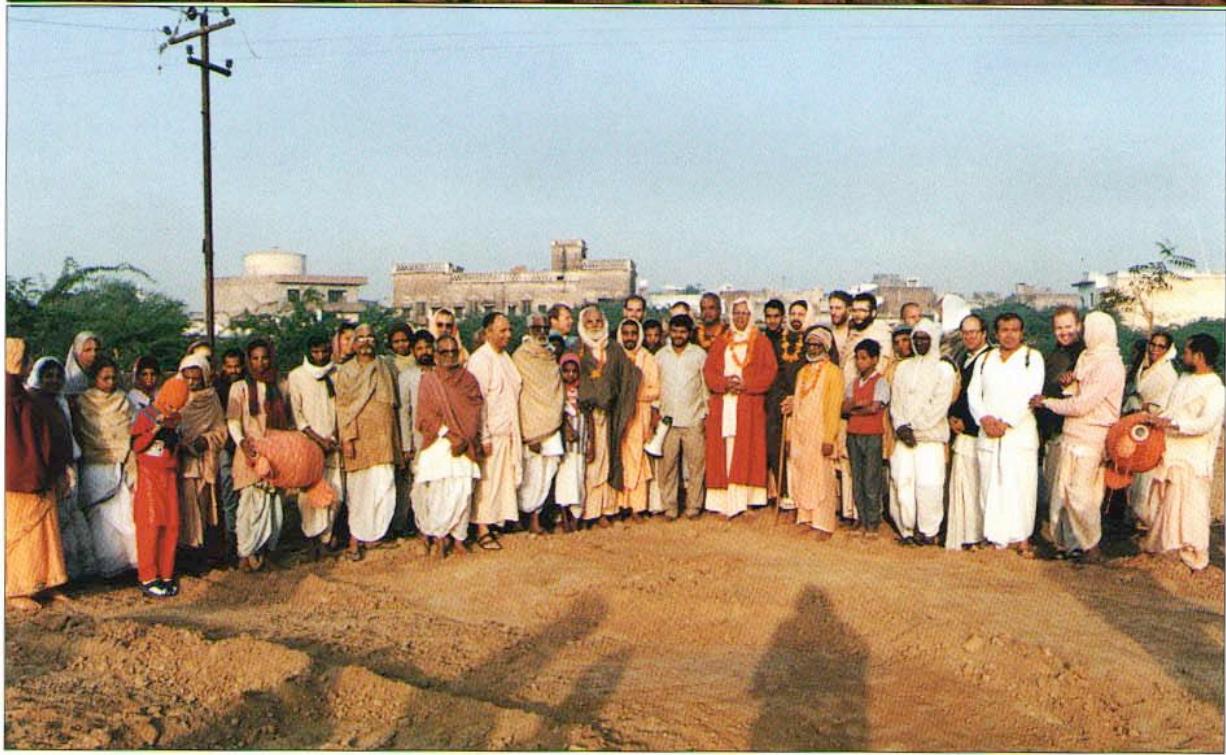
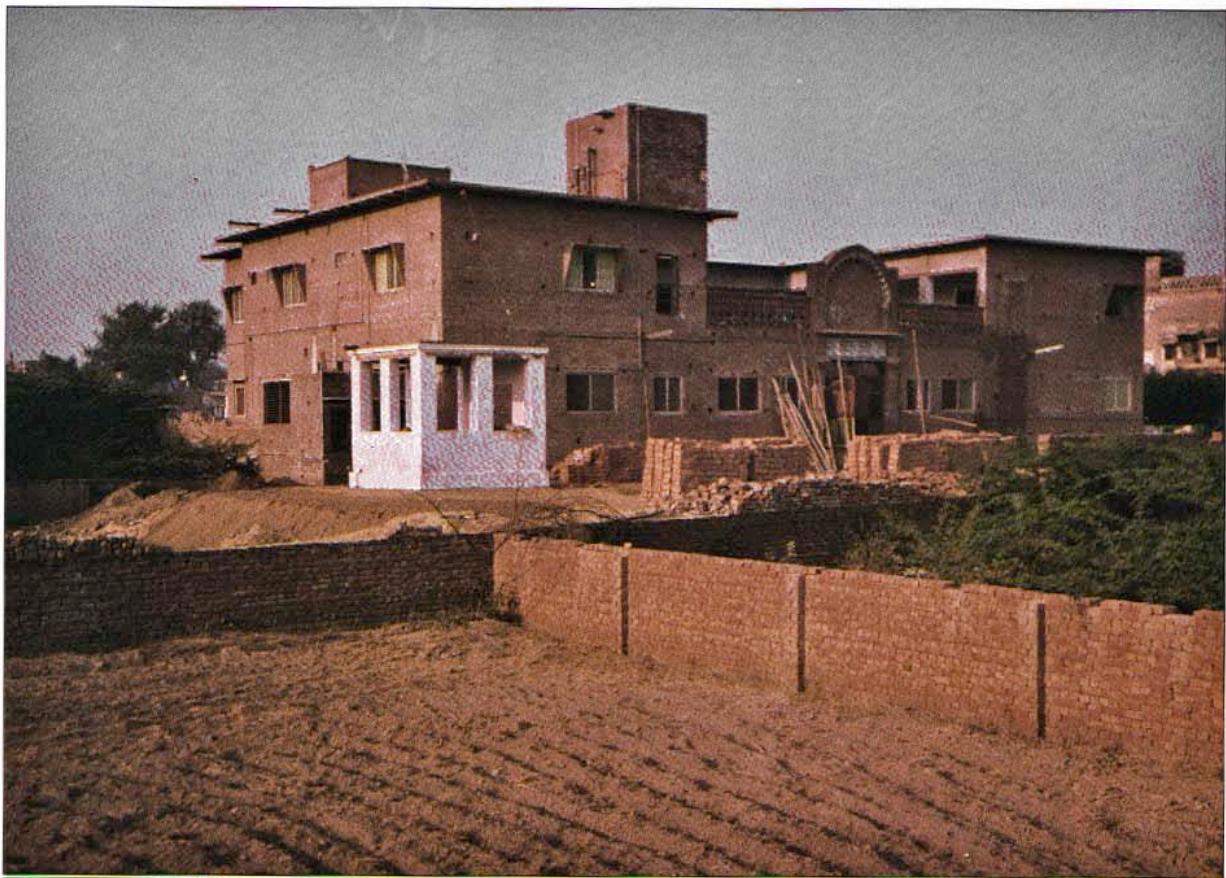
Ananta-Śrī-vibhūṣita Nitya-Lilā-praviṣṭa Om Viṣṇupād Paramahāṁsa-kula-chūrāmaṇi
Śrī Śrīmad Bhakti Rakṣak Śrīdhāra Dev-Goswāmī Mahārāj



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



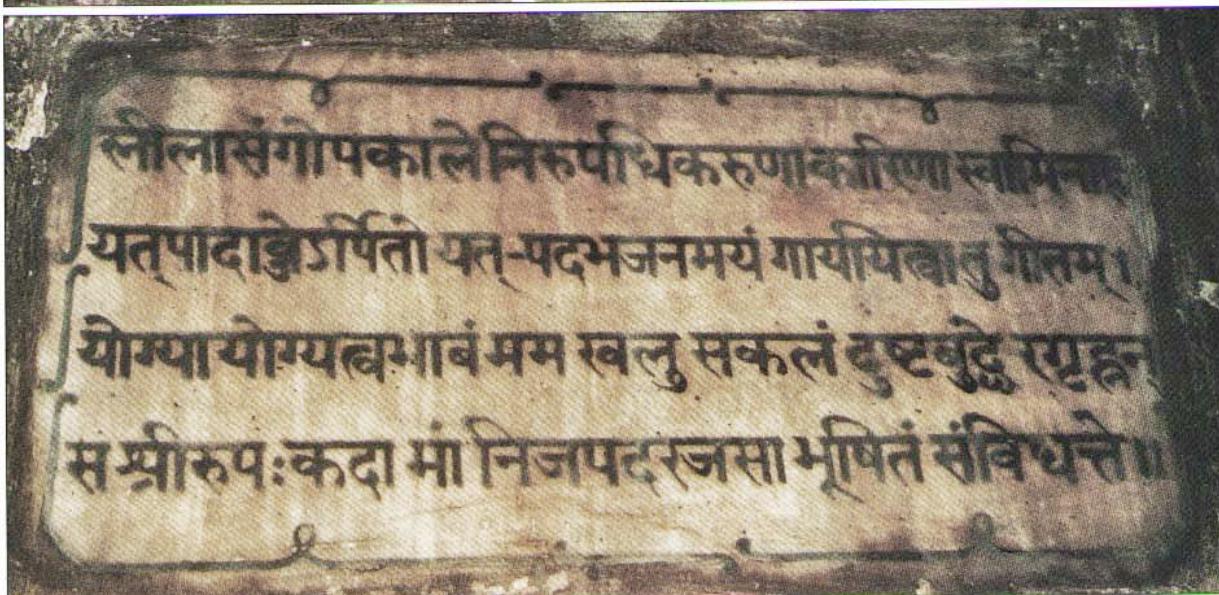
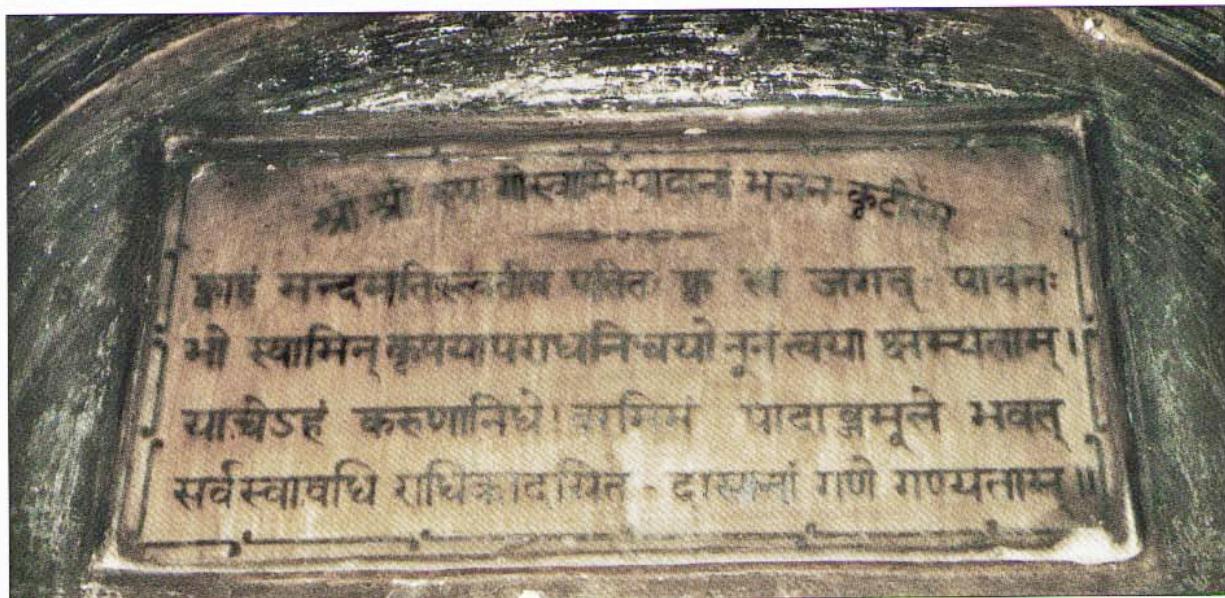
Śrī Śrī Nitāi-Chaitanyadev
Śrī Chaitanya Sāraswat Maṭh, Śrī Dhām Puri



above: The newly-constructed "Śrī Dayitadās Sevākuñja", 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 Pūrmānanda Prabhu, Secretary of Śrī Chaitanya Sāraswat Math, whose tireless efforts manifest "Śrī Dayitadās Sevākuñja" in a remarkably short period. Further left is Śrīpād B.P. Tīrtha Mahārāj, Śrīpād B.K. Giri Mahārāj, Śrī Jagamohan Dās-ādhikārī [rear], Śrīpād Satprasaṅgānanda Brahmachārī, Śrīpād B.P. Janārdan Mahārāj. To the right of His Grace [front] the editor, [further front] Śrīpād B.D. Dāmodara Mahārāj, Śrī Jñānānanda Dās, Śrīpād B.S. Tridaṇḍī Mahārāj.



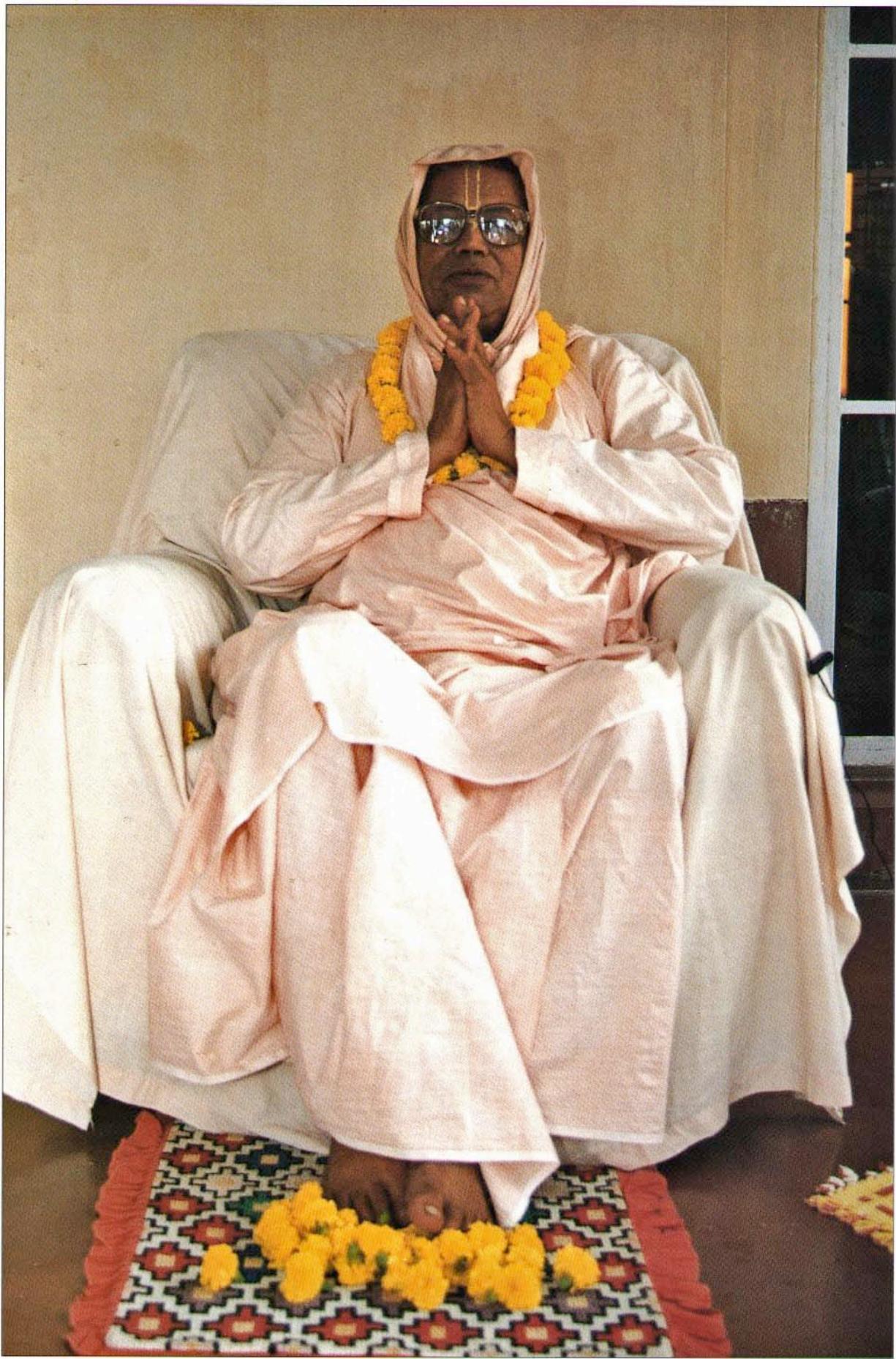
above: Braja-maṇḍala Parikramā meeting in front of Śrī Girirāj at Govarddhan, Nov '93.
 below: His Divine Grace addressing the international pilgrims at the Holy Appearance Festival of Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, Nov 8, '93.



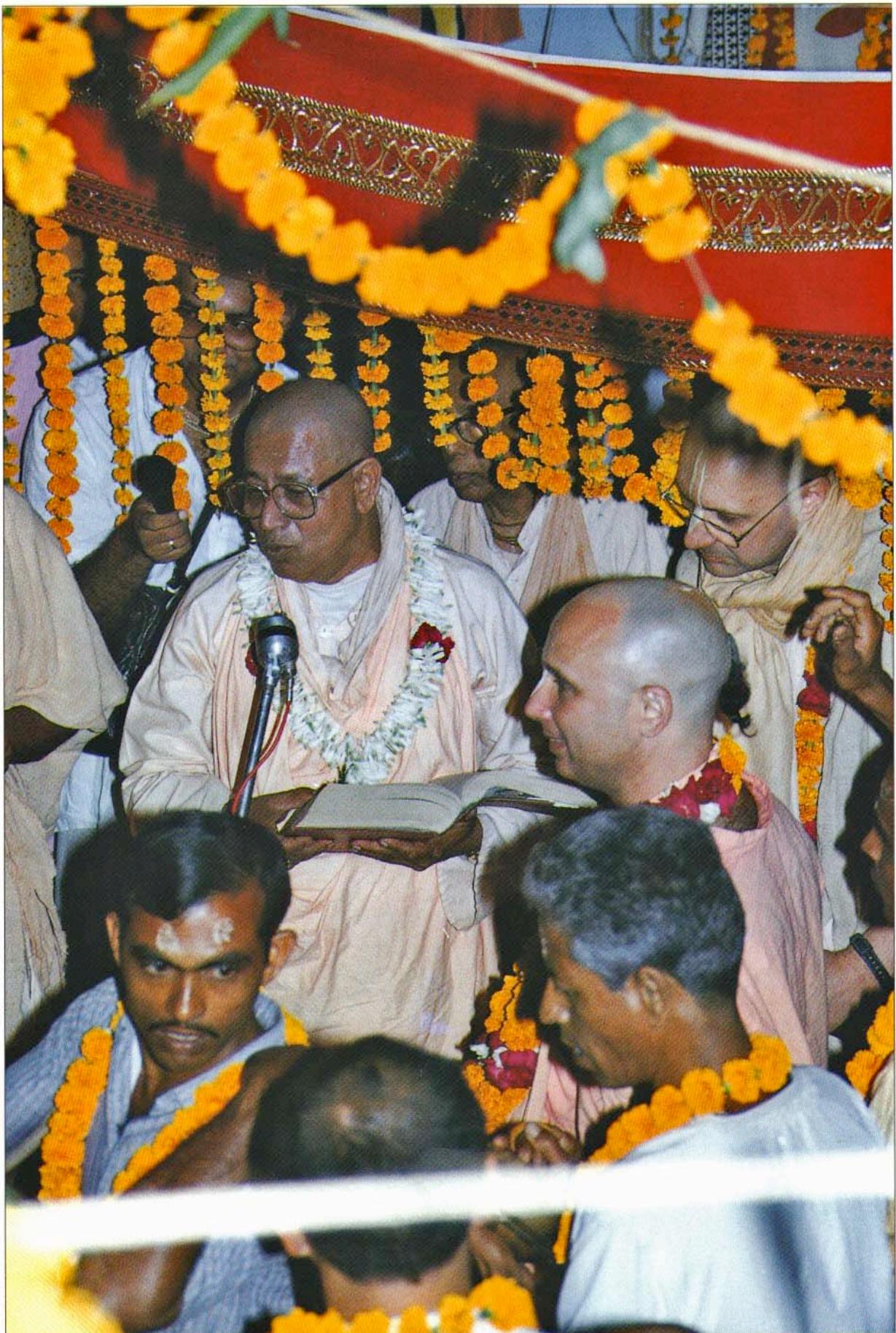
Three Sanskrit verses composed by His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, engraved in marble and permanently installed at Kadamkhāṇḍi in Brajamanḍal, the place of *bhajan* of Śrīla Rūpa Goswāmī.



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



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



His Divine Grace sings Śrī Chaitanya-Charitāmṛta 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.

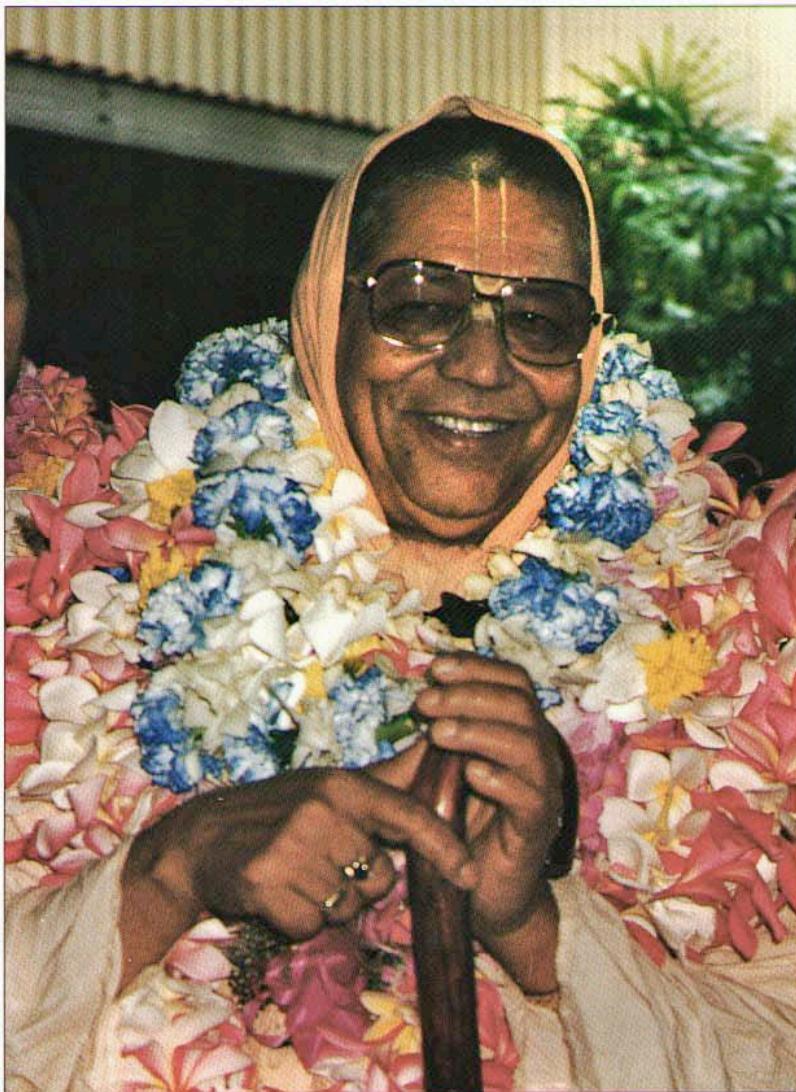
हरेनामि हरेनामि हरेनामि व
केवलम् । कलौ नास्त्येव
नास्त्येव नास्त्येव
गतिरन्यथा ॥ —

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.

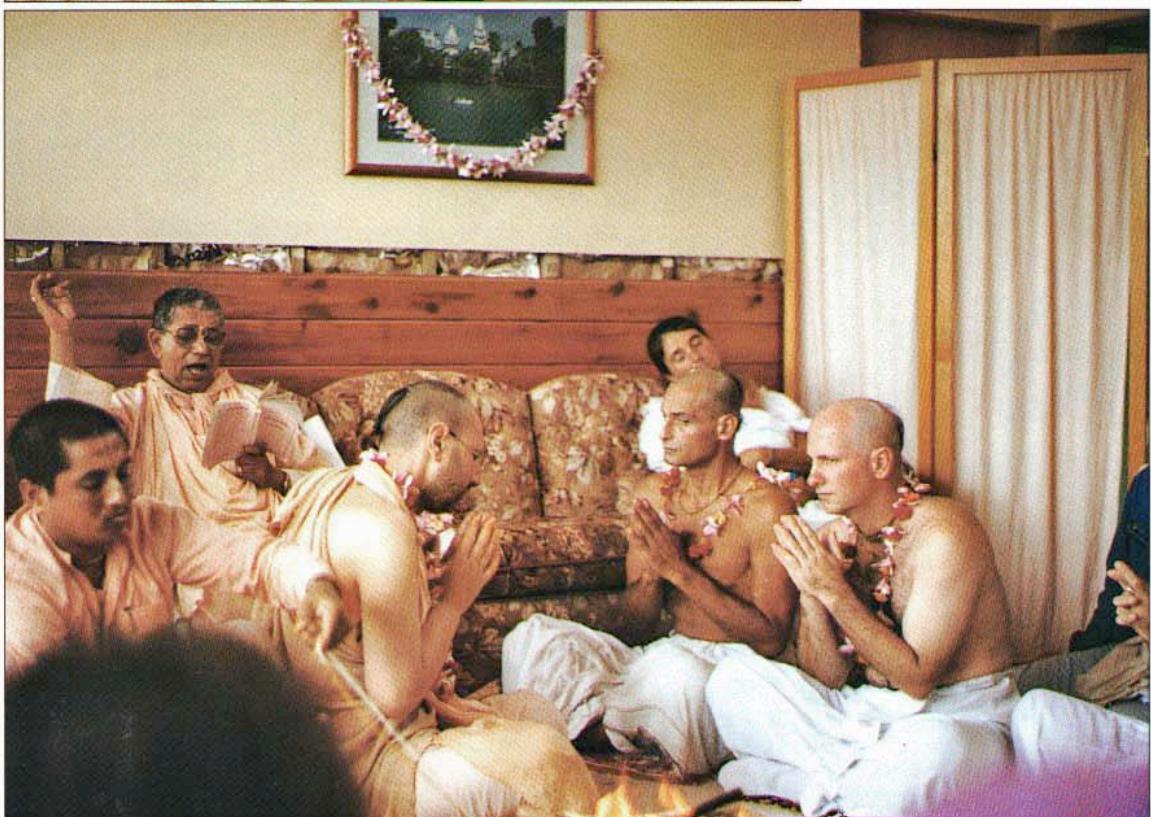




Australia May-June '93. *top*: His Divine Grace celebrating his first visit to his new land "Śrī Govinda Dhām" at Uki, N.S.W; *lower left*: His Divine Grace seated at centre; left, His Holiness Śrīpād B.P. Janārdan Mahārāj from U.S.A. visits Australia; centre rear Śrī Mohanānanda Dāsādhikārī, world tour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



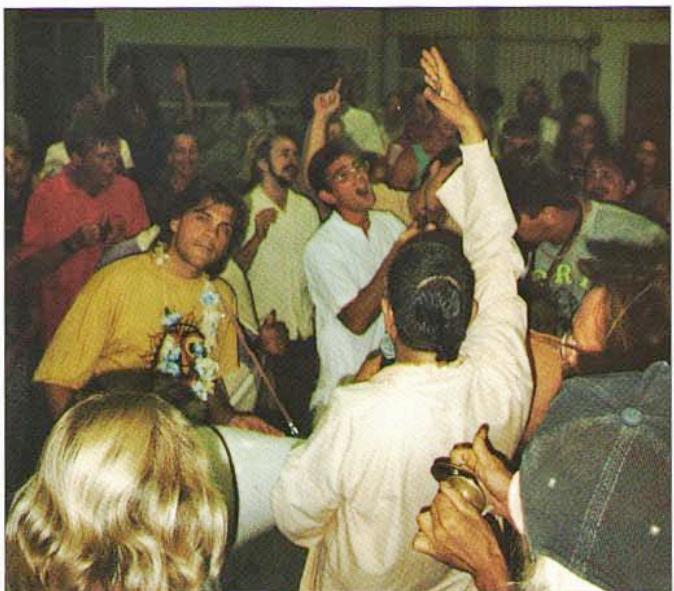
left: His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj arrives at Hilo, Hawaii, July '92. He visited Hawaii, Oahu and Maui.



below: Śrīla Govinda Mahārāj was hosted at Śrī Giridhārī Āshram at Keaau, Hawaii, by Śrī Revatināth 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 *kīrtan* at Santa Cruz at one of the many preaching programmes. With *mṛdanga* Śrī Śrūtaśavā Dāsādhikārī, to the left behind him Śrīpād Vaiṣṇava Mahārāj, left centre Śrīpād B.K. Giri Mahārāj of New York, right Śrī Navadvip Dāsādhikārī.



left and immediately below:

California, U.S.A.

San Jose and Santa Cruz preaching programmes, July '92.

bottom:

Grand *sanikirttan* 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; Śrimatī Sanātanī Devī Dāsī [hands partly clasped]; Śrī Rṣabhadev Dāsādhikārī [clapping]; then [in back-

ground with beard and glasses] Śrī Śyāmānanda Dāsādhikārī and [with glasses] Śrī Rakhāl-Kṛṣṇa Dās; right foreground His Divine Grace with left side facing camera leads the *kirttan*; 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 Dāsādhikārī, Śrī Yudhāmanyu Sevā Vikram Dāsādhikārī [hand raised], and Śrī Jagavallabha Dās [green shirt]. To the right of His Grace is the editor, Śrī Śrutasravā Dāsādhikārī, Śrī Śyāmānanda Dāsādhikārī [beard and glasses], Śrī R̄ṣabhadev Dāsādhikārī, Śrī Rāmdās.



middle: discourses and bottom: *Hari-kīrtan* 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 Śridhar 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 Worshippable Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Śyāmsundar-Giridhārījī.

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

श्री चैतन्य-सारस्वत मठ लंडन की दूरदर्शता

श्री चैतन्य-सारस्वत मठ के सेवाईत्-अध्यक्षाचार्य 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 भविष्यनी परिकल्पना

श्री चैतन्य-सारस्वत मठना सभापति-आचार्य-सेवायेत् ॐ विष्णुपाद श्री श्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजना परिचालन अने शुभाशीषो साथे लंडनमां एक आदर्श भव्य मन्दिर अने सुन्दर रहेण्टांक पाणि होय जेनुं यित्रमां दर्शन्या प्रमाणे, निर्माण विचार्यु छे. आ मन्दिर जे “श्री श्री गुरु गौरांग राधा श्यामसुन्दरज्ञ” नुं छे ते श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज वती स्थापित थयेनुं छे ने भज्ञो अने शिष्यो माटे भक्ति-सेवा नुं हमेंशा माटेनुं मन्दिर छे.

आ मन्दिरमां जाहेर जनताना दरेक वर्ग पश्ची ते गमे ते धर्म पाणनो होय, गमे ते देशनो होय, ते आ मन्दिरमां यावु युगना धर्म “हरिनाम संकीर्तन” अने आदर्श भगवन्मय भजनोमां भाग लह शक्षे. आ

लन्डने श्रीचैतन्य-सारस्वत मठेर भविष्यै परिकल्पना

श्री चैतन्य-सारस्वत मठेर सेवायेत-सभापति-आचार्य ओ विष्णुपाद श्रीश्रील भक्तिसुन्दर गोविन्द देवगोस्वामी महाराजेर कृपादेशे एवं आशीर्वादे, श्रीश्रीगुरुगोराम-राधाश्यामसुन्दर-गिरिधारीजीउ श्रीविग्रहगणेर सेवा-पूजार्थे आदर्श एवं अतीव सुन्दर मन्दिर युक्तराज्येर अस्तर्भूत लन्डने प्रतिष्ठा हइबे। सेहिथाने बसवासेर उपयोगी व्यवस्था थाकिबे।

एই मन्दिरेर आदर्श हइबे पक्षपातशून्य। जाति धर्म निर्किशेषे सकलके युगधर्म श्रीहरिनाम सकीर्तन

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.

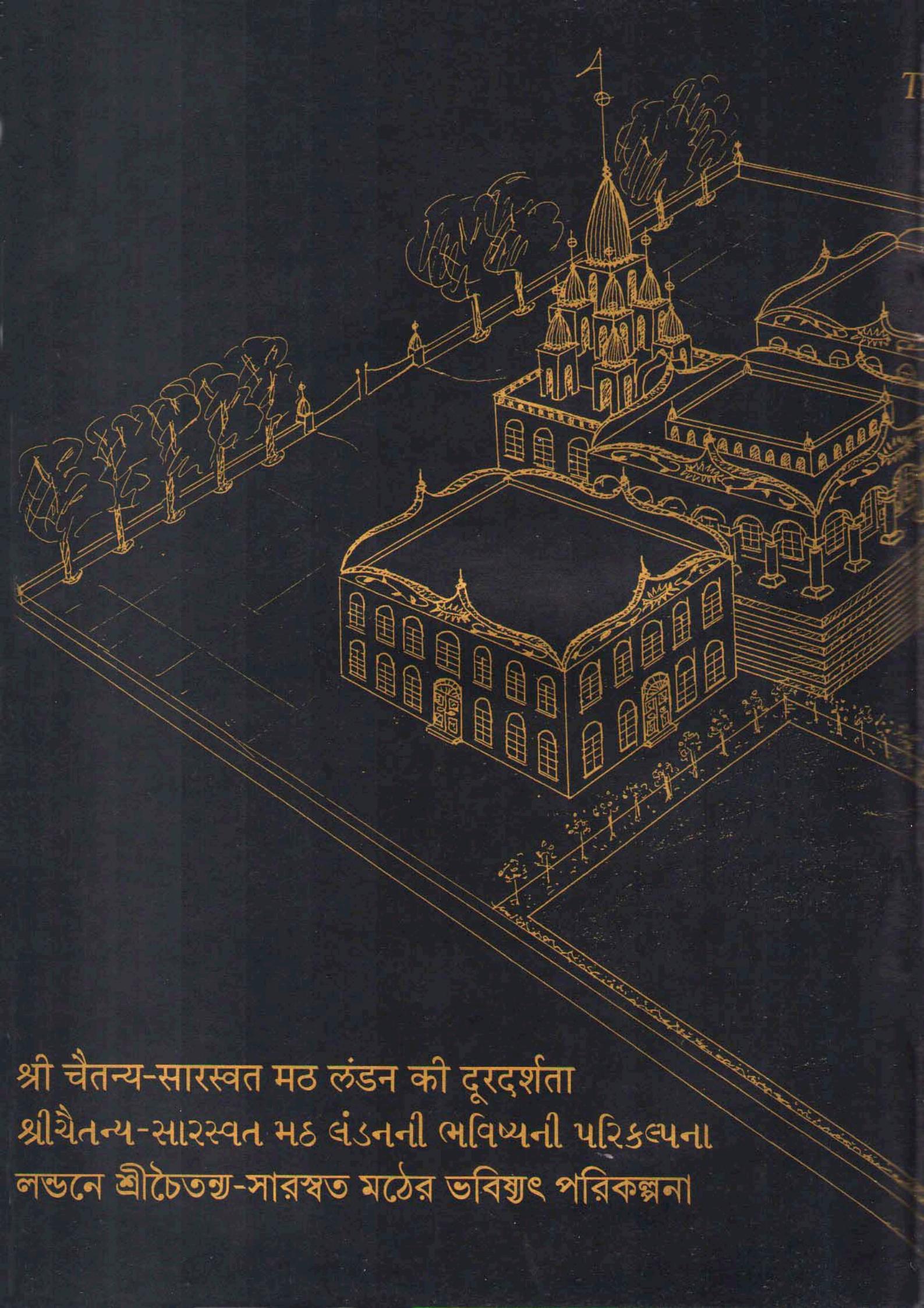
रखेगा। श्रीचैतन्य महाप्रभु के दर्शाए हुए परम पवित्र जीवन अभ्यास तथा उस के प्रसारार्थ जो महानुभाव आत्म सर्मपण किए होंगे उन के लिए इस आश्रम का निवास गृह अति उपयुक्त होगा तथा यात्रि भक्तों के लिए भी यहां पर्याप्त व उचित निवास व्यवस्था होगी। सर्व मंगल लाभ निमित्त यहां प्रतिदिन आरति, कीर्तन, भगवद्भोग तथा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

२५००० की ८०००मां जेओ भगवान् श्रीचैतन्य महाप्रभुना अनुयायीओ होय अने तेमना धार्मिक धारा धोरण मुजब वर्तनां होय अने प्रथार कार्य करता होय तेमने राखवामां आवशे, अहो आवनार भक्तो पाण लाल लृष्ट शके तेवी व्यवस्था करवामां आवशे। दरोज आरती, कीर्तन, भोग अने धार्मिक वांयन दरेकना लाभार्थे राखवामां आवशे। शुद्ध शक्तिहारी पवित्र महाप्रसाद दरोज दरेकने आपवामां आवशे।

करिते एवं भगवद्भजने योगदान कराइवे। श्रीचैतन्य महाप्रभुर अलौकिक जीवन धारार ये आदर्श दिया गियाछेन सेह आदर्शे अनुप्राणित भज्जेरा अमूशीलन एवं प्रचार करिबेन— ताहादेर जग्नेह इहिवे यथोपयुक्त एह वासस्थानगुलि। इहा छाड़ा दर्शनार्थी भज्जग्नेर जन्य प्रयोजनीय व्यवस्था थाकिबे। प्रतिदिन आरति, कीर्तन, भोग एवं धर्माग्रस्त पाठेर व्यवस्था सकलेर मन्मलार्थे प्रतिपालित करा हइवे। पवित्र महाप्रसादम् प्रतिदिन सबार मन्मलार्थे परिबेशन करा हइवे।

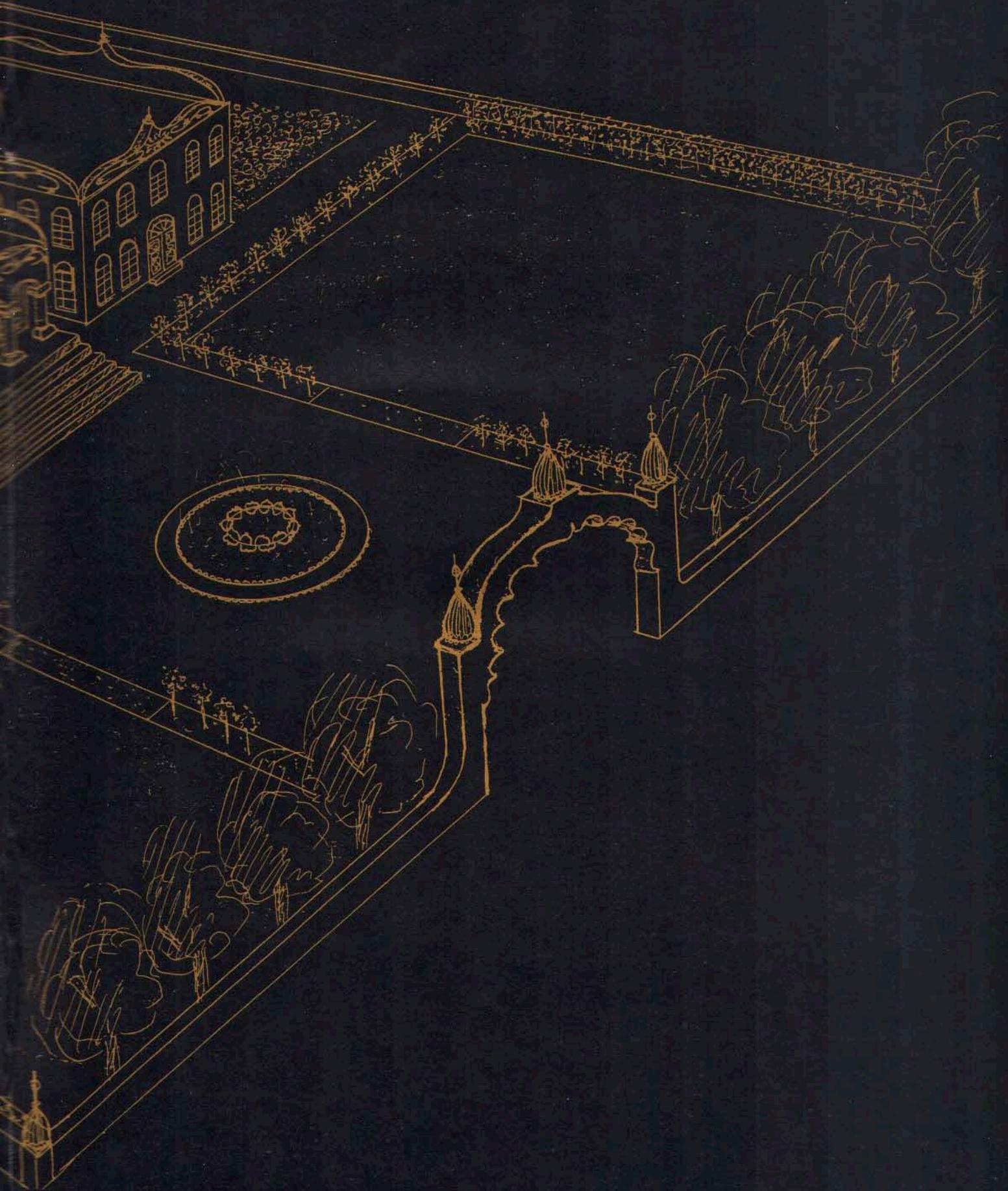


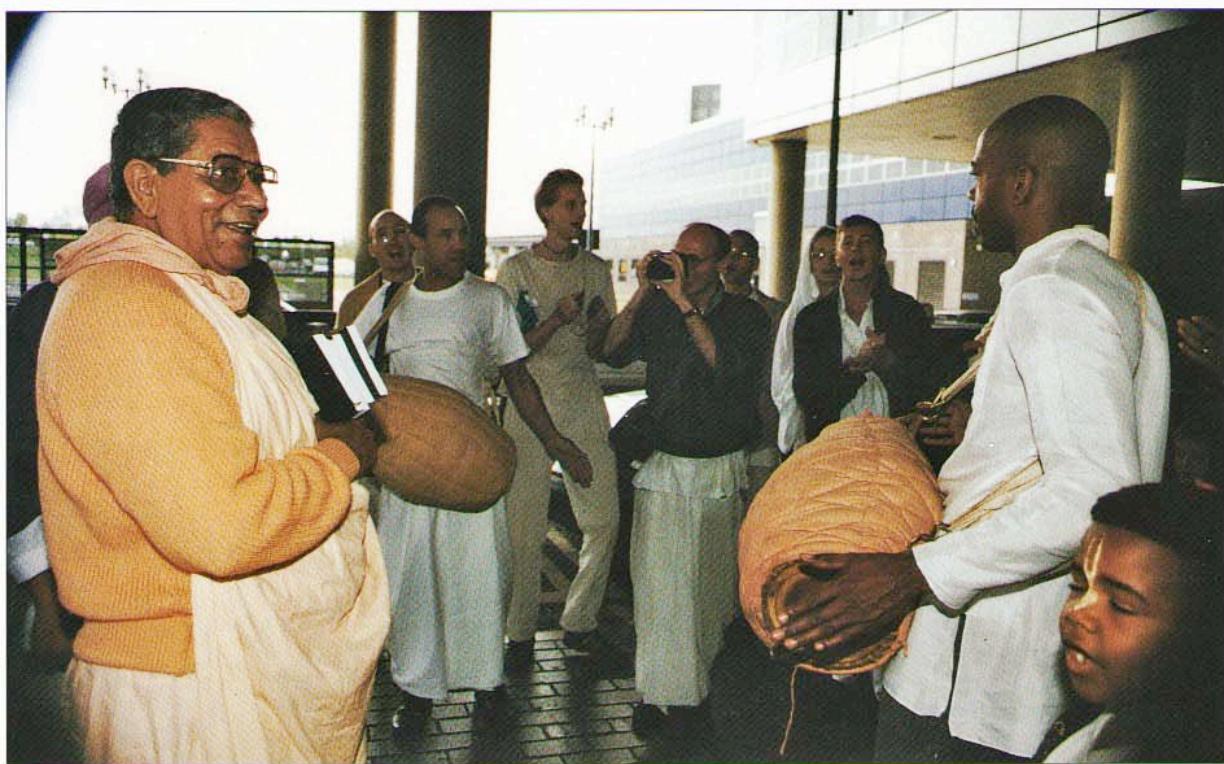
His Divine Grace with his affectionate devotees—London Gatwick airport, October '93



श्री चैतन्य-सारस्वत मठ लंडन की दूरदर्शता
श्रीचैतन्य-सारस्वत मठ लंडनी भविष्यनी परिकल्पना
लंडने श्रीचैतन्य-सारस्वत मठेर भविष्यৎ परिकल्पना

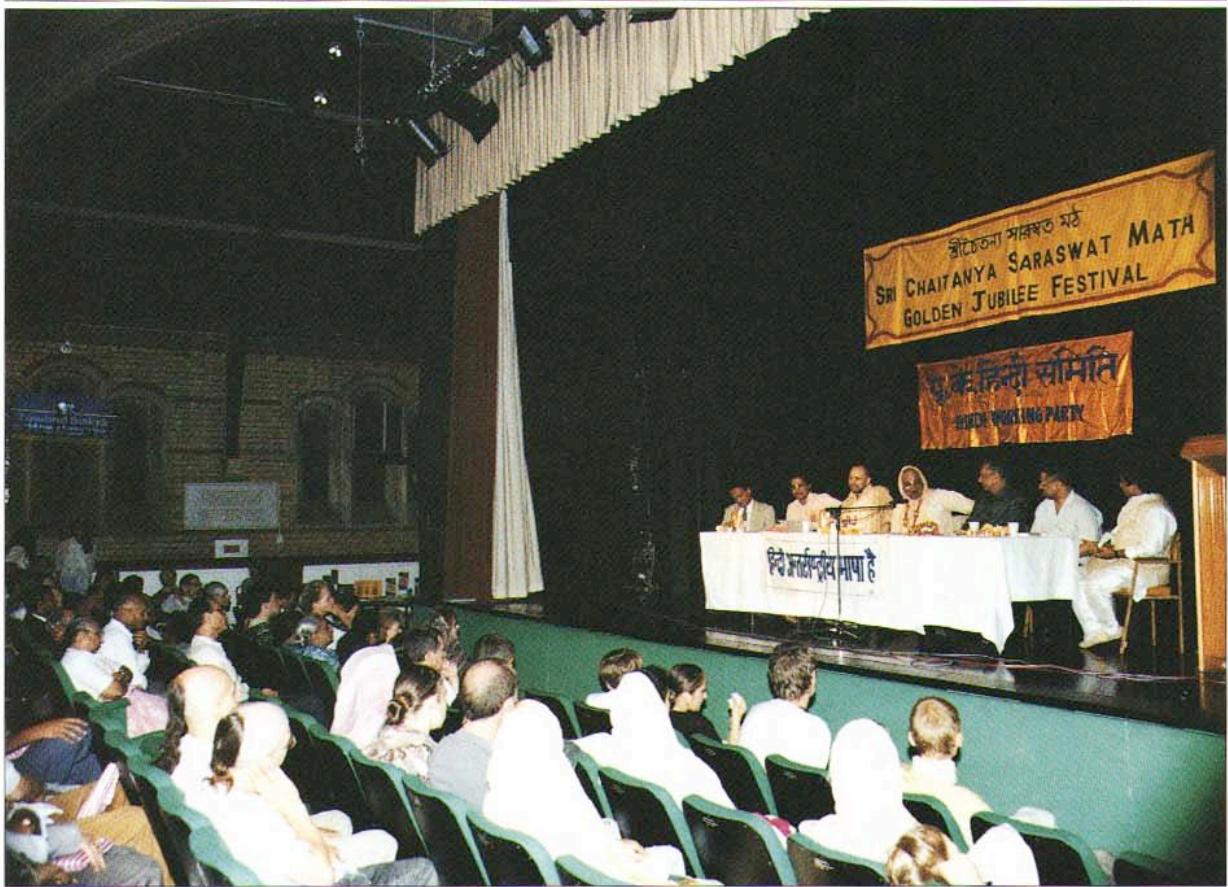
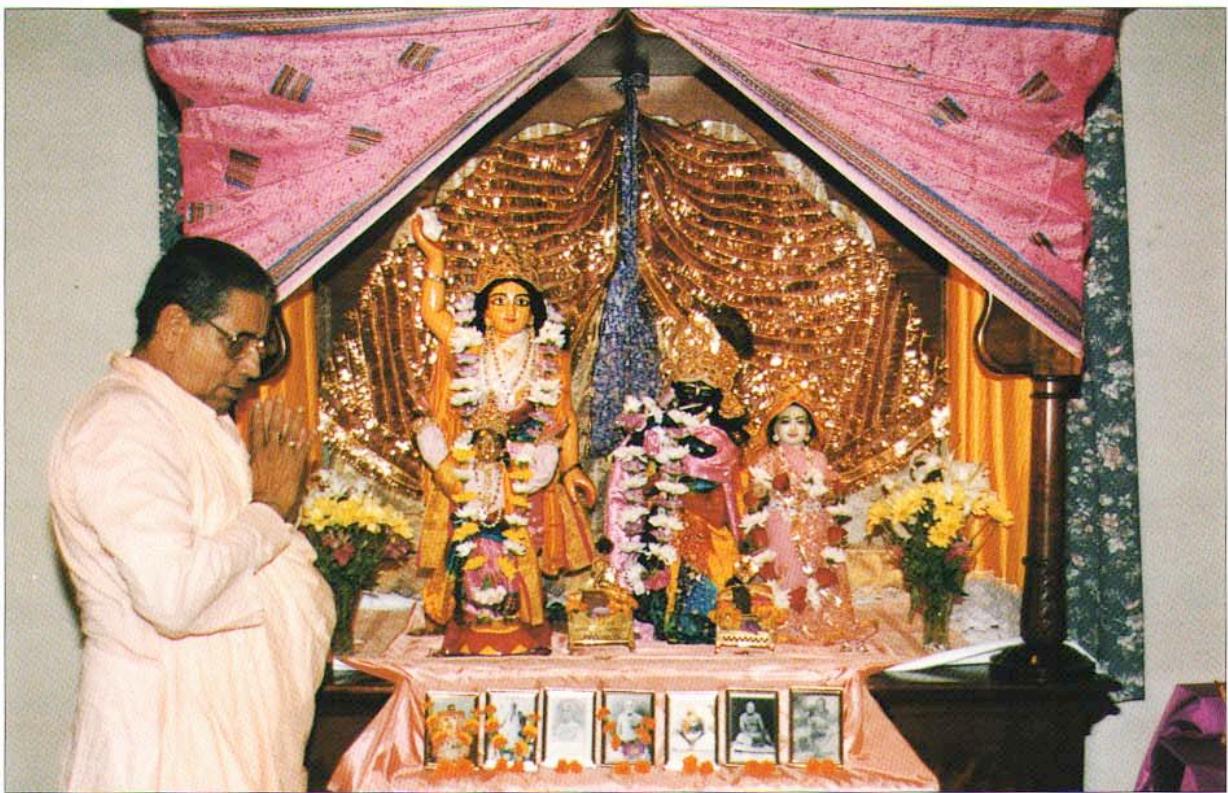
The Vision of Śrī Chaitanya Sāraswat Math, London





above: His Divine Grace arrives at London, July '92. Playing *mṛdanga* at left is Śrī Dayānidhi Dās, behind him at left Śrī Arjjunānanda Dāsādhikārī, then right is Śrī Rām Gopāl Dās, Śrī Ananta Kṛṣṇa Dāsādhikārī [with camera], Śrī Puruṣottama Dās [clapping], Śrī Madhu Shyām Dāsādhikārī [*mṛdanga*] and Śrī Nimbā 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 *mṛdanga*], Śrī Nabadwip Chandra Dās [standing], Śrī Vāṁśīvadan 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-Syāmsundar-Giridhārijīu.

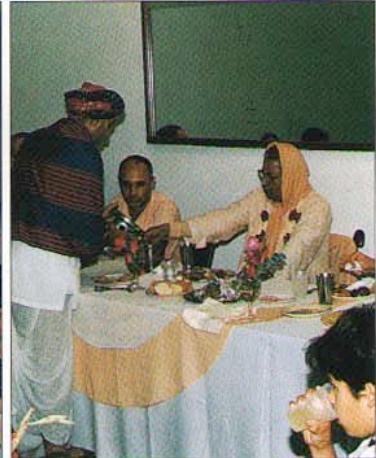
below: His Divine Grace addresses a large gathering for the Śrī Chaitanya Sāraswat Math's Golden Jubilee Festival. To the right of His Divine Grace is His Honour Dr. Dauji Gupta, Mayor of Lucknow; Śrī Prem Chand Sood, President of U.K. Hindi Samiti; and Śrī Padmesh Gupta, Vice-president of U.K. Hindi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



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



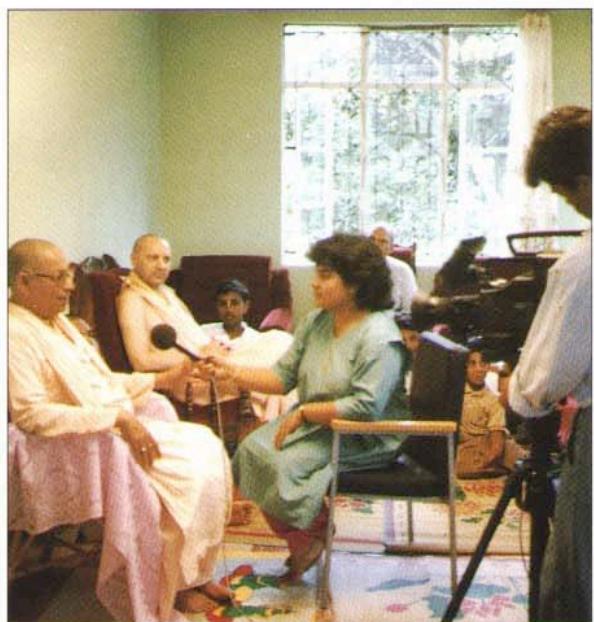
Late October '93, London. His Divine Grace kindly stayed for three days on his way back from Venezuela, Colombia and America to India.



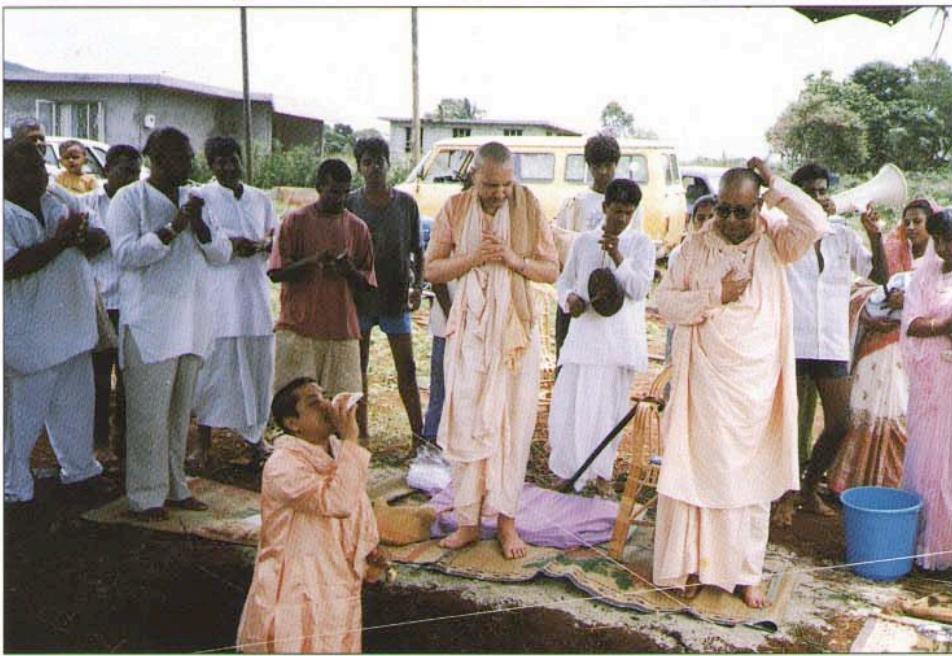
top: July, '92 *Mahā-saṅkīrttan* lead by His Divine Grace at Guadalajara, Mexico. He also visited Merida. The programmes were arranged

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-Saṅkīrttan* led by His Divine Grace Āchāryyadev Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. Two Mauritius devotional leaders: left, Śrī Nara-Nārāyaṇa Dāsādhikārī and to his left [front centre] Śrī Adhokṣaja Dāsādhikārī. 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-Gosvāmī 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 Sri Aprakrta Dasa-dhikari, who performs the *Arati* Ceremony of Sri Guru-Pujā. Just visible at extreme right in photo is Sri Krsna Lavanya Dasa-dhikari.

above: the openhearted joy of the devotees.

left: affectionate address to the devotees.

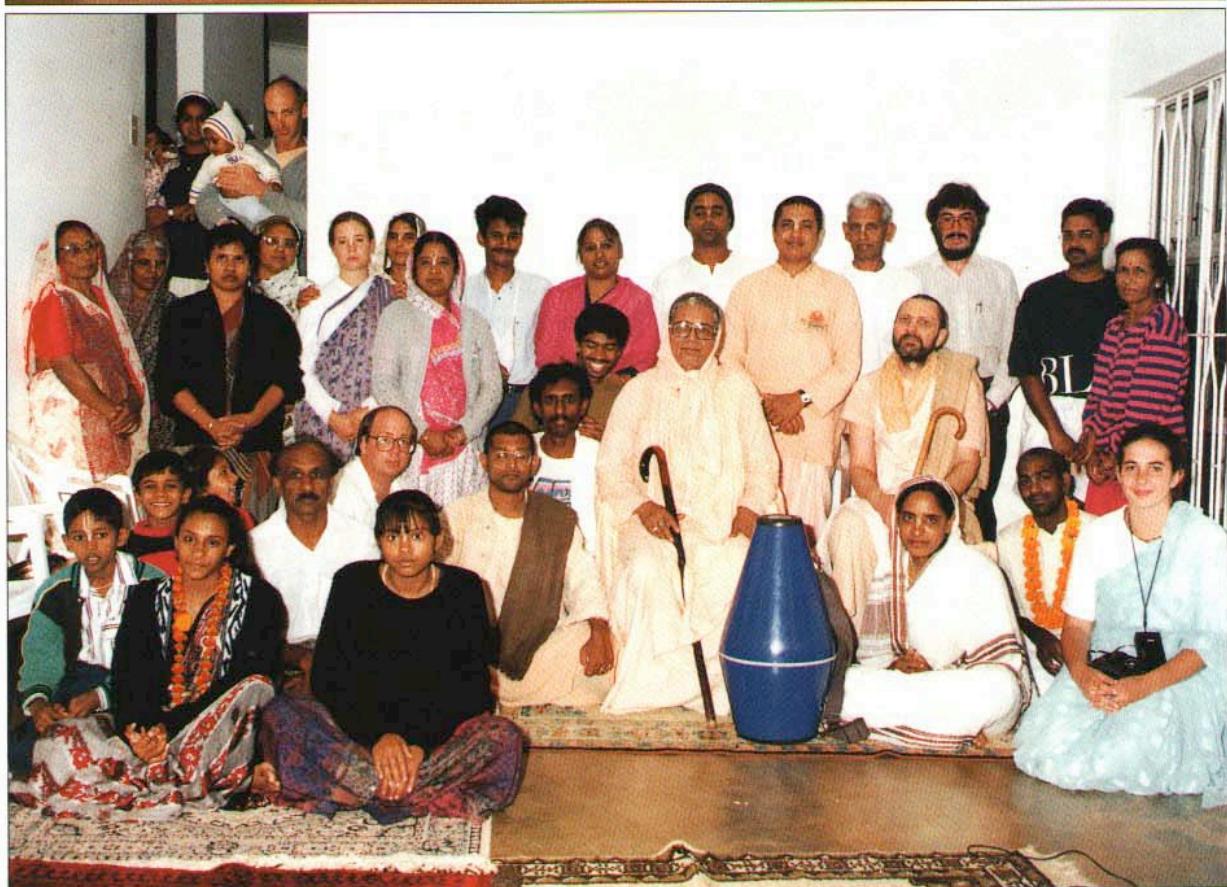
below: Sri Balendranāth Dasa-dhikari introduces His Divine Grace at a public programme.



below, left: intimate consultations with His Divine Grace. Sri Aprakrta Dasa-dhikari [without shirt] and far right Sri Vasudev Krsna Dasa-dhikari.

below, right: joyous *Nama-sankirtan* in the Presence of His Divine Grace; at left [hands clasped] Sri Mahananda Dasa Bhakti Ranjan and playing *mrdangas* are Sri Aprakrta Dasa-dhikari and Sri Tribhuvannāth Dasa.





South Africa, January 1993. above: His Divine Grace conducts *Harināma-saṅkīrtan* at a public preaching programme; left, Śrī Bhuvana-pāvana Dāsādhikārī [clapping], Śrī R̄sabhadev Dāsādhikārī holding mike for Śrī Rasābdhi Kṛṣṇa Brahmachārī, and centre left [with glasses] Śrī Sānta Dās Brahmachārī.
below: at the home of Śrimatī Dayāvatī Devī Dāsī.

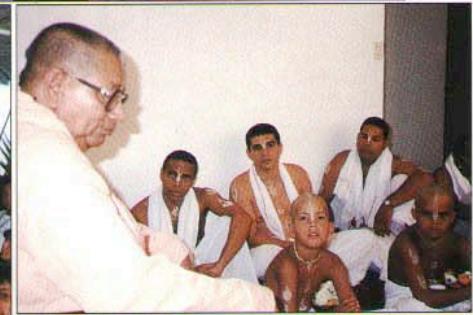
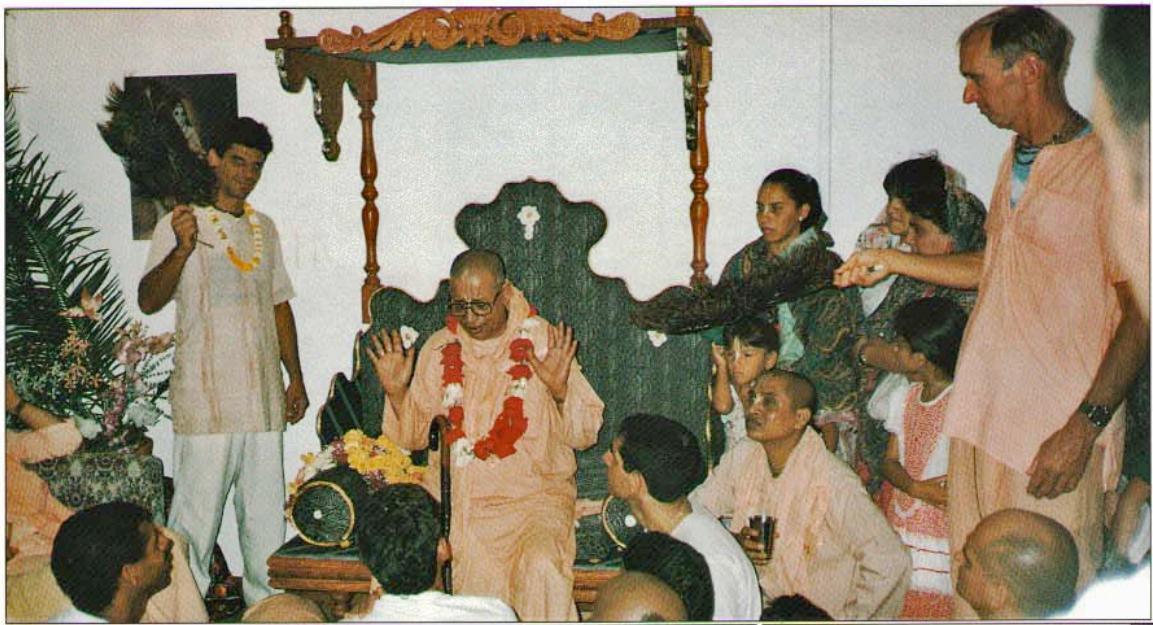


Āchāryyadev Om Viṣṇupād Jagad-Guru Aṣṭottara-Śata-Śrī-Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj graces the land of Caracas, Venezuela for his second visit, October '93 [the first visit was in July '92].

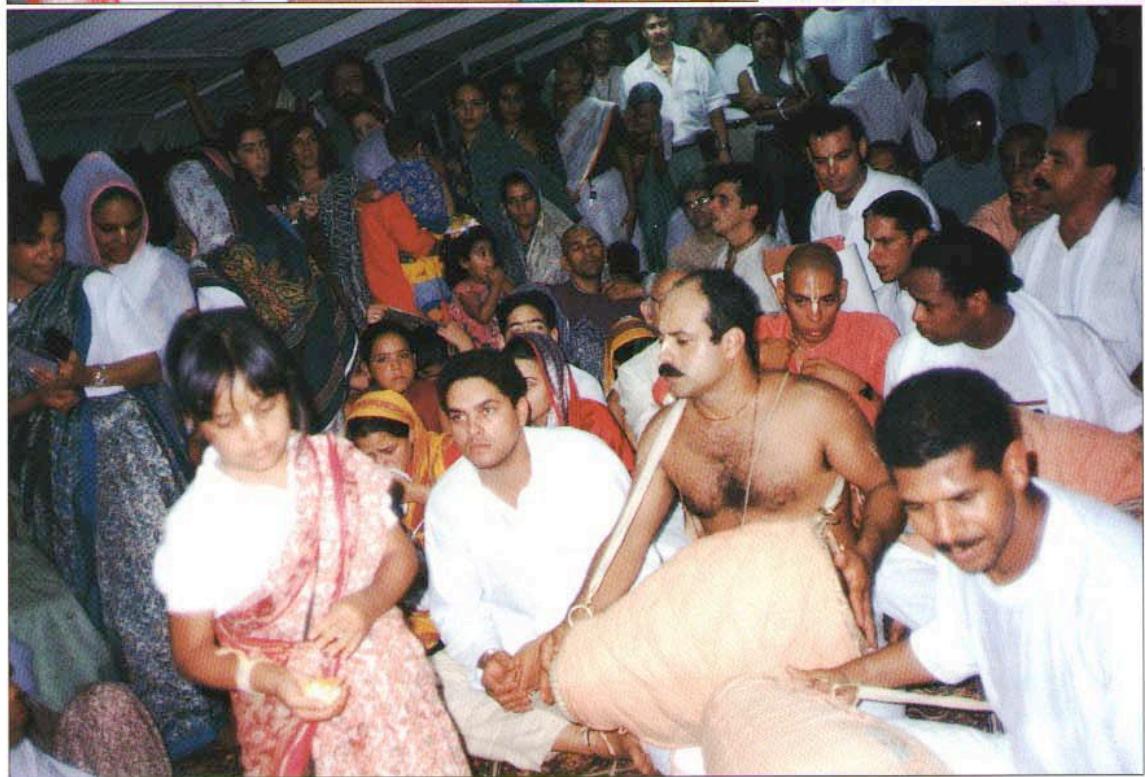
left: मद्भक्तपूजाभ्यधिका—Mad-bhakta-pūjābhyaadhikā. His Divine Grace mercifully accepts the heartfelt offerings of the sincere devotees.

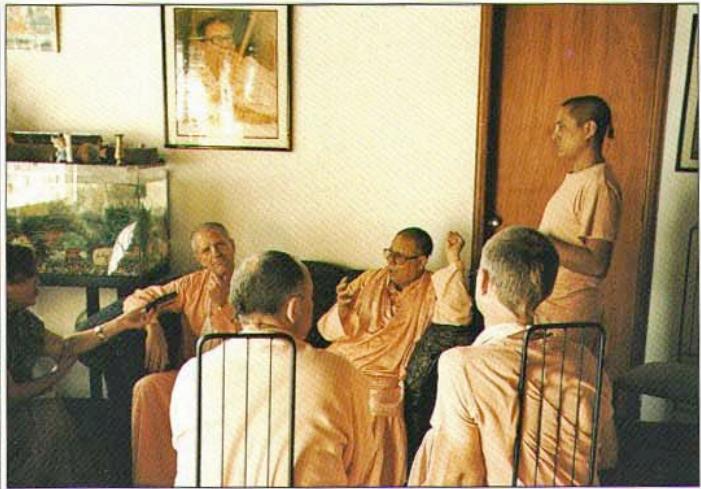
below: His Divine Grace gave audience both morning and evening for eight days.
[continues on pages 60–61]





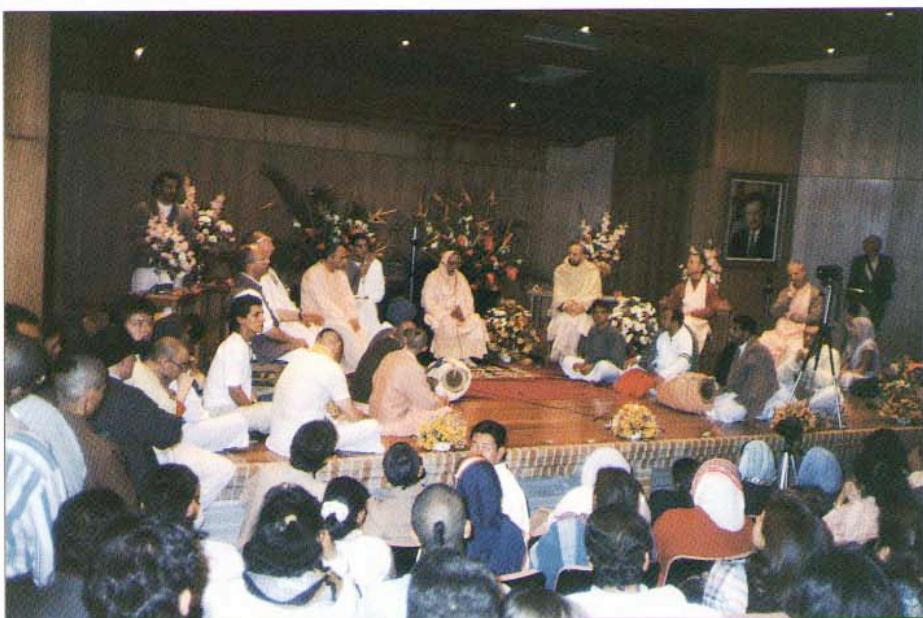
top: Gurudev answers all the devotees' questions. left and above: brahmana initiations. below: the unforgettable sanga-kirtan of Venezuela. Mrdarigas—front right Sri Hari Kirtan Dās-adhikāri, behind him Sri Anandamoy Dās, and Sri Koladvip Dās [shirtless].





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

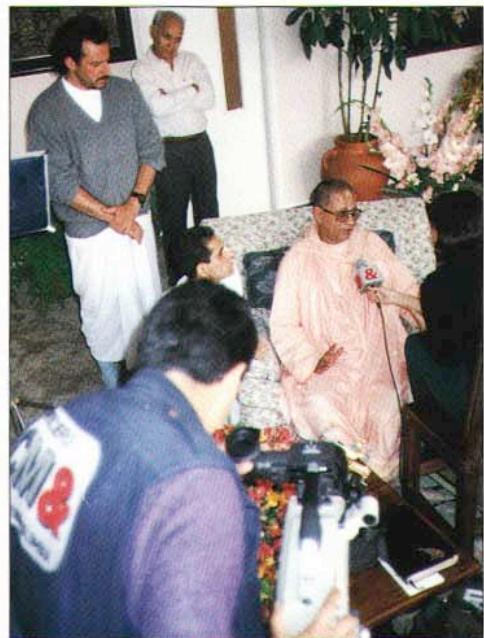




Three very full days at Colombia, Oct '93.
page 62 and top of page 63: high intensity preaching and *Mahāsāṅkirtan* programme at Colombia University Hall.

page 63 middle left:
His Divine Grace with devotees of Ecuador.
Next left from His Grace is Śrī Rājā Rām Dāsādhikārī, second from the left is Śrīmati Revatī Devi Dāsī.





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.



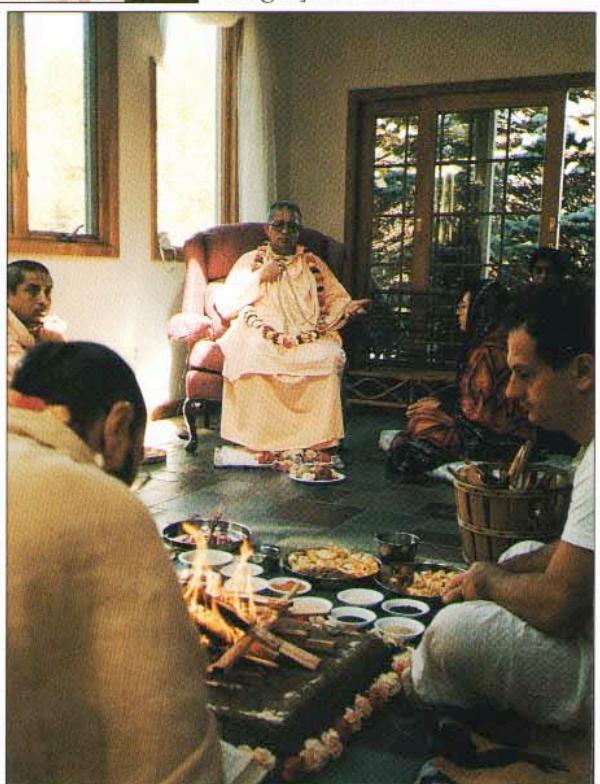
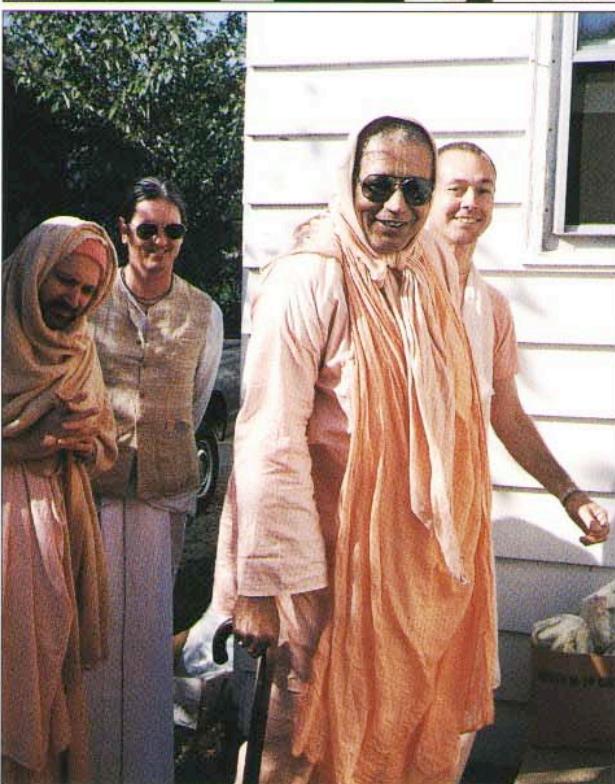


New York, Oct '93. above: His Divine Grace addresses the devotees at 108th Street. Seated L to R, Śripād B.K. Giri Mahārāj, New York Missionary-in-charge; the editor; His Grace.

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

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

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



শ্রীশ্রীগুরগৌরাঙ্গো জয়তঃ

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 অজ্ঞানতিমিরান্ধস্য জ্ঞানাঞ্জন শলাকয়া ।
চক্ষুরুন্মিলিতং যেন তস্মৈ শ্রীগুরবে নমঃ ॥
কনক-সুরুচিরাঙ্গং সুন্দরং সৌম্য-মূর্তি
বিবুধকুলবরেণ্যং শ্রীগুরুং সিদ্ধি-পূর্তি ।
তরুনতপনবাসং ভক্তিদৰ্দ চিদ্বিলাসং
ভজ ভজ তু মনোরে শ্রীধরং শংবিধানম্ ॥
বাঙ্গাকল্পতরুভ্যশ্চ কৃপাসিন্ধুভ্য এব চ ।
পতিতানাং পাবনেভ্যো বৈষ্ণবেভ্যো নমো নমঃ ॥
পঞ্চতত্ত্বাত্মকং কৃষ্ণং ভক্তরূপস্বরূপকম্ ।
ভক্তা঵তারং ভক্তার্থ্য নমামি ভক্তশক্তিকম্ ॥
নমো মহাবদান্যায কৃষ্ণপ্রেমপ্রদায তে ।
কৃষ্ণায কৃষ্ণচৈতন্যনামে গৌরত্বিষে নমঃ ॥
হে কৃষ্ণ করুণাসিন্ধো দীনবন্ধো জগত্পতে ।
গোপেশ গোপিকাকান্ত রাধাকান্ত নমোঽস্তু তে ॥
তস্মকাঞ্চনগৌরাঙ্গি রাধে বৃন্দাবনেশ্বরি ।
বৃষভানুসুতে দেবি প্রণমামি হরিপ্রিয়ে ॥
জয ৩০ বিষ্ণুপাদ পরমহংস-পরিত্রাজকাচার্যবর্য অষ্টোত্তর-শত-শ্রী-
শ্রীমদ্বক্তিরক্ষক শ্রীধর দেবগোস্বামী মহারাজ কী জয়!

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, Om Viṣṇupād Śrīla Bhakti Sidhhānta Sarasvatī Goswāmī Ṭhākur 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 *grhastha*, 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 *grhastha*, 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 Sarasvatī 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 Sarasvatī 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 *math*, 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 Sarasvatī 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 ‘*Bilāt*’, on returning to India they would get much respect. Śrīla Bhakti Siddhānta Sarasvatī 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 Gauḍiya 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 Sarasvatī Goswāmī Thākur, 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 Sarasvatī 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 Sarasvatī Goswāmī Ṭhākur preached the conception of Śrī Chaitanya Mahāprabhu all over India in a very grand way, and everyone addressed him as *Prabhupāda*, then the title assumed a special position. But when we address our Gurudev as *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 Sarasvatī 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 Sarasvatī Goswāmī Ṭhākur, and he tried very hard. But he was alone. No one helped him, not even his Godbrothers. Still, Guru Mahārāj was always behind him, and always gave him much inspiration. He wanted to make a mission headed by Guru Mahārāj, and he proposed it many times. First there was the ‘League of Devotees,’ then the ‘International Society for Kṛṣṇa Consciousness.’ He proposed that Guru Mahārāj head a mission in 1948–49, but Guru Mahārāj was not so enthusiastic to accept such a post because he wanted to retire. And he had already accepted retirement. But he ‘again got his service’ after 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 *karatālas*, chanting Hare Kṛṣṇa. But seeing that, Mahāprabhu and Nityānanda Prabhu could not tolerate it, and gave him the position of a supreme preacher of Kṛṣṇa consciousness. He got much austerity when he came here, and he tried so hard. But I remember the day when I first came to the West. I have so many well-wishing friends, 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 Śrila Swāmī Mahārāj. He blasted a tunnel through the mountain of the Western ego! He blasted a big tunnel, and I have come through that tunnel. Although it was extremely difficult for him when he started, I am getting much encouragement. So we cannot but feel grateful to him for this.

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

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

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

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

যদি গৌর না হ'ত, তবে কি হইত,

কেমনে ধরিতাম দে ।

রাধার মহিমা, প্রেম-রসসীমা,

জগতে জানাত কে ? ॥

yadi gaura nā ha'ta, tabe ki haita,

kemane dharitām de

rādhāra mahimā, prema-rasa-simā,

jagate jānāta ke?

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

In this way we are so fortunate that now we have gotten that conception—it may not be full, it may be only some percentage, but really that is enough for the tiny soul. **এক বিন্দু** **জগৎ ডুবায়** **eka bindu jagat dubāy**—only one drop of such mercy and Kṛṣṇa-*Prema* can inundate the world. They have given that, and by their mercy we are becoming enlightened, and we are trying to practise Kṛṣṇa consciousness. Kṛṣṇa consciousness is the deepest conception of the Form of the Godhead. We can hear of many, many Forms of the Lord, but the Supreme Personality of Godhead, Śrī Kṛṣṇa—His Love, Beauty, *Effulgence*, everything—is extreme, and supreme. And this knowledge has been given to this world by 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-Gāndharvvā-Govindasundar, and Their Mission. This was Guru Mahārāj’s desire. When he gave initiation to a sincere seeker, when they asked him what service he required of them, Guru Mahārāj always replied, “Serve the Deity, the devotees, and Śrī Chaitanya Sāraswat Maṭh.” Service to the Vaiṣṇavas and Śrī Śrī Guru-Gaurāṅga is our life’s goal, and through that we will achieve everything—Śrī Śrī Rādhā-Kṛṣṇa and Their Pastimes in Vṛndāvan. Although from here we cannot see and feel these things, when we properly serve the Guru and the Vaiṣṇava, we will get everything. That was their conception, and in the finest way they gave

us many things. Everyone gave much respect to Śrīla Guru Mahārāj's conception, and gave him the highest position. Not only the disciples of Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur, but Śrīla Bhakti Siddhānta Sarasvatī 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 Sarasvatī 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,

ଶ୍ରୀରୂପମଞ୍ଜରୀ ପଦ, ସେଇ ମୋର ସମ୍ପଦ,
ସେଇ ମୋର ଭଜନ-ପୂଜନ ।

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

Guru Mahārāj was not in the room at the time, and Śrīla Bhakti Siddhānta Sarasvatī Goswāmī Ṭhākur said, "Call Śrīdhar Mahārāj." Guru Mahārāj was at that period doing night duty in the room of Śrīla Bhakti Siddhānta Sarasvatī 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 Sarasvatī Goswāmī Ṭhākur's call came. Guru Mahārāj went there and his Gurudev ordered him, "Oh Śrīdhar Mahārāj, sing **ଶ୍ରୀରୂପମଞ୍ଜରୀ ପଦ, ସେଇ ମୋର ସମ୍ପଦ** **Śrī-Rūpamañjari pada, sei mora sampada**. Everyone knew that Śrīla Bhakti Siddhānta Sarasvatī 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 Gauḍiya Math [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 তুহুঁ দয়া-সাগর তারয়িতে প্রাণী tuhu[ঁ] dayā-sāgara tārayite prāṇī and others. But from that day all the Godbrothers of Guru Mahārāj said many times, and I heard it from them directly, "We have not seen before how heart transmission was possible; but that day we saw how Prabhupāda transmitted his power of the *Rupānuga Sampradāya* [to Guru Mahārāj]." After that, everyone gave high respect to Guru Mahārāj as a *Sampradāya Āchāryya* of the *Rupānuga* Line.

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

Śrila Swāmī Mahārāj also wanted to take *sannyāsa* from Śrila Guru Mahārāj and approached him for that. But their friendship was very close, and Guru Mahārāj knew his whole family history. After all, they lived together practically like the same family for so long. So Guru Mahārāj said that if he were to give him *sannyāsa* immediately, he would be held responsible by Śrila Swāmī Mahārāj's family if problems arose as a result; if this happened he would feel much difficulty. He advised Śrila Swāmī Mahārāj to go to Vṛndāvan and wait six months first. But Śrila Swāmī Mahārāj said, "No, I have no time! I need *sannyāsa* immediately, and I shall go after that." Then Śrila Swāmī Mahārāj said that 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 Śrila Swāmī Mahārāj and Śrila Guru Mahārāj were very intimate, dear friends, Śrila Guru Mahārāj hesitated. But when he persisted, Guru Mahārāj said, "I gave *sannyāsa* to Śrila Keśav Mahārāj, so if you want *sannyāsa* from me you can take the *mantram* from him, and it will be as good, no problem."

The Origin of the Name 'Bhaktivedānta'

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

they would immediately come to 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 Sarasvatī Goswāmī Thākur, 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 *dandavat* [prostrate obeisance] and went to take *sannyāsa* from another *sannyāsi*. All the devotees were very exalted at the time of Śrīla Bhakti Siddhānta Sarasvatī 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!"

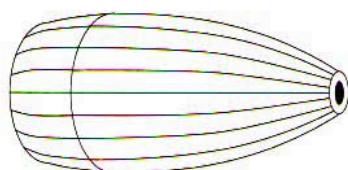
When the lion walks, after a while he looks behind. Then he goes so far, and again looks behind. That is the nature of the lion. This is called *सिंहावलोकनम् simhāvalokanam* in Sanskrit. So in effect Śrīla Goswāmī Mahārāj was saying, "We are preaching with our full energy, but then we are looking behind 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 Sāraswat Math 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.



শ্রীশ্রীগুরগৌরাঙ্গো জয়তঃ

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 ।

uttīṣṭhata, 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. *Uttīṣṭhata*—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

दुर्गं पथस्तत्कवयो वदन्ति ॥

(कठ १/३/१४)

uttīṣṭhata, 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 āścharyyam ataḥ param

Many questions were asked by Dharmma, Yamarāj [lord of final judgement], to Yudhiṣṭhir Mahārāj in the *Mahābhārata*. There, it is told that one day Yudhiṣṭhir Mahārāj and his brothers were feeling very thirsty. He sent his brothers to a lake to fetch some water. But present there in the form of a bird was Dharmmarāj. That bird said to Sahadev, "Before taking any water, answer my questions, otherwise you will die." Sahadev thought, "Oh, he is just a bird, and he's trying to control me?" He ignored it and took water. Immediately he fell dead there. In this way, the four Pāṇḍavas—Sahadeva, Nakula, Arjuna and 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, किमाश्वर्यम्, कः पन्था, कः सुखी?

kā cha vārtā, kim āścharyyam, kah panthā, kah 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—

मासर्तुदर्वी परिघटनेन सूर्याग्निना रात्रिदिवेन्धनेन।

अस्मिन् महामोहमये कटाहे भूतानि कालः पचतीति वार्ता ॥

māsarttu-darvī parighaṭanena sūryyāgninā rātridivendhanena
asmin mahāmohamaye kaṭāhe bhūtāni kālah pachatīti vārtā

"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 किमाश्वर्यमतः परम् ॥

ahany ahani bhūtāni gachchhanti yamamandiram

śesa-sthiratvam ichchhanti kim āścharyyam atah param

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

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

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

वेदा विभिन्ना स्मृतयो विभिन्ना नासावृष्टिर्यस्य मतं न भिन्नम् ।

धर्मस्य तत्त्वं निहितं गुहायां महाजनो येन गतः स पन्थः ॥

vedā vibhinnā smṛtayo vibhinnā nāsāv ṛṣir yasya mataṁ na bhinnam

dharmmasya tattvarām nihitām guhāyām mahājano yena gataḥ sa panthāḥ

Yudhiṣṭhir answered in this way: "In the *Vedas* you will see several kinds of advices for the *jīva*-souls—do fire sacrifice, do *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 ḥṛis are also showing the path of their own realization. Some advise to do *karma*, some advise to do *yoga*, some advise the line of *jñāna*, and some advise us to take the line of *Bhakti-mārga*. But the real path of life, we do not know. 'What is the way?', we cannot understand."

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

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

दिवसस्याष्टमे भागे शाकं पचति यो नरः ।

अऋणी अप्रवासी च स नर हि सुखी भवेत् ॥

divasasyāsthame bhāge śākāṁ pachati yo narah
arṇī apravāsī 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 *marigalam*—He can always do good for others; and *sundaram* means that He is the Supreme Beautiful. And reality is the Beautiful. This is the expression of our Guru Mahārāj when explaining *satyam*, *śivam*, *sundaram*.

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

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

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

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

aham hi sarvva-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 mundane can ever disturb you. My Lotus Feet are like a big umbrella—take shelter there.” This is the way of the expression of *Śrīmad Bhagavad-Gītā*. The *Upaniṣads* are showing us:

नायमात्मा प्रवचनेन लभ्यो
 न मेधया न बहुना श्रुतेन ।
 यमेवैष वृणुते तेन लभ्य-
 स्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥

(कठ १/२/२३)

nāyam ātmā pravachanena labhyo
 na medhayā na bahunā śrutenā
 yam evaiṣa vṛṇute tena labhyas
 tasyaiṣa ātmā vivṛṇute tanūṁ svām
 (Kathopaniṣad 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 śaraṇam vraja*—I have previously given you many guidelines; maybe you can follow them, maybe you cannot. Now leave both ideas and take shelter in Me.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्वसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

(१८/६५)

man manā bhava mad-bhakto mad yājī mām namaskuru
mām evaiṣyasi satyam 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 चाशुश्रूषे वाच्यं न च मां योऽभ्यसूयति ॥

(१८/६७)

idam te nātapaskāya nābhaktāya kadāchana
na chāśuśrūṣe vāchyam na cha mām yo 'bhyasūyati

(18.67)

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

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

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

(१८/७३)

naṣṭo mohah smṛtir labdhā tvat prasādān mayāchyuta
sthito 'smi gata-sandehah kariṣye vachanam tava

(18.73)

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

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

रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति ।

(तैत्तिरीय २/७)

raso vai saḥ, rasam hy evāyam labdhvānandī bhavati

(*Taittirīyopaniṣad* 2.7)

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

So we are searching. But what are we searching for? We shall first try to realize this. This is the meaning of *athāto* (*athāto brahma-jijñāsā*) in the *Vedānta-darśan*. First *atha* (*atha-ataḥ, brahma-jijñāsā*) signifies ‘auspicious invocation,’ and following that, *ataḥ* indicates what is to be known—that is *Brahma*. What is the *Brahma*-conception? If we try to realize it we will see, **ज्योतिरभ्यन्तरे रूपं अतुलं श्यामसुन्दरम् । jyotir abhyantare rūpam
atularām śyāmasundaram**. *Brahma* or the Supreme God never has the position of *nirākāra, nirvviśeṣa* or *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*, *sivam* 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 Chaitanya-dev, and this is the main goal of life. We need all that is good, not bad, and this is possible by coming into the Line of Śrīman Mahāprabhu; and Mahāprabhu has taught us humility, tolerance and giving honour to others. This is the process to proceed to our destination. This is the way to proceed to the association of the Supreme Personality of Godhead in the Transcendental World.



শ্রীশ্রীগুরগৌরাঙ্গো জয়তঃ

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

Transcendental Chronicle

Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

[Śrī Nabadwip Dhām, 10th March, 1981]

All the top sages and saints were assembled there; and Parīkṣit 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 Parīkṣit 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 *saguna*. 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, ऊर्ज्ज्वलतमो। 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.

আঘেন্দ্রিয়প্রীতি-বাঙ্গ।—তারে বলি ‘কাম’।
কুঞ্চেন্দ্রিয়প্রীতি-ইচ্ছা ধরে ‘প্রেম’ নাম ॥চৈঃ চঃ আদি ৪/১৬৫॥
অতএব কাম-প্রেমে বহুত অন্তর ।
কাম—অন্ততমঃ, প্রেম—নির্মল ভাস্কর ॥ঐ ৪/১৭১॥

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

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

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

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

It can only come down by the deductive method—*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. **কৃক্ষে ভক্তি কৈলে সর্ব কর্ম কৃত হয় ॥** If I serve the Centre, everything is served, and perfectly. Otherwise if I serve anything else, that is like a conspiracy between two robbers or thieves. Nothing more than that. Misguided, they combine for a conspiracy. So the centre of welfare of the whole must be detected, otherwise our energy will be lost. How is it possible? Is it possible at all? The unknown and unknowable, the ‘N’th degree. Can we reckon on entering the infinite?

The Infinite can be known by the finite?

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

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

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

यत्करोषि यदश्वासि यज्ञुहोषि ददासि यत्।
यत्पस्यसि कौन्तेय तत्कुरुष्व मर्दर्पणम् ॥श्रीगीता, ९/२७॥

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

Rāmānanda Rāya said, কৃষকর্মার্পণ, সর্বসাধ্যসার। “We must be fully conscious that all the activities of *Varnāśrama* have not indirect, but direct connection with Kṛṣṇa.” If the fruits of all work are offered with a *mantra* like এতক্রম্ফলং শ্রীকৃষ্ণায় সমর্পিতমস্তু, 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 Gauḍiya Vaiṣṇava Philosophy will be demonstrated. I had a mind to construct such a Temple here, but that was too ambitious and I could not do it. When I was told that he would build a Temple there [in Māyāpur], I humbly put forward my desire. I wanted a Temple to be built according to the *Bṛhad-Bhāgavatāmṛtam* of Śrīla Sanātan Goswāmī. The whole structure of Gauḍiya Vaiṣṇava Philosophy will be represented there in that Temple. *Bhūr*, *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 Gauḍiya Vaiṣṇava Theology, and from where Kṛṣṇa has come down to this world to very kindly give us the clue to how we can be uplifted there, to the highest place. That should be dealt with in a scientific way.

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

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

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

मुक्तानामपि सिद्धानां नारायणपरायणः ।
 सुदुर्लभः प्रशान्तात्मा कोटिष्वपि महामुने ॥भा: ६/१४/५॥
 तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
 कर्म्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥गीता ६/४६॥
 योगिनामपि सर्वेषां मद्दतेनान्तरात्मना ।
 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 Ṭhākur 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 Śrīdhar 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 Math*? They are wild-goose chasing and getting so much name and fame—let us go and attack!" And he wrote letters to them now and then. Sometimes he received a reply, sometimes not, but he wouldn't let up. He also had to fight with his worldly life as well, not only in the matter of property, but the characteristic of his family was not very favourable. यस्याहमनुगृह्णनामि हरिष्ये तद्वनं शनैः । भा: १०/८८/८॥—to attract one wholesale to Himself, Kṛṣṇa arranges things in such a way that the environment may not be favourable for worldly life.

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

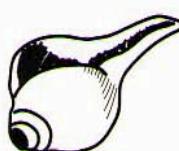
And when he was an agent of Bengal Chemicals he came into real connection with Prabhupāda, his Gurudev. Before that he had, with his friend, only a cursory view of Prabhupāda in Calcutta once only, perhaps for an hour or so. But he actually came to connection with his Guru in Allahabad. Just before that,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

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

ground floor was his laboratory. So, I had closer connection with him than any other Godbrothers. We also had deep discussions—about *Bhagavad-Gītā*, the *Gauḍiya 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 Sarasvatī Goswāmī Ṭhākur’s] inspiration came and he went to your land.

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

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साधन-पथ

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A Bhāgavata

Az Arany Avatar

Csodatevo Gopāl

Italian

La Ricerca di Śrī Kṛṣṇa—La Dolce Realtà

Oriyan

Amṛta-Vidyā

Śrī Guru and His Grace

Portuguese

A Busca de Śrī Kṛṣṇa—A Realidade, O Belo

As Divinas Instruções do Guadião da

Devoção

Conforto Do Lar

Evidência

Evolução Subjectiva

O Vulcão Dourado Do Amor Divino

Servo Divino

Śrī Guru e Sua Graça

Spanish

Acercándose Genuinamente

Dulce Hogar

El Bhagavad-Guita [Cuatro Versos Esenciales]

El Volcán Dorado del Amor Divino Evidencia

La Busqueda Amorosa del Señor por su Serviente Perdido

La Busqueda De La Mas Hermosa Realidad La Busqueda De Śrī Kṛṣṇa—La Hermosa Realidad

Śrī Śrī Prema-Dhāma-Deva-Stotram

El Bhāgavata

Swedish

Sökandet efter Śrī Kṛṣṇa, verkligheten den Sköna

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শ্রীশ্রীগুরুগৌরাঙ্গী জয়তঃ । শ্রীশ্রীগুরুগৌরাঙ্গী জয়তঃ । শ্রীশ্রীগুরুগৌরাঙ্গী জয়তঃ

Publisher's Note

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

The first publication of this *Śrī Chaitanya Sarasvatī*—The Voice of Śrī Chaitanyadev, was in 1990. It has taken four years to bring out this second edition. With interruptions, it has been about two years in the making. I felt a strong necessity to include the Hindi, Gujarati and Bengali translations in the earlier part of the magazine, prompted by many friends and well-wishers of our Mission. To establish the positive [*siddhānta-sthāpana*] as well as negate the negative [*atan-nirasaṇa*] are both integral parts of preaching. Until a fitting environment is established for the Unalloyed *Prema-dharma* of Śrī Chaitanyadev to have its free and magnanimous Play in the world of today and tomorrow, the true preachers of His Mission often feel the need of negating the negative. Still, they cannot but feel a kind of spiritual vacuum without a sufficiently generous quota of the positive. After all, what Śrī Chaitanyadev came down to give in this world is the greatest and most noble gift ever known to mankind and the whole universe. How can an aspirant of becoming a preacher of that glorious gift feel peace of mind without even the most incidental participation in its dispensation? At least the hope of a tiny place on the receiving end of it must be a hope of grace and mercy. And that Gift was, and is eternally most generously distributed to the world by His Divine Grace 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 *Sampradāya* 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 *Pāṛṣadas* or Eternal Intimate Associates of the Supreme Lord Himself. Why should the sincere seekers be denied the chance of receiving Their Unalloyed Grace?

By Their Grace may this *Śrī Chaitanya Sarasvatī* 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 Sarasvatī.
—Tridandi-Bhikshu Sri B.A. Sagar, London, 21 August '94, *Sri Baladevāvirbhāv*.

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

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

— Swami B. S. Govinda