

# Sri Gaudiya Darshan

(THE DEVOTIONAL OFFERING OF SRI CHAITANYA SARASWAT MATH, NABADWIP)

*Founded by Srila B. R. Sridhar Maharaj & edited by Srila B. S. Govinda Maharaj*

## SRI GAURA PURNIMA 1996 ISSUE

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শ্রীশ্রীগুরু-গৌরাস্তৌ জয়তঃ  
All Glory to Śrī Śrī Guru-Gaurāṅga



# Śrī Gauḍīya Darśhan

The Devotional Offering of Sri Chaitanya Saraswat Math, Nabadwip

Founded by the Most Beloved Associate-Servitor of Bhagavān Śrīla Bhakti Siddhānta Saraswatī Goswāmī Prabhupād:

Nitya-Līla-praviṣṭa Oṃ Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

Continued by the Divine Inspiration of Oṃ Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

Śrī Gauḍīya-Pūjāṅgana 1996





Ananta-Śrī-vibhūṣita Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

# Śrī Gaudīya Darśhan

The Devotional Offering of Sri Chaitanya Saraswat Math, Nabadwip

Śrī Gaura-Pūrṇimā 1996



## Śrī Gaurāvirbhāva Mahotsava—the 511th Holy Appearance of the Supreme Lord Gaurasundar celebrated at Śrī Dhām Nabadwip

Nabadwip Śrī Chaitanya Sāraswat Math, Śrī Gaura-Pūrṇimā, 5th March, 1996: Attended by thousands of pilgrims from all over India and all over the world, the 511th Holy Appearance Day of the Supreme Lord Gaurasundar was celebrated at Nabadwip Śrī Chaitanya Sāraswat Math with éclat. According to the procedure authorized by Prabhupād Śrīla Bhakti Siddhānta Saraswati Ṭhākur, Śrī Nabadwip-Dhām *parikramā* or circumambulation began from 28th February. The circumambulation party took an interval

on the 2nd March, when a Grand Festival was held in Divine memory of Śrī Mādhavendra Puripād for his Disappearance Day; to the spiritual delight of the international pilgrims, Indian and abroad alike, on that holy day a talk of superexcellent representation was delivered by Āchāryyadev Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. The talk is reproduced in this issue of *Śrī Gaudīya Darśhan* on page 6.

After paying full homage and offering the finest glorification to Śrī Śrī Gurudev and the Lord Śrī Śrī  
*cont'd on page 2 →*



## Āchāryyadev Śrīla Bhakti Sundar Govinda Mahārāj's Triumphant entrance to Holy Vṛndāvan Land

Vṛndāvan, 12th March '96: Śrīla Āchāryyadev accompanied by his entourage triumphantly entered the first building at the newly acquired Sacred Sevākūñj-Mahallā property

at Śrī Braja Dhām. The Gaura-Pūrṇimā Parikramā Party en masse joined His Divine Grace in Vṛndāvan after taking various overnight trains to Delhi/Mathurā. The new land directly adjoins the Śrī Śrī Rādhā-Dāmodara Mandir, where Śrīla Rūpa Goswāmī Prabhu's Bhajān Kuñjir and Śrī Samādhi Mandir are situated.

Respected Brajabāsī, Mānaniya Kṛṣṇa Vallabhji, with his whole family, gave whole-hearted assistance for the Vṛndāvan Sevā.

The handsome new three-roomed building was constructed by Śrīpād Pūrṇānanda Prabhu,  
*cont'd on page 2 →*



## Rousing Celebration of Thousands Worldwide—Śrīla Guru Mahārāj's Śata- vārsikī Pūrṭi Mahotsav: Grand Centenary Completion Festival

Nabadwip Śrī Chaitanya Sāraswat Math, 18th October '95: Thousands of devotee-pilgrims from all over the world attended the Grand Culmination of the memorable Year-long Centenary Appearance Celebrations of Śrī Rūpānuga-Āchāryya-Bhāskara Sarvva-Śāstra-Siddhānta-vit Ananta-Śrī-vibhūṣita Paramahansa Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, the illustrious Founder-Āchāryya of Śrī Chaitanya Sāraswat Math.

The Festival was attended by the Leaders and Tridaṇḍi-Sannyāsins of the Mission worldwide. Along with the congregations of devotees from America, Mexico, Venezuela, Ecuador, Colombia, Hawaii, England, Ireland, Germany, France, Holland, Italy, Africa, Mauritius, Malaysia, Singapore, Australia, New Zealand, Phillipines, Brazil, Russia, Denmark, Hungary, Czech and India, a tumultuous *Mahā-Sankīrtan* continued for the ten-day Festival with continuous Glorification of the Illustrious Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj. Led by  
*cont'd on page 2 →*

→cont'd from page 1—Holy

### Appearance of Lord Gaurasundar

Mahāprabhu Gaurasundar, one hour before moonrise at the auspicious moment, Āchāryyadev Śrīla Bhakti Sundar Govinda Dev-Goswāmi Mahārāj lead the *Saṅkīrtan* or Congregational Chanting of the Glories of Mahāprabhu Śrī Chaitanyadev's Divine Appearance.

The world-wide pilgrims, devotees, Godbrothers, Godsisters, disciples and friends all joined in the Holy festive occasion par excellence. The special *Saṅkīrtan* power of Śrīla Govinda Mahārāj, now known to many all over the world, was once again witnessed as an unalloyed blessing of the *darśan* or transcendental vision of a supramundane phenomenon. As *khols* and *karatāls* resounded tumultuously, the voices of thousands of devoted souls filled the air in their hearts' outpouring of unabashed spiritual joy for the All-Glorious Divine Appearance of the Supreme Lord Śrī Gaurasundar, at that unparalleled auspicious moment of the full moon, Śrī Śrī Gaurapūrṇimā, at Śrī Dhām Nabadwip, Nadia.

At the evening *Ārati* Ceremony there was special worship and offerings, and the most Worshippable Deities Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundarjīu appeared graciously in the most exquisite finery and ornamentation, by the indefatigable services of Their servitor-devotees. The Lord was garlanded and worshipped resplendently, and the *Mahā-saṅkīrtan* vibration as taught to the world by Mahāprabhu Chaitanyadev Himself reaffirmed its vivid Divine Presence in the wake of the all-Auspicious Moment of His Gracious Divine Appearance in this world. ■

→cont'd from page 3—Śrīla Guru

### Mahārāj's Śata-vārṣiki Pūrṭti

#### Mahotsav—Centenary

#### Completion Festival

Āchāryyadev Om Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmi Mahārāj, lectures were delivered by Tridaṇḍi Swāmins Śrīpād Bhakti Pavan Janārdan Mahārāj [US], Śrīpād Bhakti Kusum Āśram Mahārāj [Mexico], Śrīpād Bhakti Kānan Giri Mahārāj [US], Śrīpād Bhakti Prāsun Aranya Mahārāj [India], Śrīpād Bhakti Kiraṇ Giri Mahārāj [India], Śrīpād Bhakti Prapanna Tīrtha Mahārāj [India], Śrīpād Bhakti Dayita Damodar Mahārāj [India], Śrīpād Bhakti Svarūpa Tridaṇḍi Mahārāj [England-Ireland], Śrīpād Bhakti Daivata Viṣṇu Mahārāj [India], Śrīpād Bhakti Sudhanya Niskīrchana Mahārāj [India], and others; also Śrīpād Śrūtaśravā Prabhu [US], Śrīpād Yudhāmanu Seva Vikram Prabhu [US], Śrīpād Puṣṭa Kṛṣṇa Prabhu [US] Śrīpād Ṛsabhaddev Prabhu [US], Śrīpād Sarvabhāvan Prabhu [US], Śrīpād Ananta Kṛṣṇa Prabhu [Hungary], Śrīpād Adhokṣaja Bhakti Bhūṣaṇ Prabhu [Mauritius], Śrīpād Ṛsabhaddev Prabhu [South Africa], Śrīpād Jagannāth Ballabha Prabhu [US, Russia], Śrīpād Kṛṣṇa Lāvanya Prabhu [Malaysia], Śrīpād Mohanānanda Prabhu [Australia], Śrīpād Parānanda Prabhu [Australia], Śrīpād Rājā Rām Prabhu [Ecuador], Śrīpād Hari Kīrttan Prabhu [Venezuela], Śrīpād Premānidhi Prabhu [Germany], Śrīpād Parāgati Prabhu [Denmark, Czech],

→cont'd from page 3 Śrīla Āchāryyadev's entrance to Vṛndāvan Land

Secretary of Śrī Chaitanya Śāraswat Maṭh, India, in a record period of less than two months. Śrīla Mahārāj named the building Śrī-Rūpa-Saraswatī-Śrīdhar Sevākūñj. The address is: Sri Chaitanya Saraswat

Śrīpād Aditinandan Prabhu [Sweden], Śrīpād Vijay Kṛṣṇa Prabhu [Singapore] and many others. In Honour of Śrīla Śrīdhar Dev-Goswāmi Mahārāj's Centenary completion, the Festival was also well-attended by Vaiṣṇava dignitaries representing all the Gaudīya Vaiṣṇava Maṭhs of the Māyāpur-Nabadwip area in West Bengal and other parts of India as well. On the Dvādaśī following Śrīla Guru Mahārāj's Appearance Day, all visited his Holy Place of Advent, Śrī Paṭ Hāpāniyā. Celebrations continued up to 25th October, when the Govarddhan Anna-kūṭ, the Most Glorious Worship of Śrī Govarddhan Mountain was observed.

On 27th October, a Grand Festival in Remembrance of the Disappearance of His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Mahārāj was held at Śrī Chaitanya Śāraswat Kṛṣṇānuśilana Saṅgha, Dum Dum Park, Calcutta.

Next day, 28th October, His Divine Grace Āchāryyadev Śrīla Govinda Mahārāj led the *Parīkramā* Party for a fortnight visit to Govarddhan, Braja-Maṇḍal, Uttar Pradesh. Circumambulation of Govarddhan Mountain and Holy Places of Pilgrimage in Braja-Maṇḍal were conducted with *Mahā-Saṅkīrtan*.

The above Festivals were simultaneously observed world-wide by the devotees, Godbrothers and Sisters, disciples and friends who were unable to attend the functions in India. ■

Math, 96 Seva Kunj, Vrindaban, Mathura, U.P.

On the 18th, Śrīla Āchāryyadev motored to Govarddhan where up to 21st he received Brajabāsi friends and devotees, after which he flew back with entourage to land at Calcutta Airport on 21st evening. ■

## Āchāryyadev Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj to begin sixth World Tour

Calcutta, Dum Dum Park Śrī Chaitanya Sāraswata Kṛṣṇānuśīlana Saṅgha, March: In April His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj starts his sixth world tour which takes His Divine Grace and entourage to Singapore, Malaysia, Australia, New Zealand, Fiji, Hawaii, Cali-

fornia and Mexico. In only the last three months His Divine Grace has been invited to at least twenty further countries to this itinerary, however as practical the present tour will extend approximately two months and further invitations will be honoured in the near future by his kind consideration and mercy.■

## Auspicious Opening of the Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Śata-vārṣikī-Sevākuñja—Centenary Memorial Hall

Nabadwip Śrī Chaitanya Sāraswat Maṭh, 17th October '95, the *adhivās* [eve] of His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj's Appearance Day, marked the most auspicious opening of His Divine Grace's Memorial Hall, named শ্রীল ভক্তি-রক্ষক শ্রীধর দেবগোস্বামী শতবার্ষিকী-সেবাকুঞ্জ—Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Śata-vārṣikī-Sevākuñja. The equivalent name in English has also been given by Śrīla Āchāryyadev: Śrīla B.R. Śrīdhar Dev-Goswāmī Centenary Memorial Sevākuñja [1995].

Just prior to cutting the ribbon for the official opening, Śrīla Āchāryyadev Bhakti Sundar Govinda Mahārāj gracefully carried on his head the slippers of his beloved Śrīla Guru Mahārāj, from Guru Mahārāj's place of *Bhajan*, to the site of the New Memorial Hall.

The building, to which finishing touches are still now continuing, is a palatial four-storey building including three floors of spacious

and most amenable accommodation for visiting devotees from the world over. Included on the ground floor, the original Śrī Govinda Dhām has been preserved. Śrī Govinda Dhām is a small residence originally constructed personally on the orders of Śrīla Śrīdhar Mahārāj for the residence of Śrīla Govinda Mahārāj, and in which Śrīla Govinda Mahārāj resided for fifteen years. Additionally, the ground floor contains a spacious hall that reverentially exhibits Śrīla Śrīdhar Dev-Goswāmī Mahārāj's worshipable photographs, holy possessions, and a photographic exhibition of his Name, Fame and Pastimes in India and also as spread transcendently all over the world. This exhibition formed the central attraction for the Centenary Culmination Festival, and on the *adhivās* day of the 17th the Lecture and *Saṅkīrtan* Functions were fittingly held in this area, under the auspices of Āchāryyadev Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.■

## The Exclusive Line of Śrī Rūpa— a Revelation from Śrīla Āchāryyadev

In a letter dated 6th March, 1995, to His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, Prabhu Rādhā Raman of Croatia asked the question: "Why is our *Sampradāya* called *Rūpānuga* when factually we are followers of all the Goswāmīns?" On 5th April, 1995, His Divine Grace gave the following noteworthy reply, highly valuable to the sincere aspirants of *Bhakti* or Devotion proper:

"Living with Śrīman Mahāprabhu were so many great followers. He, as an Āchāryya, preached Kṛṣṇa consciousness and spread it all over the world. Especially the human section was so enlightened through His Divine preaching, but after Mahāprabhu someone had to be the leader—the successor—and He clearly gave that charge to Śrīla Rūpa Goswāmī.

"In a similar way Śrīla Bhakti Siddhānta Saraswati Ṭhākur Prabhu-pād gave the charge to Śrīla Guru Mahārāj by having him sing the 'power transmitting' song *Śrī Rūpa Mañjarī Pada* in the presence of many of Śrīla Guru Mahārāj's senior and junior Godbrothers. In this way Śrīla Saraswati Ṭhākur gave some hint that Śrīla Guru Mahārāj was to continue the Line of Śrīla Rūpa Goswāmī, and through this they all understood it. After the disappearance of Śrīla Saraswati Ṭhākur most of those who required *sannyās* came to Śrīla Guru Mahārāj to receive it. This is the example in this age.

"In the time of Śrīman Mahā-  
cont'd on page 4 →

श्रीश्रीगुरु-गौराङ्गो जयतः

## श्रीरूप-सरस्वती-श्रीधर-सेवाकुञ्ज

### SRIRUPA-SARASWATI-SRIDHAR-SEVAKUNJA

लीलासंगोपकाले निरुपधिकरुणाकारिणा स्वामिनाहं  
यत्पादाब्जेऽर्पितो यत् पदभजनमयं गाययित्वा तु गीतम् ।  
योग्यायोग्यत्वभावं मम खलु सकलं दुष्टबुद्धेरगृह्णन्  
स श्रीरूपः कदा मां निजपदरजसा भूषितं संविधते ॥

वृषभानुसुतादयितानुचरं  
चरणाश्रित-रेणुधरस्तमहम् ।  
महदद्भुतपावनशक्तिपदं  
प्रणमामि सदा प्रभुपादपदम् ॥

—श्रील भक्तिरक्षक श्रीधर देवगोस्वामी महाराज.

*Above:* marble plaque to grace the first building at new land in Braja-Dhām. See article on page 1 "Āchāryyadev Śrīla Bhakti Sundar Govinda Mahārāj's Triumphant entrance to Holy Vṛndāvan Land".

→cont'd from page 3—*The Exclusive Line of Śrī Rūpa—a Revelation from Śrīla Āchāryyadev prabhu* there were many stalwart devotees, and many who were like the Gurus of Śrīla Rūpa Goswāmī. Śrī Rāmānanda Rāy, Śrī Swarūp Dāmodar, etc., were in the highest position.

"In Jagannāth Purī Śrīman Mahāprabhu presented Śrīla Rūpa Goswāmī as a student successor in an assembly of His associates. There, many of Śrīla Rūpa Goswāmī's seniors and juniors were present. Mahāprabhu previously had fully blessed him and told the others to also examine him. All were amazed with his qualification and thought it to be only possible through the blessings of Mahāprabhu. Śrīman Mahāprabhu said, 'Yes, I have given my full blessings to him, you also give him your blessings.' In this way they could all understand that Mahāprabhu was arranging for Śrīla Rūpa Goswāmī to take the charge of continuing His *Sampradāya*. Later we can see that with his respectful guidance the Goswāmīns and others happily

spent their unique, Divine preaching life.

"From one river many channels will come but they will not all be named the same. Many channels come from the Ganges but the Ganges river herself is flowing in one channel. Similarly, Mahāprabhu's line is flowing through the channel of Śrīla Rūpa Goswāmī. Many were maybe more qualified and senior to Rūpa Goswāmī, but Mahāprabhu gave to him the charge of continuing His *Sampradāya*. For that all the Goswāmīns avoided their own *Sampradāyas* identified by their names. Even though they had many disciples, they directed them all to the line of Śrī Rūpānuga. We can see this in *Gaura-Līlā*, but when its manifestation we can see in *Kṛṣṇa-Līlā*, there also the internal service hankering of the whole group of *Mañjarīs* is directed automatically to do the exclusive service of Śrī Rādhā-Govinda, under the guidance of Śrī Rūpa Mañjarī.

"Śrīla Guru Mahārāj gave a very nice example: in a family both parents are superior to the son, and both are respected by him. The

father is the proprietor over the whole family including the mother, but when the son comes to give his respects to them, first he goes to the mother and then to the father. When the father dies all the property does not go to the mother even though she is in a higher and more respected position, but all goes to the son. From this example we can understand something about the line of succession.

"...how much I can express I cannot say, in English, but these are the facts. I think it is best that we will be cautious with these high and deep matters and not try to enter into them very quickly without maturity.

"You try to understand the answers I have given, and with the guidance of our *Math's* books you proceed carefully in your noble desire to practise and distribute Śrīman Mahāprabhu's teachings.

"Again my daṇḍavat praṇām and blessings to your grace and to all the devotees there in your association as appropriate.

"Yours affectionately, Swami B.S. Govinda" ■

শ্রীশ্রীশ্রী-গৌরান্দো অমৃত:

## সঙ্কীর্ণন যজ্ঞের মহান্ বার্তাবহ শ্রীগৌড়ীয়-দর্শন

পরমারাধ্য শ্রীল গুরুমহারাজের কৃপায় বেদসামুগ বৈকব সম্প্রদায়কে বিস্তারিত করিয়া চল্লিশ বৎসর পূর্বে যখন বঙ্গভাষায় “শ্রীগৌড়ীয়-দর্শন” প্রথম প্রকাশিত হন, তখন ভারতের বিভিন্ন প্রদেশে অবস্থিত শ্রীগৌড়ীয়-বৈকবগণের বিপুল উদ্দীপনাময় আশীর্বাদী আমাদের অবনত শিরে প্রচুররূপে বর্ষিত হইতে পাকে। সকলেই শ্রীগৌড়ীয়-দর্শনের জগৎজলময় বাহ্যিক ও আভ্যন্তরীণ সম্পদের প্রশংসায় পক্ষমুখ হইয়া ভবিষ্যৎ পারমার্থিক জগতের উজ্জ্বল সম্ভাবনাময় আশার আলোক দেখিয়া-ছিলেন। কেননা তৎকালীন শ্রীগৌড়ীয়-দর্শনের প্রাপকৃষ্ণ ঝাঁহার শ্রীমুখের অমৃত-বিদ্যারূপী দিব্যবাণী শ্রবণের জন্ত লালায়িত হইয়া দূর-দুরান্ত হইতে বৈকবাচার্য্যগণ ও স্বর্গীয় অমৃতজনগণ প্রায়শঃই এই শ্রীমঠের পর্ণকুটীরে ছুটিয়া আসিতেন, সেই শ্রীচৈতন্ত-সরস্বতীর মূর্ত্তবিগ্রহ ও বিকুপাদ পরম-হংসকুলচূড়ামণি শ্রীল ভক্তিরস্কক শ্রীধর দেবগোস্বামী মহারাজের নিগূঢ়-সামিধ্য শ্রীগৌড়ীয়-দর্শনের মাধ্যমেই প্রাপ্ত হইতে পারিবেন। শ্রীগৌড়ীয়-দর্শনও তাঁহাদের সেই আশা সগৌরবে পূরণ করিতে করিতে মাসিকপত্র রূপে চতুর্দশ বৎসর অতিক্রম করিবার পর আমাদেরই অযোগ্যতা নিবন্ধন দ্বন্দ্ব গতিতে বর্দ্ধিত কলেবরে ত্রৈমাসিকরূপে বৎসর ত্রয় নিয়মিতরূপে প্রকাশিত হন। তদনন্তর সাময়িকী-র রূপ ধারণ করিয়া শ্রীশ্রীশ্রী-গৌরান্দ-গাছকা-গোবিন্দস্বন্দরের নাম-রূপ-গুণ-লীলা ও পরিকর-বৈশিষ্ট্যের অপার মহিমাগাথা আপামরে বিতরণ করিয়া আসিতেছেন। ইতিমধ্যে শ্রীল গুরুমহা-রাজের দিব্যবাণী ভারতসীমান্ত অতিক্রম করিয়া আরও উজ্জ্বলরূপে বিভিন্ন ভাষায় মাধ্যমে নিরন্তর শ্রীনিতাই-চৈতন্তের অসমোচ্ছ কারুণ্যাত-ধারায় অভিসিক্ত করিতে করিতে সমগ্র বিশ্বের ভাগ্যবান জীবকুলকে আনন্দচিরয়রসের অনন্ত আশ্রয় শ্রীকৃষ্ণধামের দিকে আকর্ষণ করিয়া চলিয়া-



ও বিকুপাদ শ্রীল ভক্তিরস্কক গোবিন্দ দেবগোস্বামী মহারাজ  
সেবাসেত-সভাপতি-আচার্য্য : নবদ্বীপ শ্রীচৈতন্ত-সারস্বত যত ও বিশ্বব্যাপি তৎশাখা সমূহ  
Orn Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goṣwāmī Mahārāj  
Sevait-Präsident Āchāryya : Nabadwip Śrī Chaitanya Śāraswat Maṭh with international branch-

ছেন। শ্রীগৌড়ীয়-দর্শনের নবনবায়মানরূপে আন্তর্জাতিক বিবিধ ভাষায় প্রকাশ ভঙ্গিমার মাধুর্য্যদর্শনে বর্তমান বৈকবজগতের আনন্দের পরিসীমা নাই। বস্তুতঃ শ্রীল গুরু-মহারাজ অন্ত্যলীলায় যে শ্রীকৃপামুগ-সরস্বতী-ধারায় তাঁহার ঐকান্তিক ভজনময় প্রচার-প্রচেষ্টার বিপুল উচ্চম প্রকাশ পূর্বক শ্রীগৌর-বিহিত মহাসঙ্কীর্ণনের পরম মঙ্গল আলোকে প্রতিটি ভাগ্যবান জীব-হৃদয়ের মহাঙ্ককাররাশি বিদূরিত করিয়া চিরয় মঙ্গল-প্রদীপে উদ্ভাসিত করিয়া রাখিয়াছেন, সেই অনির্বাণ দীপশিখা-ই আজও তাঁহার নিজ-জনের মাধ্যমে দশদিকে প্রস্ফলিত হইয়া প্রবল বিক্রমে সার্কজনীন বিশ্বকে আকর্ষণ পূর্বক সঙ্কীর্ণনপ্রায় মহাযজ্ঞের শাস্বত-শান্তিবারির অমৃত-ধারায় অভিসিক্ত করিতেছেন।

সেই সঙ্কীর্ণন-যজ্ঞের মহান্ বার্তা-

বহরূপেই শ্রীগৌড়ীয়-দর্শনের এই আন্ত-র্জাতিক মর্যাদাময় আশ্বপ্রকাশ। তাই নিরন্তর প্রশংসা-মুখর বিশ্বব্যাপী শ্রীচৈতন্ত-সারস্বত মঠের প্রতিটি শাখা কেন্দ্রের ভক্তগণ চাতকের ত্রায় উদ্ভীব হইয়া অপেক্ষা করিয়া থাকেন—পরবর্তী সংখ্যা পাইবার জন্ত। তাই নিঃসন্দেহ এই আশা শোষণ করিতে পারি যে বেদাদি সর্কশাস্ত্রের শিরোভূষণ উপনিষদ-রত্নমালা-ছ্যতি-নীরাঞ্জিত মুক্তকুলের উপাস্ত-মান চিদানন্দামৃতধাম শঙ্করগণী পরব্রহ্মের ঐকান্তিক উপাসনাময় প্রকৃত পারমার্থিক জীবনের অধিকারী শুদ্ধভক্তজনের কৃপা প্রার্থনামুখে আমাদের এই প্রকাশন-প্রচেষ্টা নিশ্চিতই নিজ-পরমঙ্গলের সহায়ক হইয়া বিশ্ব-কল্যাণ বিধান করিবে। অলমতি বিস্তরণে। ইতি—

দীনাম

শ্রীভক্তিরস্কক গোবিন্দ ■

শ্রীশুক-গৌরাসৌ ভয়তঃ  
All Glory to Śrī Śrī Guru-Gaurāṅga

## Śrīla Mādhavendra Purīpād—the Sprout of Love Divine

by Āchāryyadev Om Viṣṇupād Viśva-Guru Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj  
[recorded on 2nd March, 1996 at Nabadwip Śrī Chaitanya Śāraswat Maṭh]

Today is a most auspicious day—the Holy Disappearance Day of Śrīla Mādhavendra Purīpād. The sprout of Divine Love for Kṛṣṇa [*Kṛṣṇa-Premāṅkur*] appeared in this world in the form of Śrīla Mādhavendra Purī. Mahāprabhu and Nityānanda Prabhu glorified Śrīla Mādhavendra Purī so much. Nityānanda Prabhu and Advaita Prabhu were disciples of Śrīla Mādhavendra Purī.

Īśvara Purī and so many other *sannyāsins* of that time were very famous, and you know Īśvara Purī was the very devoted and intimate servitor of Śrīla Mādhavendra Purī, and it was he who appeared as the Guru of Śrī Chaitanya Mahāprabhu. So Śrīla Mādhavendra Purī's position is so high in our *Sampradāya*.

### Formal and Ontological aspects of the *Sampradāya*

Actually, we formally introduce our *Sampradāya* as the Brāhma-Mādhva-Gaudīya-*Sampradāya*, but Madhvāchāryya received initiation from Vyāsadev in Badarikāśram, and Vyāsadev received initiation from Nārad Goswāmī; and the famous Nārad Goswāmī is both the son and disciple of Lord Brahmā; and Brahmā was initiated by Kṛṣṇa.

So our *Sampradāya* started from Kṛṣṇa, but at a certain period after Madhvāchāryya, the Kṛṣṇa conception was hidden but again took a very brilliant form through Śrīla Mādhavendra Purī. By the grace of

Śrī Chaitanya Mahāprabhu, we consider him to be the actual Guru of *Rāga-mārga*. The Path of Loving Service Divine made its appearance in this world through Śrīla Mādhavendra Purī. The sprout of Kṛṣṇa-Prema has appeared as Śrīla Mādhavendra Purī, and after that came the great tree in the form of Śrī Chaitanya Mahāprabhu. As you know, Mahāprabhu is the non-different Form of Śrī Śrī Rādhā-Govinda. All His Associates such as Śrī Rūpa Goswāmī, Śrī Sanātan Goswāmī, etc., appeared in our exalted *Rūpānuga Sampradāya*. From Kṛṣṇa to Śrīla Mādhavendra Purī is one part, and another part is from Śrīla Mādhavendra Purī up to our Guru Mahārāj. Today is the disappearance day of that Śrīla Mādhavendra Purī.

### Śrīla Mādhavendra Purī's Divine Story relished by Mahāprabhu

He was a very intimate devotee of Kṛṣṇa and Rādhārāṇī. Rādhārāṇī Herself fully bestowed Her mercy upon Śrīla Mādhavendra Purī. When Śrī Chaitanya Mahāprabhu was on His way to Purī Dhām, He told the transcendental story of Śrīla Mādhavendra Purī to His Associates as they halted at Remuṇā, Orissā. Mahāprabhu said that He had heard this from Īśvara Purī.

Śrīla Mādhavendra Purī was of a very renounced mentality. He never asked anything from others, but whatever came to him, he

accepted as the mercy of Kṛṣṇa. He never begged for food, but he would accept whatever he required when it was given to him. If he didn't receive anything at all, he would fast that day; but he would not go to anyone's house for begging. That was his nature. He was always chanting the Name of Kṛṣṇa. In this way, he circumambulated all over India, especially Vṛndāvan. Now, Mahāprabhu told his story to his devotees in Remuṇā.

One day, Śrīla Mādhavendra Purī was circumambulating Govarddhan, and at night he stayed there under a tree at Govinda Kuṇḍa. He did not beg at any house for food; Kṛṣṇa appeared to him in the form of a cowherd boy, bringing milk. Kṛṣṇa said, "Oh, Purī Gōsāi, I see that you don't go to anyone's house for food; now, the ladies of this village have sent this milk for you. Take it."

Śrīla Mādhavendra Purī was very surprised at how they could have known he was fasting. So he asked that boy, "How do you know I am fasting?" The boy said, "The ladies came for taking water from the pond, and they saw you. They felt that you were hungry, so they sent this milk. Take it. I have some duties to do, milking the cows, so I shall go for that and come back again and take this pot back."

### Mysterious sweet cowherd boy

Seeing that boy's effulgence, Mādhavendra Purī was astonished.

Anyway, he took that milk and waited to return the pot to the boy, but the boy didn't return. Mādhavendra Purī sat there chanting the Name of Kṛṣṇa until after midnight, when he fell asleep. He saw that boy come to him in his dream, revealing his identity:

‘ঐগোপাল’ নাম মোর,—গোবর্দ্ধনধারী ।  
বজ্রের স্থাপিত, আমি ইহা অধিকারী ।  
‘śrī-gopāl’ nāma mora,—

govarddhana-dhārī  
vajrera stāpita, āmi ihā adhikārī

“My name is Śrī Gopāl, and I am the master of this village; and Vajra (Kṛṣṇa’s grandson) installed Me as Śrī Gopāl, and from that day I have lived here.”

“But there were disturbances from the anti-religious section, and they wanted to disturb Me, so My servitor kept me in a *kuñja* (grove) of Govarddhan and fled. From that day I am living in this grove. See, here is that place. I am suffering very much here from the cold, heat, rain and wind. So bring the people of the village and bring Me out of this place. Establish My worship in a *maṭh* on top of the Govarddhan mountain. For so long I have been waiting for you, Mādhava, to come and do my Service.”

### The Service of Gopāl

Mādhavendra Purī awoke, and fell to weeping. Then he composed himself to follow the order of the Lord. He assembled many of the villagers with implements like spades, shovels, etc., and they all worked hard to clear the entrance to the grove, which had become thickly overgrown with jungle creepers and plants. The Ṭhākura was extremely heavy and only the strongest men together were able to

lift Him. Then Mādhavendra Purī had them bring Him to the top of Govarddhan mountain, where He was placed on a large rock altar, with another rock behind as a support. Mādhavendra Purī arranged many *brāhmaṇas* for the Lord’s grand worship. He made all those *brāhmaṇas* into Vaiṣṇavas, and arranged for the great festival of *Anna-kūṭ* where a mountain of rice and other foods is offered to the Lord. That festival was seen to be identical with the same festival that was performed by Nanda Mahārāj by the wish of Kṛṣṇa. The news spread, and thousands and thousands of people from different villages attended that festival with great joy. Everyone was astonished to see the transcendental power of Śrīla Mādhavendra Purīpād.

There were hundreds of different preparations offered to the Lord; yet, that night, Mādhavendra Purī put the Lord to rest, and himself took nothing but a little milk. And every day there was such a grand festival. Mādhavendra Purī accepted as disciples two of those *brāhmaṇas*, and they continued the worship of Gopāl in a royal style as befitting the Lord.

### Śrīla Purīpād’s dream

Then Śrīla Mādhavendra Purī got a dream in which Gopāl told him fetch *Malayaja* sandalwood and have it smeared on His Body, to give Him relief from the burning heat. Mādhavendra Purī arranged for the Lord’s proper worship in his absence and went to Bengal. At Śāntipur he initiated Śrī Advaita Prabhu. Then he continued on to Remuṇā in the South, eight kilometres from Bāleśvara. There, he had the *darśan* of Gopāl.

As before, he never asked any-

one for food. But he wanted to know what was being offered to Gopāl. The *brāhmaṇa* there described to him all the offerings, and told him how in the evening they were offering Gopāl twelve pots of *ksīr* or condensed milk. For a moment Mādhavendra Purī thought, “If I could get a little of that *ksīr* and taste it, I could make the same thing to offer to Kṛṣṇa when I go back to Vṛndāvan.” But immediately he felt to revile himself as unchaste, only for the thought to taste that *ksīr*. He left, and went to the village market, and sat under a tree there, chanting the Holy Name of the Lord.

### The *brāhmaṇa*’s dream

In the meantime, the *pūjārī* made the offering (*bhog*) to Gopāl as usual. He or the other *brāhmaṇas* there didn’t particularly think anything about Mādhavendra Purī. After the offering they all took the *Prasād*. After going to sleep, the head *pūjārī* got a dream in which Gopāl told him, “Oh, *pūjārī*, you don’t know it, but I have stolen one pot of *ksīr* for Mādhavendra Purī and hidden it under my cloth. He is my best devotee, and he has come here, and now he is staying in a marketplace. He is fasting; go and give this *ksīr Prasād* to him. You thought that you took twelve pots back out from the offering, but it is not so; by my illusion you took only eleven pots, and one pot is still underneath my cloth. Take that, and give it to Mādhavendra Purī.”

That *pūjārī* was astonished. Anyway, he went and opened the door, and found the pot of *ksīr* under the cloth of Gopāl. A beautiful fragrance emanated from that *ksīr Prasād*. He immediately took it and went from one market-

place to another, calling loudly,

কীর লহ এই, বার নাম 'মাধবপুরী' ।  
ডোমা লাগি' গোপীনাথ কীর কৈল চুরি ।  
kṣīra laha ei, yāra nāma

· 'mādhava-purī'  
toma lāgi' gopināth  
kṣīra kaila churi

"Oh! Mādhava Purī! Where are you? Take this *kṣīr*—Gopināth has stolen it for you.

"He knows you are hungry and He has stolen this *kṣīr* just for you. Where is the person called Mādhava Purī?"

Mādhavendra Purī was surprised and finally admitted his identity, "I am here." And that *pūjāri* glorified profusely, saying, "Gopināth Himself stole this *kṣīr* for you. No take it." Mādhavendra Purī took that *kṣīr*. He was so much intoxicated with Divine Love; he ate that *kṣīr Prasāda* with great ecstasy and kept the remains of the clay pot, tying it in a knot of his cloth.

But he thought, tomorrow this news would spread to all corners and everyone would consider him a great soul. So he fled Remuṇā out of the fear of fame, and went to Jagannāth Purī. But when he arrived at Purī Dhām, he found that everyone knew who he was, and how Gopināth had stolen the *kṣīr* for him. The news had already reached Purī before him. So he could not conceal himself from anyone.

### The Glory of the selfless

As Kṛṣṇa Das Kavirāj mentioned in his *Śrī Chaitanya-Charitāmṛta*, "It's well-known in the world that name and fame runs after those who are indifferent to it." This is the nature of fame, and such was the case with Mādhav-

endra Purī. When he was recognized by everyone, he also thought of the positive side of it—he would be helped in collecting that sandalwood for Gopāl. The King's ministers and entourage, and so many servitors of Śrī Jagannāthdev came to see Mādhavendra Purī, and he told them about his necessity. There would have been many dangerous obstacles from the *Mlechchhas* on the way from Orissa to the place where sandalwood was available, but by the King's influence he gained much help. The King also owned much jungle area containing sandalwood. He was given two men to help him carry that sandalwood, and they set out for Vṛndāvan. Remuṇā is on the way to Vṛndāvan, so they stopped there. Again, everyone recognized Mādhavendra Purī and he was received with great honour and reverence. The servitors of Gopināth gave him much *kṣīr Prasād* and other kinds of *Prasād*.

### The Lord's mercy unto His devotee

That night, again a dream came to him, in which Gopāl told him, "Myself and Gopināth are non-different; it's not necessary for you to bring this sandalwood all the way to Vṛndāvan. Offer it to Gopināth and give full worship and regard to Him with this sandalwood, and I shall receive it in that way."

Mādhavendra Purī was astonished, thinking, "How merciful Gopāl is to me! He has again instructed me." Then he engaged two more men to grind the sandalwood and it was offered all over Gopināth's whole body for the entire summer season.

Every day Mādhavendra Purī joined the *Ārati* of Gopināth, and by the Lord's will thousands of peo-

ple visited and grand festivals were conducted by the grace of Śrīla Mādhavendra Purī. Gopāl was happy with his service; Gopāl had told him "It's not necessary for you to return to Vṛndāvan, but you will see Me here in Remuṇā and thus attain everything."

### Divine Samādhi of Śrīla Purīpād

Mādhavendra Purī stayed there, and after that he departed the world at that very place of Remuṇā. We have seen there the *Samādhi* Temple of Śrīla Mādhavendra Purī, a very small and charming Temple.

### The Separation of Śrīla Purīpād

Thus, Mahāprabhu tasted the ecstasy of the story of Mādhava Purī. Mādhavendra Purī, before he disappeared, was very much intoxicated by *Kṛṣṇa-Prema*, Divine Love, and he felt severely the separation of Kṛṣṇa. He was always crying in that separation.

Īśvara Purī served Mādhavendra Purī for that last period of his Pastimes in this world. Īśvara Purī rendered his personal service to the last detail, for which Mādhavendra Purī praised him so much. In his deep mood of separation, at that time Mādhavendra Purī sang one *śloka*; and Mahāprabhu heard that *śloka* from Īśvara Purī, and Mahāprabhu tasted that *śloka* with His devotees, in Remuṇā Dhām.

अयि दीनदयार्द्र नाथ हे  
मथुरानाथ कदावलोक्यसे ।  
हृदयं त्वदलोककतरं  
दयित भ्राम्यति किं करोम्यहम् ॥

ayi dīna-dayārdra nātha he  
mathurā-nātha kadāvalokyase  
hṛdayam tvad aloka-kātaram  
dayita bhrāmyati

kiṁ karomy aham

Again and again, chanting this

*śloka*, Mahāprabhu—was overwhelmed in His ecstasy. Mahāprabhu said that this *śloka* was the direct words of Rādhārāṇī, revealed in the heart of Mādhavendra Purī. Kṛṣṇa Dās Kavirāj has given this very beautiful explanation:

এই শ্লোক কহিয়াছেন রাধা-ঠাকুরাণী ।  
 তাঁর কৃপায় স্কুরিয়াছে মাধবেন্দ্র-বাণী ।  
 কিবা গৌরচন্দ্র ইহা করে আবাদন ।  
 ইহা আবাদিতে আর নাহি চৌঠজন ।

ei śloka kahiyāchhena  
 rādhā-ṭhākuraṇī  
 tāra kṛpāya sphuriyāchhe  
 mādhavendra-vāṇī  
 kibā gaurachandra ihā  
 kare āsvādana  
 ihā āsvādite āra  
 nāhi chauṭha-jana

### The separation of Śrī Rādhā

Rādhārāṇī was very much intoxicated with the mood of separation from Kṛṣṇa, and She cried for Kṛṣṇa with this *śloka*. And that kind of pain in the separation of Kṛṣṇa appeared in the heart of Mādhavendra Purī. Mahāprabhu said that no one in this world can fully understand the substance of this *śloka*. It was chanted by Rādhārāṇī, and revealed in the heart of Mādhavendra Purī, and he tasted that separation; and now, Gaura Mahāprabhu, Śrī Chaitanya Mahāprabhu—He is tasting that *śloka*. There is no fourth person who can taste it properly.

When I heard this *śloka* from Śrīla Guru Mahārāj, the question immediately arose in my mind, “Present there is Nityānanda Prabhu, who is the disciple of Mādhavendra Purī, and many other greatly qualified personalities were present there. But Kavirāj Goswāmī said, *ihā āsvādite āra nāhi chauṭha-jana*—‘No fourth person can taste

it—that type of wealth is in this *śloka*.’ ”

If we try understand the internal wealth of this *śloka*, we must fail. Only by the mercy of Rādhārāṇī can it be tasted. When will that day come? Maybe it will never come, no doubt, but by the grace of Rādhārāṇī, in Her non-different Form of Gurudev, that mood of separation may be revealed in our hearts.

We have heard various explanations of this *śloka* from Guru Mahārāj. And when he was tasting this *śloka*, I was amazed to see his face; by his extraordinary expression, we could get a glimpse of the great depth of his Divine feelings for this highest of the high and finest quality of Divine Essence.

Everything that Mahāprabhu Chaitanyadev gave to the world is within this *śloka*, as the very gist of *Kṛṣṇa-Prema*. Many varieties of moods of Devotion are present within this *śloka*, and that was explained by Śrīla Guru Mahārāj. How much have we got that? We hesitate even to think about it. And Kavirāj Goswāmī cautioned us to be conscious of our own position:

এই শ্লোক কহিয়াছেন রাধা-ঠাকুরাণী ।  
 তাঁর কৃপায় স্কুরিয়াছে মাধবেন্দ্র-বাণী ।

ei śloka kahiyāchhena  
 rādhā-ṭhākuraṇī  
 tāra kṛpāya sphuriyāchhe  
 mādhavendra-vāṇī

If Rādhārāṇī had not been merciful to Mādhavendra Purī, it was impossible for this to have been revealed in his heart, and he would never have chanted it. And Kṛṣṇa Himself tasted it in the Form of Gaurāṅga Mahāprabhu, who is Kṛṣṇa with the heart and halo of Rādhārāṇī. Therefore, Kṛṣṇadās Kavirāj says that really there is no

fourth person who can taste it.

Still, by the grace of Mādhavendra Purī, that mood may be revealed within our hearts. But we cannot expect it. We are living in this mundane world, full of illusion. And when the illusion leaves our vision, and the Transcendental World will reveal itself in our hearts and before us—that day we may understand something of it by the grace of Rādhārāṇī in Her non-different Form of Gurudev.

You know, in the *Brahma-saṁhitā*, the famous *śloka*,

প্রিয়: কান্তা: কান্ত: পরমপুরুষ: কল্যতরবো  
 দুমা ধুমিষ্টিন্তামণিগণময়ী তৌয়মমৃতম্ ।  
 কথা গানং নাট্যং গমনপি বংশী প্রিয়সখী  
 চিদানন্দ জ্যোতি: পরমপি তদাস্বাদ্যমপি চ ॥  
 স যত্র ক্ষীরাব্ধি: স্রবতি সুরভীষ্মশ্চ সুমহান্  
 নিমেষাদ্ধাব্যো বা ব্রজতি ন হি যত্রাপি সময়: ।  
 भजे श्वेतद्वीपं तमहमिह गोलोकमिति यं  
 विदन्तस्ते सन्त: क्षितिविरलचारा: कतिपये ॥

śrīyaḥ kāntāḥ kāntāḥ  
 parama-puruṣaḥ kalpa-taravo  
 drumā bhūmiś chintāmaṇi-  
 gaṇamayī toyam amṛtam  
 kathā gānaṁ nāṭyaṁ  
 gamanam api vaṁśī-priya-sakhī  
 chidānandaṁ jyotiḥ  
 param api tad āsvādyam api cha  
 sa yatra kṣīrābdiḥ sṛvati  
 surabhībhyaś cha sumahān  
 nimeṣārdhākhyo vā vrajati  
 na hi yatrāpi samayaḥ  
 bhaje śvetadvīpaṁ tam aham  
 iha golokam iti yaṁ  
 vidantas te santaḥ  
 kṣiti-virala-chārāḥ katipaye

With the proper vision, we can know this comment of *Brahma-saṁhitā*, and the comment of Kavirāj Goswāmī, and the comment of Bhaktivinoda Ṭhākura, to be one and the same. Bhaktivinoda Ṭhākura also commented, “If you think you know everything about Kṛṣṇa, you are living in a fool’s paradise.”

We have seen many that think they are enlightened by Kṛṣṇa consciousness, they have much knowledge about Kṛṣṇa consciousness—but they are living in a fool's paradise. Here it is indicated in this *śloka* of *Brahma-saṁhitā*, *vidantas te santah kṣiti-virala-chārāḥ katipaye*: There are very, very few saints of that calibre, almost none, who can understand this. Amongst many saints, *sādhus*, devotees—scarcely one can understand this. And that the real Line of the Teachings of Śrīla Rūpa Goswāmī. He has given the Perfect Knowledge, but it will not be revealed to anyone without surrender to Śrī Chaitanya Mahāprabhu. No doubt, in one respect this comment of Kavirāj Goswāmī makes us feel very hopeless, but on the other hand, we do have the possibility to gain entrance to that Abode which is full of *Kṛṣṇa-Prema*.

चिन्तामणिप्रकरसद्यसु कल्पेवृक्ष-  
लक्षावृत्तेषु सुरभीरभिपाल्यन्तम् ।  
लक्ष्मीसहस्रशतसंप्रमसेव्यमानं  
गोविन्दमादिपुरुषं तमहं भजामि ॥

chintāmaṇi-prakara-sadmasu  
kalpa-vṛkṣa-  
lakṣāvṛteṣu surabhīr abhi-  
pālayantam  
lakṣmī-sahasra-śata-sambhrama-  
sevyamānam  
govindam ādi-puruṣam  
tam aham bhajāmi

How sweet is this expression! Mahāprabhu Himself brought this to the world. From here, we cannot conceive the Divine Love of all the entities in that Transcendental Abode of Kṛṣṇa. But one day, by the grace of Gurudev, it may be possible for it to be revealed in our hearts. Still, we are always hopeful, and we will not be satisfied with anything else.

These are the Teachings of Śrī Gurudev. Śrīla Rūpa Goswāmī said,

विरचय मयि दण्डं दीनबन्धो दयां वा  
गतिरिह न भक्तः काचिदन्या ममास्ति ।  
निपततु शतकोटिनिर्भरं वा नवाम्ब-  
स्तदपि किल पयोदः स्तूयते चातकेन ॥

virachaya mayi daṇḍam  
dīnabandho dayāṁ vā  
gatir iha na bhavattaḥ  
kāchid anyā mamāsti  
nipatatu śata-koṭir  
nirbharam vā navāmbhā-  
stadapi kila payodaḥ  
stūyate chātakena

The *chātaka* bird will not be satisfied with water found anywhere on this earth. But only a few drops of water from the blue cloud in the sky will satisfy him. There is so much water in the pond, the river, the ocean—he won't take one drop of it. That is the nature of the *chātaka*.

The blue cloud may punish him with a thunderbolt, but he never stops singing the glories of the cloud. This is chastity, this is surrender. This *śloka* shows us this in full. "I do not want anything else from anywhere; I want nothing but Your mercy. Please give it to me."

Dās Goswāmī also expressed the same. Śrī Rūpa-Sanātan, Śrī Jīva Goswāmī, Śrī Raghunāth Dās Goswāmī—they are all in that mood, and that group is our heart, our life.

आशाभरैरमृतसिन्धुः मयैः कथंचित्  
कालो मयातिगमितः किल साम्प्रतं हि ।  
त्वं चेत् कृपां मयि विधास्यसि नैव किं मे  
प्राणैर्त्रेजे न च बरोरु बकारिणापि ॥

āśābharair amṛta-sindhuḥ  
mayaiḥ kathañchit  
kālo mayātigamitaḥ  
kila sāmpratam hi  
tvam chet kṛpām mayi  
vidhāsyasi naiva kim me  
prāṇair vraje na cha  
baroru bakāriṇāpi

"O Rādhārāṇī, it is my only

hope that You will bestow Your mercy on my head, and to this day I have sustained that hope for my whole life." At that time, Raghunāth Dās was perhaps eighty or eighty-two years old, when he composed this.

"This is my only hope: You will bestow Your mercy upon me. This is all I want. Without Your mercy I do not want even Kṛṣṇa. What shall I do without Your mercy? I do not want Kṛṣṇa's mercy either. If Kṛṣṇa will come to me, I must say to Him, 'Please wait here; only if Rādhārāṇī gives Her permission can I talk to You.' And I am praying my whole lifetime, O Rādhārāṇī, for Your mercy. Your mercy is my only objective. I am living in Braja Dhām for that purpose alone. Otherwise, if You do not bestow Your mercy, I have no interest even in a relationship with Kṛṣṇa."

This is the most special kind of Devotion. Kṛṣṇa is the Supreme Personality of Godhead, Kṛṣṇa is the Supreme Personality of Godhead, Kṛṣṇa is the Supreme Personality of Godhead—we are always loudly declaring everywhere. But here, we find that Kṛṣṇa has no position for the *Rūpānuga* Vaiṣṇava.

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।  
अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥  
īśvaraḥ paramaḥ kṛṣṇaḥ  
sachchidānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam

"Kṛṣṇa, Govinda, is the Supreme Personality of Godhead, His Divine Form is all eternity, consciousness and bliss, and He is the Cause of all causes."

Such is Kṛṣṇa's Supreme position. But what value is His Supremacy to the *Rūpānuga* Vaiṣṇavas? They are very intimate to the *Āśraya-Vigraha*, Śrīmatī Rādhārāṇī,

and they are always under Her control. Rādhārāṇī is serving Kṛṣṇa with full energy, and they are supplying the devotional ingredients.

Guru Mahārāj told me not to make too many *maths*, otherwise I may find myself in trouble. Then I said, "Mahārāj, now our family has grown so much. The devotees are visiting Puri Dhām, and Vṛndāvan, and they have no shelter to stay at those places; unhappily they have to use a hotel or some other outside place. You please give me permission, and I shall try to make something in Puri Dhām and Vṛndāvan Dhām." Guru Mahārāj agreed to make something simple in Vṛndāvan, Puri and Nabadwip. I also told him that Calcutta was a transit station for the devotees, and a place for them to stop over was also necessary. Guru Mahārāj also gave that permission.

So, it was then that Guru Mahārāj said, "If you make something in the Vṛndāvan locality, make it in Govarddhan. We will stay near to Rādhā-kuṇḍa, but we will not stay in the Rādhā-kuṇḍa area itself. There, Rādhā-Govinda are enjoying Their Pastimes; and They will stay at Rādhā-kuṇḍa. My Guru Mahārāj, Prabhupād Śrīla Saraswatī Ṭhākur said, 'We shall go from Govarddhan, very early in the morning, and on the order of Rādhārāṇī we shall collect flowers at Kusum Sarovar and collect milk from all around; then we shall go to Rādhā-kuṇḍa for Service, and after Rādhā-Govinda go to sleep we shall return to our shelter at the Lotus Feet of Govarddhan.' So if you want arrange a place there, make it in Govarddhan."

That was the desire of Śrīla Saraswatī Ṭhākur, and Śrīla Guru Mahārāj. Anyhow, by the grace of Śrīla Guru Mahārāj, we have made

a place for the shelter of the devotees—Śrī Dayita Dās Sevākuñja has manifested there; we have named the *āśram* Śrīla Śrīdhara Swāmī Sevāśram.

### The Exclusive Line of Śrī Rūpa

So the Exclusive Devotional Line of Śrīla Rūpa Goswāmī is very rarely achieved in this world. If anyone wants to get it easily, they will be cheated and they will fall into the black hole of *prākṛta-sahajiyāism*, and they won't be able to come back out of it again. One should not try to get it easily; but it will be easy—by the grace of Guru, by the grace of Rādhārāṇī.

Before that, we must wait; and Raghunāth Dās Goswāmī showed us how much it was necessary to wait. He waited his whole life; and who is he? He is the Associate of Rādhārāṇī. But he showed his Pastimes in *Gaura-Līlā* in the deepest mood of separation from Rādhā-Govinda.

The Goswāmīns are Associates of Rādhā-Govinda, and they have other forms in *Kṛṣṇa-Līlā*. They are always serving Rādhā-Govinda, but in the *Mahā-bhaumya-Līlā* they showed that they passed their lives in the mood of union in separation.

All this was manifest from that original sprout of *Kṛṣṇa-Prema*, Mādhavendra Puripād. Prabhupād Saraswatī Ṭhākur took the name of Mādhavendra Puri in this way:

মাধবেন্দ্র পুরীবর, শিবুবর শ্রীঈশ্বর,  
নিত্যানন্দ, শ্রীঅদ্বৈত বিভু।  
ঈশ্বরপুরীকে ধন্য, করিলেন শ্রীচৈতন্য,  
জগদগুরু গৌর মহাপ্রভু।

mādhavendra purivara,  
śiṣyāvara śrī-īśvara,  
nityānanda, śrī advaita vibhu  
īśvarapurīke dhanya,  
karilen śrī-chaitanya,  
jagad-guru gaura mahāprabhu

There's a Bengali proverb, "Know a disciple by his Guru." Mādhavendra Puri is great, and his great disciple is Śvara Puri; and not only Śvara Puri, but also Nityānanda Prabhu and Advaita Prabhu. All were shown in this world to be his disciples. Their other Forms in *Kṛṣṇa-Līlā* are so exalted, and in this world they showed themselves to be great devotees of Mādhavendra Puri.

Very carefully, Śrīla Prabhupād also expressed that, Gaura Mahāprabhu bestowed His mercy upon Śvara Puri by taking *mantra* from him as his disciple. Today is that Mādhavendra Puri's Disappearance Day. We may consider it is the best day for our spiritual life, giving us the chance to discuss Mādhavendra Puri's Divine Pastimes and remember His Divine Grace.

The sun rises and sets. It does not take birth or die. So the appearance and disappearance of the pure Vaiṣṇava is like the sunrise and sunset. Both are good for the conditioned souls of this world. When they depart, they cast their merciful glance everywhere, and whoever remembers them will get that mercy.

Actually, we have seen that Prabhupād Saraswatī Ṭhākur, Śrīla Guru Mahārāj and other disciples of Saraswatī Ṭhākur sometimes chant the *Guru-Paramparā* from the beginning, and sometimes from the middle. From middle, means we chant from *mahāprabhu śrī-chaitanya, rādhā-kṛṣṇa nahe anya*; and further to that when necessary for the formal prestige of the *Sampradāya*, we chant the *Guru-paramparā* from *kṛṣṇa haite chaturmmukha, han kṛṣṇa-sevonmukha*. Still, in the absolute sense, our *Sampradāya* manifests from Śrīla Mādhavendra Puripād. ■

ঐশ্বর্য-গৌরামৌ ভরতঃ

## The Supreme Ecstasy Potency of the Divine

from an informal talk at Nabadwip Śrī Chaitanya Śāraswat Maṭh on 18th May, 1982, by  
Ananta-Śrī-vibhūṣita Oṃ Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj  
The Illustrious Founder-Āchāryya of Śrī Chaitanya Śāraswat Maṭh

We must have the selflessness to admit that He is all-in-all: "Even my existence can be effaced by His sweet will. Although we are told that the soul is eternal, still, He is the Absolute who can efface me." We are *kṛta-dās*—slave; the master can make or marr us. *Mārobi rākho-bi yo ichchhā tohārā*—You can keep me, You can do away with me; this is Your constitutional right. I am quite dependent. You can make or marr my fortune, anything you like.

### Help yourself with helplessness

As much as you'll be able to realize your position of helplessness, so much you are enriching yourself from the real standpoint. You are acquiring a position there. Just the opposite from here—no vanity is allowed there. All humility—humility has got value there. Constitutionally we are in the negative, not the positive. We have no right, but all right is in His sweet will alone. That is *Prema*, Love; His grace. Our existence depends on that aspect of reality.

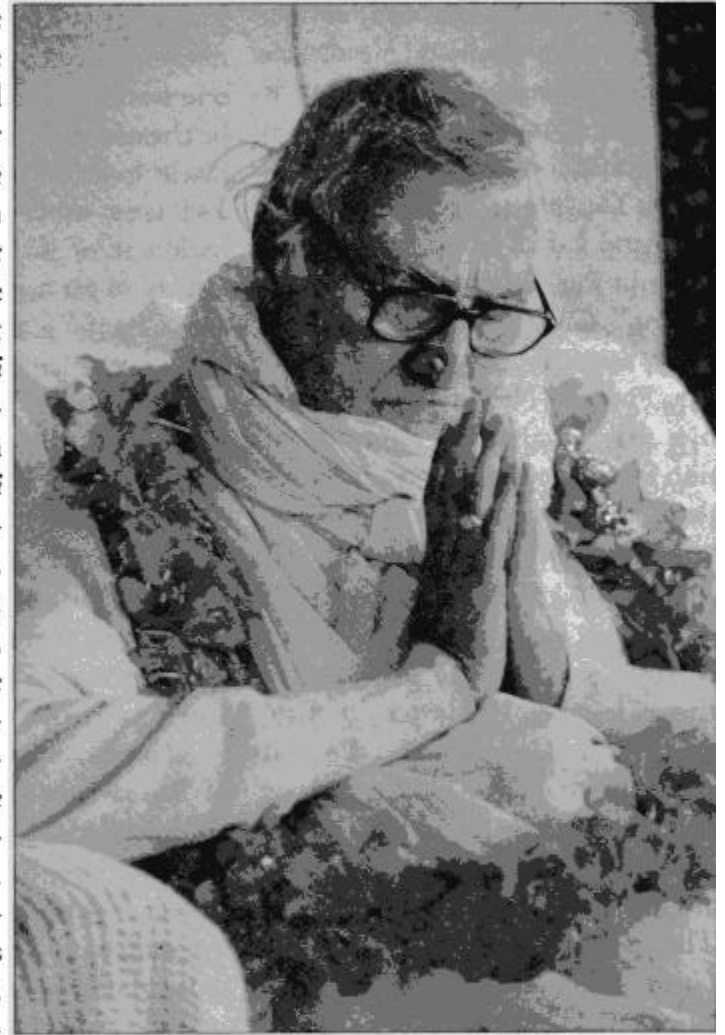
### We are naturally subservient

*Śakti*—the female aspect has its particular importance, and not that it will go to imitate the right of the male. That would be her failure. So, there is the 'predominating', and the 'predominated'. If we want to assert our predominating self, then we have to come into connection with *Māyā*, the illusory energy;

there we are *puruṣa*. But if we want to uphold that *taṣastha* or marginal nature of our own, then we are not *puruṣa*; we are of female type, dependent type, or *śakti* [energy]. In consideration with Him, we are *śakti* and in consideration with *Māyā*, we are *śaktimān*, *puruṣa*, exploiter, enjoyer. If we seek our relationship with the upper existence, we have to be enjoyed or handled. On that side, subjective existence is there; and here,

we come to exploit, to assert; and in connection with *Māyā* we can do that. And we are suffering from the reaction. Here in the illusory world, we can assert, 'We are *puruṣa*, we are enjoyer.' But this is false and reactionary.

So try to develop the attitude of your potency characteristic. If you will be able to do that, you'll have value on the higher realm. By submission—*pranipāta*, *paripraśna*, *sevā*—you may be allowed to enter into that domain, otherwise not. You have to be utilized by them, by the interest of the higher land. Only



then are you allowed entrance. No exploitation for the *jīva*-soul is possible in that land. The country of *Paramātmā*, the Soul of all souls.

### The *Māyāvādis*' artificial attempt

**Question:** Does the false endeavour of the *Māyāvādis* by *jñāna*—this is one type of endeavour—

**Śrīla Śrīdhar Mahārāj:** They cannot enter into that domain. They are showing their feats only here within this mundane, up to only *Satya-loka*. Then in *Brahmaloka* they

merge—finished. They cannot pass through Brahmaloaka to Vaikuṅṭha with their idea “so ‘ham—I am a part of the highest entity”. That idea detains them in the Brahmaloaka, and they can never go upward. But by the conception “*Dāso ‘ham*—I am a servitor”, you will be allowed to enter into the higher level. So, *nirmatsarāṇām satām—moksābhisandhir api nirastah*—these are the authoritative scriptural comments.

### What is *sādhana*?

Question: Mahārāj, in *vaidhi-Bhakti*, what is the endeavour of the *sādhaka* [practitioner]?

Śrīla Śrīdhara Mahārāj: To follow the programme as recommended in the *Śāstra* and by the *sādhu*. Later, one will gradually find himself in the proper soil, and that he is gaining some ground. That will encourage one to continue his attempt towards that upper realm. It is to be considered when *ruchi* [conscious taste] will come. Up to *ruchi* one must undergo some programme recommended by the *sādhu* and *Śāstra*, and one will progress by that help. *Śravaṇa-dasā* [stage of hearing], *vanana-dasā* [stage of selection], up to *āpana-dasā*, he will take the trouble of practising life or *sādhana-dasā*. When the plane of self-realization or *āpana-dasā* will begin, he himself will stand guarantee for his own activity. He will feel it for himself—*Bhāva-Bhakti*—and he won’t be taken away from that position. He will feel, “I am realizing a novel type of ecstasy.” From *ruchi*, the progression is to *āsakti* [attachment] and *Bhāva*.

We can acquire higher things by service. There’s so much to consider. Sacrifice, and have. Pay for it. Not ‘pay’ in terms of money or such

things, but in terms of your own self. Surrender, and have; give, and get. As you give, you can get a similar thing.

ये यथा मां प्रपद्यन्ते तस्तिथैव भजाम्यहम् ।  
मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ सर्वशः ॥

ye yathā māṁ prapadyante  
tāṁs tathaiḥ bhajāmy aham  
mama vartmānuvarttante  
manuṣyāḥ pārtha sarvashah

Effectively, the Lord says, “There is none beyond Me; so even if the people pray for trifling things, I give them those too.” So all culminates in His final say. That is His play. “But those who seriously want Me—they, also, have to pay for that.” But He is the whole Self. He gives Himself wholly. “He gets me wholly.” As He gives, so they get. Come out with your little capital—you will get him in return.

Devotee: My friend says he’s bankrupt.

Śrīla Śrīdhara Mahārāj: It is a good sign to be bankrupt here. Then he will seek some shelter. He is seeking a shelter sincerely.

Devotee: He would like to arrange a loan from you.

Śrīla Śrīdhara Mahārāj [laughs]: This is all loan. I am also in loan—reaction; we are continuing the business in loan from Gurudev. A borrowing business loan. Business on the negative side, all is on loan. Mahāprabhu said, “*yāre dekha tāre kaha ‘kṛṣṇa’ upadeśa* [Teach whoever you see about Kṛṣṇa], *āmāra ājñāya*—I am the Capitalist.” He takes the position of a capitalist.

### Suicidal rebellion

The truth about *Māyā*, illusion, is difficult for us to digest. ‘I am small’—I don’t like to digest or accept this. That’s the rub. That is my inner evil tendency to capture

another’s right. We need to understand what is freedom. We are actually accustomed to think that we can encroach on the freedom of others of the environment. That is the disease. Otherwise, we rebel, “I shall commit suicide. If I cannot freely exercise my will over the environment outside, I shall enter into the grave.” But I won’t accept slavery—a serving attitude to the environment.

### Glory in Service—our birthright

We are afraid to become a servant. “I want to be an exploiting unit, but not a serving unit that is bound to give its freedom to another superior hand.” This is where we fail, and this is the inner defect. We understand ‘freedom’ as exercising our right over the environment. Why should we not accept *service* for the environment? Why? There, we’ll be reduced to the minimum position. But that is healthy for us. To serve others, to become a servant. There we can thrive, by serving the environment, and, especially, the Lord of the whole. We think that we are dying if we accept service. That false temperament has grown in us; that is a foreign element entered into the *jīva*. It is a bitter pill to swallow.

### Forget thyself and know thyself

So what is service proper? We may consider the Hegelian philosophy—‘Die to live!’ ‘Mercilessly dissolve your ego as it is at present. Die!’ Here, ‘die’ means dissolve mercilessly. Throw yourself into the fire; you’ll come out with a bright self. Learn to die as you are—that mentally concocted body or energy, or whatever it is. Take the Name of the Lord and die! *Bhaktivinoda āj āpane bhulila*. Forget yourself, as you are; and you’ll find your proper

self there, that does not die. Death is ordained for our present existence, and we must give that part of our existence to death. And what does not die will remain.

Mahāprabhu has discussed physical death in this way:

সনাতন, দেহত্যাগে কৃষ্ণ যদি পাইয়ে ।  
কোটি-দেহ ক্রমশে তবে ছাড়িতে পারিয়ে ।

sanātana, deha-tyāge  
kṛṣṇa yadi pāiye  
koṭi-deha kṛaṇeke  
tābe chhārite pāiye

"If I could get Kṛṣṇa by dying, I am ready to die millions of times in a second; but that is nothing." This physical death is *tāmasika*, a very lower death. The mental death is necessary. Real death is mental death, wholesale. Even then, also, one may only reach the *taṣastha* or marginal stage. But He says, 'Die or not die, go on cultivating Kṛṣṇa consciousness with the company of a *sādhu*, a Kṛṣṇa devotee. Try to accumulate that internal wealth, however it is possible. *Kriyatām yadi kuto 'pi labhyate*. The internal capital can be had only from the *sādhu*. Wherever you'll get it, try to secure that innermost wealth at any price. Mere physical or mental death cannot take you to that higher stage. You have to dive deep into Kṛṣṇa consciousness. Whenever and wherever you find such strong attachment for Kṛṣṇa, try to secure it from him at any price. That will be the best utilization of our life and energy. To purchase the higher thing.

And that is also at the sacrifice of the higher thing within you—innermost hankering. By surrendering your innermost existence. Such a transaction is there. The physical encasement and the mental encasement is of different types: Bhur, Bhuvar, Svar, Mahar, Janar, Tapa, Satya. These are the gradations of

encasements from gross to finer. There many such varieties. Not only that, further there is the Virajā, Brahmaloaka, Vaikuṅṭha. So many subtle forms of consciousness take their manifest forms in Vaikuṅṭha.

Kṛṣṇa consciousness—  
the most subtle consciousness

So most subtle within you is Kṛṣṇa consciousness, where the dedication is intense to its highest capacity. And this is dedication to the Autocrat, not to a constitutional king or agent of justice. But dedication to Kṛṣṇa is to the Autocrat. Anything can happen. The highest degree of dedication is necessary there. The gain is also similar. As much as you can risk, so much you can expect to gain. That is Mahāprabhu's direction. "Don't be a miser. Surrender yourself to the Autocrat, the Absolute Good, and you will be the best gainer." That is His recommendation. Don't be too calculative and a miser. If you find a proper place, give yourself totally.

Devotee: *Ātma-nikṣepa?*

Śrīla Śrīdhara Mahārāj: *Ātma-nikṣepa. Nikṣepa* [to throw oneself] to a proper place. So Kṛṣṇa is the greatest bidder, as in an auction. He will pay the most. No one can pay as much as He. He's the highest capitalist. Whimsical, prodigal.

The greatest Giver

*Gopendra suta binā 'eho nā sparśe anya jan*. The highest giver. The highest dedicator is Rādhārāṇī. No one but Vrajendranandan can venture to approach Her. She is *Mahābhāva-Svarūpīnī*. Sacrifice at its zenith is there in Her. The highest standard ever is eternally represented there. Sacrifice in self-giving, self-surrendering—beyond all standards ever known to the world of

Scriptures. As Lakṣmīdevī has no place near Kṛṣṇa, so also Nārāyaṇa cannot approach Rādhārāṇī, what to speak of others. Not even Dvārakēśa or Mathurēśa, not even Gopēśa.

*Mahābhāva-Svarūpīnī Śrī Rādhā's unique Sentiment*

সাধারণ-ধেম্মে দেখি সর্বত্র 'সমতা' ।  
রাধার কুটিল-ধেম্মে হইল 'বামতা' ।  
sādhāraṇa-preme dekhi  
sarvvatra 'samatā'  
rādhāra kuṭila-preme  
ha-ila 'bāmatā'  
গোপীগণের রাস-নৃত্য-মণ্ডলী ছাড়িয়া ।  
রাধা চাহি' বনে ফিরে বিলাপ করিয়া ।  
gopi-gaṇera rāsa-nṛtya-  
maṇḍali chhāḍiyā  
rādhā chāhi' vane phire  
vilāpa kariyā

All the Gopis are of equal rank in the *Rāsa* Pastimes, but some fine jealousy came only in the mind of Rādhārāṇī. And after showing Her superiority in chanting, dancing, etc., She suddenly disappeared, after conquering the common Gopis. Kṛṣṇa suddenly found Himself vacant. The entire source of His energy was from that one point, and that is the theme of His Pastimes. But when that very vitality was drawn away—He found Himself vacant; and searching after Her. He couldn't find Her, and then He stealthily left the company of the Gopis, in search of Rādhā. Jayadev has said,

कंसारिरपि संसारवासनाबद्धमङ्गलाम् ।  
राधामाघाय इदये तत्याज व्रजसुन्दरीः ॥  
kaṁsārir api saṁsāra-  
vāsanā-baddha-ṅṅkhalām  
rādhām ādhāya hṛdaye  
tatyāja vraja-sundarīḥ

So many of the Braja-sundari [beautiful Gopis of Braja] were on  
cont'd on page 19 →



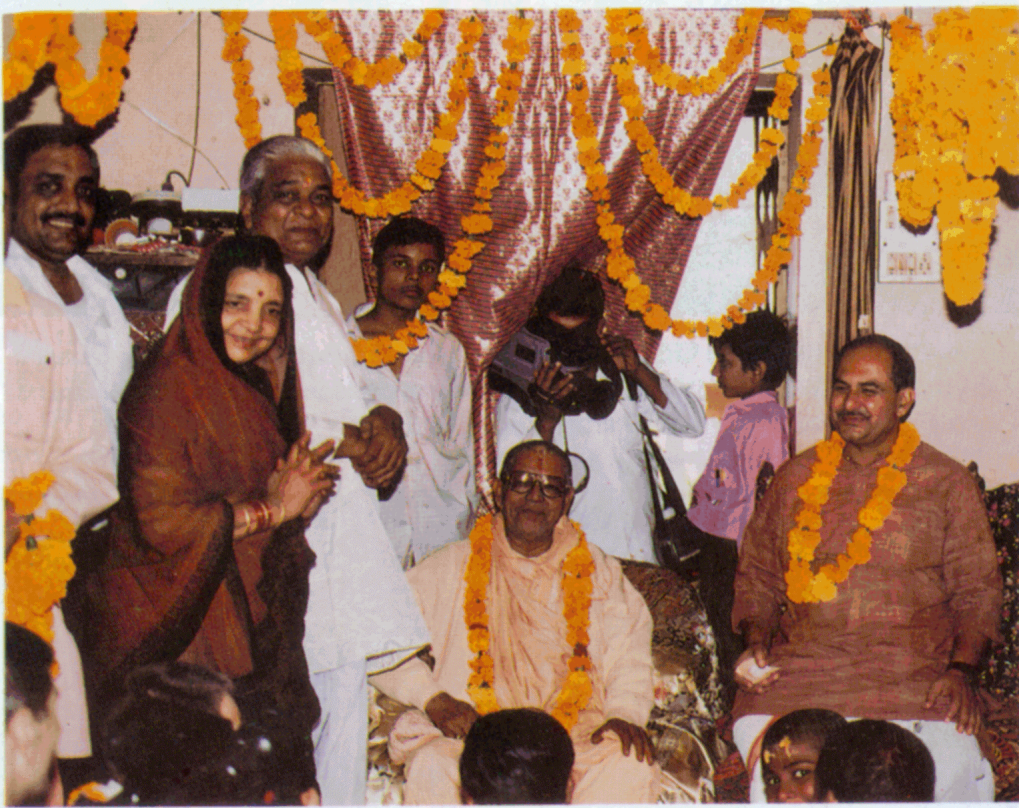
27th October, 1986, Śrī Vyāsa-Pūjā of His Divine Grace Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj. His Divine Grace is speaking on the microphone. To the left is seated Pūjyapād Satprasāṅgānanda Prabhu [Nayanānanda Dās Bābājī Mahārāj]. His talk that day is given on page 19.



His Divine Grace Oṃ Viṣṇupād Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj returns to Nabadwip Śrī Chaitanya Sāraswat Math after his last world tour in 1994.



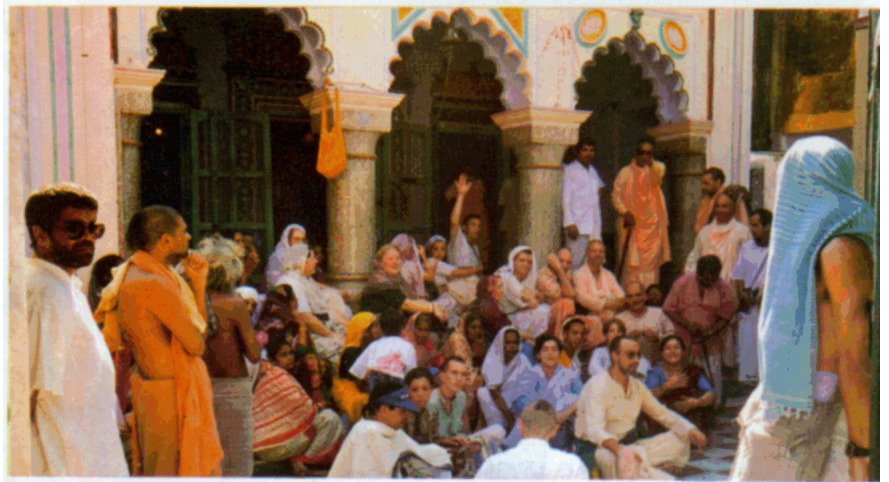
*left:* At Śrī Vṛndāvan, Śrī-Rūpa-Sarasvatī-Śrīdhara Sevākuñj under construction, 22nd January, 1996. [see front page 'Āchāryadev's Triumphant Entrance to Holy Vṛndāvan Land']



*left:* Śrīla B.S. Govinda Mahārāj [seated, centre] at the home of Mānaniya Kṛṣṇa Vallabhji Brajabāsī [standing to left] and wife; Mānaniya Śrīyukta Padmānābh Goswāmiji [right] and Śrī Rājendra Brajabāsī [left]. Kārttik month, 1995.



*left:* [rear l to r]: Śrīpād B.K. Āśram Mahārāj, Śrīpād B.P. Janārdan Mahārāj, the editor; [front l to r]: Śrīpād Aravinda Lochan Sevāsundar Prabhu, Mānaniya Kṛṣṇa Vallabha Brajabāsī, His Divine Grace Śrīla Govinda Mahārāj, Śrīpād Pūrṇānanda Prabhu, Śrī Rājendra Brajabāsī. Kārttik month, 1995.



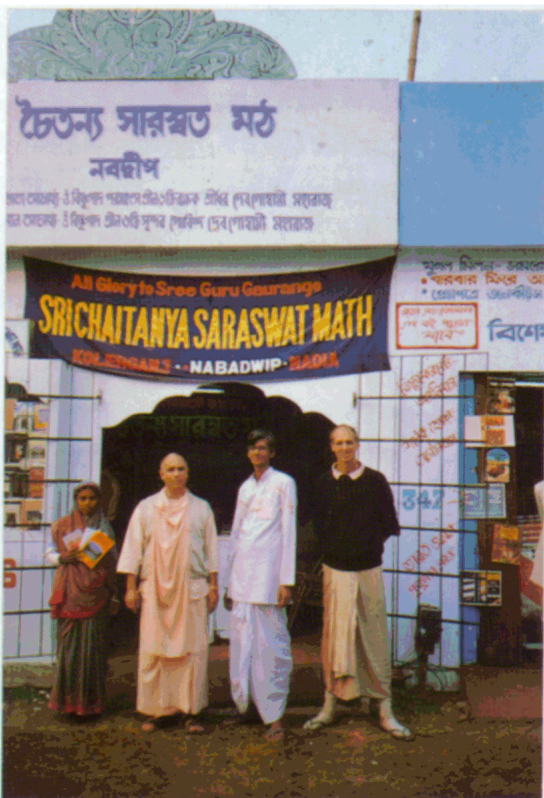
*top left:* His Divine Grace Śrīla Bhakti Sundar Govinda Mahārāj speaks on the Glories of Bhagavān Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, on Śrīla Saraswatī Ṭhākur's Disappearance Day, 11 December, 1995.

*top right:* His Divine Grace Śrīla Bhakti Sundar Govinda Mahārāj takes a group of devotees to visit Imlī Talā, the tree where Śrī Chaitanya Mahāprabhu sat with His Associates. The Temple there was established by Śrīla Bhakti Sāraṅga Goswāmī Mahārāj. Kārttik month, 1995.

*above left:* 5th March, 1996, Śrīpād Mahānanda Bhakti Rañjan Prabhu conducts the Holy Appearance Day Festival of Śrī Gaura Sundar Mahāprabhu at the Sitiawan Centre, Malaysia.

*left:* Śrī Chaitanya Sāraswat Maṭh's book distribution stall at the Calcutta Book Fair, February 1995; l to r: Śrīmatī Sunandā Devi Dāsī, Śrīpād B. P. Janārdan Mahārāj, Śrīmān Kṛṣṇasundar Dās Brahmachārī, Śrīpād Chidānanda Dās Brahmachārī. This is one of the largest book fairs in the world, and millions of people attended during ten days.

*below:* "Śrīla Bhakti Sundar Govinda Āśram" at Mauritius.





Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasūndarjīu—Nabadwip Sri Chaitanya Saraswat Math



Śrī Śrī Guru-Gaurāṅga-Rādhā-Madan-Mohanjīu  
Sri Chaitanya Saraswata Krishnānushilana Sangha, Dum Dum Park, Calcutta



The late Paramśnehamoy Mānaniya Īśvara Dhanpat Roy Karnāni and Srimati Karnāni. A most respected and beloved Patron and disciple of the Śrī Chaitanya Sāraswat Math; he departed the world on 23rd July, 1994,

→ cont'd from page 14

one side, and Rādhārāṇī was on the other side. They were all abandoned by Him, and He was out searching for Her. In Rāmānanda-*samvād* it's also said, a categorical qualitative difference is there in the loving service of the Gopīs and Rādhārāṇī. It is admitted there, as happening in *Rāsa* Pastimes, and Jayadev has also been quoted in this connection.

I also have [written] a poem:

यदमियमहिमाश्रीभागवत्यां कथायां  
प्रतिपदमनुभूता चाप्यलम्बाभिधेया ।  
तदखिलरसमूर्तेः श्यामलीलावलम्ब-  
मधुररसधिराधापादपदं प्रपद्ये ॥  
yad amiya-mahimā-śrī-  
bhāgavatyaṁ kathāyāṁ  
pratipadam anubhūtā chāpy  
alabdhābhidheyā  
tad akhila-rasa-mūrtteḥ  
śyāma-līlāvalamba-  
madhura-rasādhi-rādhā-  
pādapadmanī prapadye

In every poem of *Bhāgavatam* there is the presence of Rādhārāṇī, because that is the conclusion to be established in *Bhāgavatam* by so many tales and stories, and so on. The highest aim of *Bhāgavatam* is to establish *Rādhā-dāsyam*. So all through, the *Bhāgavatam* is preparatory for that; still, Her Name is not mentioned anywhere in *Bhāgavatam*—*alabdhābhidheyā*. Every word is used only to prove Her noblest position; still, no name is expressly used there. *Akhila-rasa-mūrtti*—all sorts of ecstasy combined, is Kṛṣṇa; and the main support of that *akhila-rasāmṛta-mūrtti* is Rādhikā. She is the only support of the *Līlā* [Pastimes] of Śyāma; the fountain of *Madhura-rasa*. I surrender myself to the holy feet of that Rādhārāṇī. She is the gist of the whole life of *akhila-rasāmṛta-mūrtti*, Kṛṣṇa, who consists in Himself of all sorts of high *Rasa*, Ecstasy. She is His only support. ■

श्रीश्रीभक्त-गौराङ्गो जगतः

## Talk by Pūjyapāda Satprasāṅgānanda Prabhu

(Śrī Nayanānanda Dās Bābājī Mahārāj)

(from a tape recording of his Bengali talk on 27/10/86, translation by Swami B.A. Sagar)

ॐ अज्ञान-तिमिरान्धस्य ज्ञानाञ्जनशलाकया ।  
चक्षुरमिलितं येन तस्मै श्रीगुरवे नमः ॥  
वाञ्छा-कल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।  
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥  
om ajñāna-timirāndhasya  
jñānāñjana-śalākayā  
chakṣur unmilitam yena  
tasmai śrī-gurave namaḥ  
vāñchhā-kalpa-tarubhyaś cha  
kṛpā-sindhubhya eva cha  
patitānām pāvanebhyo  
vaiṣṇavebhyo namo namaḥ

I pray to the assembled Vaiṣṇavas and to Śrīla Prabhupād to bless me with the potency to speak. I have not previously delivered a lecture before an assembly as today. Today, at the age of eighty, I give my first address. My Divine Master, Śrīla Prabhupād Bhakti Siddhānta Saraswatī Goswāmī Ṭhākur, kept me in this [white-clad *brahmachārī*] dress. He ordered me to render service to the *Dhām* in this position. Such service to the *Dhām* has blessed me with the golden opportunity to serve the lotus feet of many Vaiṣṇavas—in fact, all my Godbrothers in Śrīla Prabhupād's shelter. You can all witness this great fortune of mine—now, for about forty-five years I am staying at the Śrī Gaur-Gadādhār Mandir at Chāpāhāṭī. Śrīla Prabhupād told me, "You don't have to go out and preach or beg; stay in the *Māṣh* and serve the *Māṣh*." By his grace, I have been blessed with some service to this Śrī Chaitanya Sāraswat Maṭh also.

So in the course of such service I also got the opportunity to stay in the shelter of the lotus feet of my revered senior Godbrother, Parama

Pūjyapāda Śrīla Śrīdhar Mahārāj. I remember, I used to come and meet Śrīla Mahārāj when he stayed at a place called "Moger Bāri" that he rented for two Rupees a month. In those days, one could live well for only twenty-five to forty paise per day. At that time, Śrīla Mahārāj never asked anyone for anything, nor did he depend on anyone for anything. His brother, Manī Bābu sent him ten Rupees a month for his service, and from only that he somehow worshipped his Giridhārī and took *Prasād*. Mahārāj suffered poor eyesight due to a cataract. There was no toilet at Moger Bāri, nor was there any money to build one. In this way, Mahārāj passed his *bhajan* life under such severe hardship. But Prabhupād blessed him so much that he again [after apparent retirement] engaged in powerful preaching.

Our Govinda Mahārāj is now the chief inspiration behind that preaching. At first, Govinda Mahārāj was called Gaurendu Brahmachārī. He was expert in *kirttan* and playing the *mṛdaṅga*; his *kirttan* was always ecstatic. From the time of his coming here to Śrī Chaitanya Sāraswat Maṭh, the Transcendental Service of the Deities Śrī Śrī Guru-Gaurāṅga-Govindasundar became manifest more and more beautifully and gloriously. This gave us much joy. For this, Śrīla Śrīdhar Mahārāj delegated all Service responsibility of his *Māṣh*, preaching, and devotees—to Govinda Mahārāj. There's so much to say about this, it is neverending! We've seen and also heard how in

many places a spiritual master is, or was, present in his each and every *Maṭh*, and after his disappearance something is inherited by his disciples. But here, we see that within his very lifetime Śrīla Mahārāj has given his everything to Govinda Mahārāj. Just see—if Śrī Gurudev is satisfied, nothing in the world is unattainable. Service to Śrī Guru is rarely achieved. Today, you have all assembled for the worship of Śrī Gurudev, and if you can execute that worship properly you will see all success in your lives. Of this there is no doubt. From the beginning, Śrīla Prabhupād himself said that Śrīla Mahārāj is a man of quality. In the *Gītā* it is said,

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।  
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥  
yad yad ācharati śreṣṭhas  
tat tad evetaro janah  
sa yat pramāṇam kurute  
lokas tad anuvartate

Why did Prabhupād quote this verse when Śrīla Mahārāj came to his shelter? The purport of his comment is, “You have come for the Service of the Supreme Lord, leaving your aristocracy, wealth, education, charm, ego—everything; if a person of your calibre preaches Mahāprabhu’s Teachings, the people will understand them with ease. The *Gītā* says, “The masses follow the example of the superior person; whatever he accepts as authoritative is followed by the general mass.”

Śrīla Mahārāj’s devotees kindly took me and His Holiness to his birthplace, before the Temple and worship was established there. I saw there with my own eyes what a glorious family he had left to join Prabhupād’s mission. Those of you who will visit there this Thursday will have the *darśan* of Śrīla Mahārāj’s holy place of Advent. To

sincere disciples like you all, this is the supermost place in the world. You will see the grand Temple that has come up there.

Previously, Śrīla Mahārāj had decided that he would neither accept disciples nor would he any longer preach. But Prabhupād has used everyone to drag him out forcibly! Prabhupād wanted to send him to preach in the Western countries, but it turned out he didn’t go. Although Prabhupād’s desire was not fulfilled at that time, now, in his advanced age, Śrīla Mahārāj is today preaching to the sincere souls of the Western world without even leaving his room, to say nothing of travelling to their countries. Thus, we see Prabhupād’s desire being fulfilled. And he renders this preaching service with the greatest joy. Śrīpād Swāmī Mahārāj, who preached Mahāprabhu’s Message all over the world, fully honoured Śrīla Mahārāj as his *Śikṣā-Guru*. He showed this by instructing his disciples, “If you have any questions about spiritual *siddhānta* after I leave the world, go and ask Śrīla Śrīdhār Mahārāj, because I consider him my *Śikṣā-Guru*, what to speak of the benefit you will get from his association.” Śrīpād Bon Mahārāj was Mahārāj’s senior, but he, too, would visit Śrīla Mahārāj to discuss and hear *Hari-kathā* from him. Tape recordings of his *Hari-kathā* have now been circulated all over the world. Many books of his talks, and about his glories, have been published and preached throughout the globe. Śrīla Prabhupād’s heart’s desire is being fulfilled today by the key personalities in the shelter of Śrīla Mahārāj and Śrīpād Swāmī Mahārāj. All this is happening, but Mahārāj is simply sitting here. He never asks anyone for even a penny. Maybe he desires nothing, but—

“প্রতিষ্ঠার স্বভাব এই ভুবনে বিদিত ।  
যে না বাঞ্ছে তার হয় বিখ্যাত নিশ্চিত ॥”  
“pratiṣṭhār svabhāva  
ei bhuvane vidita  
ye nā vāñchhe tāra hoy  
vidhātā nirmmita”

“The nature of fame is well-known to the world: it is arranged by providence for those who don’t care for it.”

Today, by the will of the Supreme Lord, Śrīla Mahārāj is the Founder, *Āchāryya*, and President of a great Mission to preach Divinity all over the world. Śrīla Prabhupād, also, never asked anyone for anything. He only directed us, “Do something here, and there, that will be nice”, etc. But just see, how Prabhupād’s Power and Glory have now spread throughout the world.

There was nothing but dense jungle here when Śrīla Mahārāj started the *Maṭh*. He stayed awake nights, keeping watch. Now, today, many buildings and a grand Temple have sprung up by his sweet will. But he also carefully thought out who would shoulder this service responsibility in the future. Just consider his foresight. The father of a good son gets relief by passing on the weight of his responsibilities to that son. So, thinking in this way, Śrīla Mahārāj got Govinda Mahārāj—and Govinda Mahārāj was his choice. Whenever Govinda Mahārāj heard that Śrīla Mahārāj’s health was ailing, he would immediately drop all his outside duties and rush to Nabadwip. We have observed at such times that Śrīla Mahārāj would suddenly and miraculously regain his health as soon as he saw Govinda Mahārāj. Just see the great faith he has in Govinda Mahārāj; see his deep love for Govinda Mahārāj.

Now I am reaching the fag end

of my life. One day I asked Mahārāj, "If you leave the world before me, where will I go?" Mahārāj said to me, "Why do you want to leave before me? Don't say such a thing again." From that time it was clear how much affection he had for me.

I shall also, never, for my whole life, be able to forget Govinda Mahārāj's affection for me. I must, therefore, also mention some of my experiences with Govinda Mahārāj.

There was one incident when I personally took up a challenge on his account. One day, when I saw Govinda Mahārāj's horoscope, I asked Śrīla Mahārāj, "Please consider, now, how will he be educated?"

He looked at me and said, "He won't have any schooling in this life."

Then I said, "What is this? He won't be educated?" I thought, "In my family some have become doctors, engineers, school principals. Why should he be deprived of an education?" So then and there I vowed to see that he would get an education. I engaged a teacher and personally tried in many ways to bring this about, but to no avail. He didn't study, no matter how hard I tried. It was only then that I realized that Govinda Mahārāj is a *vāk-siddha* personality—a personality actually born with the power of perfect speech; *his every word was already infallible*. Anyway, from his youth I used to affectionately call him by his first name, but now he has become a *Mahārāj*, so now we address him, 'Mahārāj'.

I would like to also mention another incident. My mother took up *Dhāma-vāsa*, or residence in the Holy *Dhām* here. She stayed here at Koladwip, fairly near to Śrīla Mahārāj's place. She was aged, and eventually fell a little ill. I said to

Govinda Mahārāj, "Mahārāj, please see to my mother, and give her some medicine." He went and saw her. He said, "Yes, I have the right medicine for her treatment, but it's all used up." Then he put an empty bottle in my hand and said, "Alright, wash the bottle out and give her the water. She will be cured." I washed out the bottle and gave her that water. I was amazed. She was completely cured. No trace of her sickness remained. I couldn't believe it. So, we see that whatever task Govinda Mahārāj turns his hand to—he must succeed. He cannot fail. There was another person like that—Śrīpād Tīrtha Mahārāj. Śrīla Prabhupād remarked when he saw his hand, "You will succeed in whatever you try to do. Earth will turn to gold by your touch." Our Govinda Mahārāj is just like this. I'm not exaggerating in the slightest. I'm just explaining to you the truth about his qualities. And this is why, when he calls me, I drop all my duties and come running. I consider following the order of the Vaiṣṇava the highest *Sevā* or Service.

I won't take up much more of your time with my talk. I would just like to say something in conclusion. I must mention the special wealth that attracted so many persons to come to Śrīla Śrīdhara Mahārāj: his impartiality and foresight, his high, noble nature and impeccable character, and his unique, harmonious theological representation or *siddhānta*. Govinda Mahārāj is the fit person to carry and represent that wealth. Whatever may happen, whoever accepts the authority of Śrīla Śrīdhara Mahārāj must happily accept this fact. His *siddhānta* is worshipped and honoured by all as absolute and irrevocable. It is impeccable. There has never been,

nor is there today any authority in our mission that can compare with him. We know many histories of the life of Śrīdhara Mahārāj, but I cannot do justice to them in this short talk. Parama Pūjyapāda Mahārāj is a brilliant star in our Gauḍīya firmament, and he is the *Śikṣā-Guru* of not only the most worshipping and high *Sannyāsins*, but of each and every disciple and disciple's disciple of our entire Sāraswata-Gauḍīya *Sampradāya*. I consider myself blessed with the greatest fortune to have had this opportunity to sing something of his Transcendental Qualities. Please bless me, O Vaiṣṇavas, that as long as I live, I may have the Service of such a pure Vaiṣṇava. And I have one prayer to Govinda Mahārāj—because he is the future *Āchāryya* of our *Maṭh*. Yesterday, I had a glimpse of his Transcendental Power. Śrīla Mahārāj himself personally took Govinda Mahārāj's hand and seated him on the chair of the *Āchāryya*. He directed the new devotees to be initiated by Govinda Mahārāj. And you all unanimously accepted him. If anyone has the slightest suspicion or disloyalty towards him, they are betrayers of the Guru. Because, whatever Guru-dev wants—whatever our Worshipable Lord wants—to fulfill his wish is Service. To do otherwise is to bring about our own ruin. And I conclude my talk today with this prayer: 'May Govinda Mahārāj, too, always kindly cast his gracious glance upon me'.

वाञ्छा-कल्पतरुभ्यश्च कृपासिन्धुभ्य एव च ।  
पतितानां पावनेभ्यो वैष्णवेभ्यो नमो नमः ॥

vāñchhā-kalpa-tarubhyaś cha  
kṛpā-sindhubhya eva cha  
patitānām pāvanebhyo  
vaiṣṇavebhyo namo namaḥ ■

শ্রীশঙ্কর-গৌরামৌ জয়তঃ

## Serving in Separation

by Swāmī B.P. Janārdan

Śrīla Guru Mahārāj has remarked that the responsibility of trying to drive the British out of India was given to Gandhi. At that time, when he was asked by Rabindranāth what he was going to do, Gandhi replied, "I am thinking furiously."

### The Absolute enchanted

When the Absolute becomes captivated, enchanted by Himself, and begins furiously searching after Himself, then He does so with an inconceivable intensity. Such an intensity is expressed in the activities of Śrī Chaitanya Mahāprabhu. He is furiously searching after Himself. When in Śrī Purī Dhām He heard a Deva-dāsī singing of the beauty of Kṛṣṇa, He began madly running towards that sound, not caring for the thorns that were piercing His feet. Only when He was physically restrained by His servant Govinda did He desist long enough to finally comprehend the situation: "Oh, it is a woman singing; you have saved my life."

There is an intensity in Mahāprabhu's activities, in His consciousness, in His longing for Kṛṣṇa which has never been shown before. Once Śrīla Guru Mahārāj was asked, "You worship Mahāprabhu, but we find that His condition was horrible. He would rub His face against the walls of the *gambhirā*, sustaining injuries. He would cry all night, and in general we see great suffering in the agony of separation shown by Śrī Chaitanya Mahāprabhu."

### Separation—sweet poison

This observation is not an exaggeration. Śrīla Kṛṣṇa Dās Kavirāj Goswāmī has stated that Love in separation simultaneously defeats the sweetness of nectar, *amṛta*, and the deadly effects of the venom of the cobra. Mahāprabhu's example depicts the truth of Kavirāj Goswāmī's description. Yet, Śrīla Guru Mahārāj has described our ideal, expressed in the axiom "die to live." It is on that plane of real life where Mahāprabhu is of singular importance to us, our real hope, and the portrayal of Divinity that most encourages us by showing the enchanting beauty of Devotion.

### High Truths taught by the Pure Vaiṣṇava

Once when some disciples of Śrīla Bhaktivedānta Swāmī Mahārāj were visiting the Śrī Chaitanya Sāraswat Math, Śrīpād Bhavānanda Mahārāj, quite a young man at that time, spoke of "union in separation." Śrīla Govinda Mahārāj remarked that when he heard that, he was charmed. He immediately recognized the conception of Śrīla Guru Mahārāj, and wondered how such a young practitioner as this disciple of Śrīla Swāmī Mahārāj was able to speak correctly on such high topics, singularly given by Śrīla Guru Mahārāj. Śrīla Govinda Mahārāj could understand that the conception was given by Śrīla Bhaktivedānta Swāmī Mahārāj, who had previously received this due to his association with Śrīla Guru Mahārāj. This conception, appropriately expressed in the

name of Śrīla Guru Mahārāj's Samādhi Mandir, the "Temple of Union in Separation", expresses the high ideal given by Mahāprabhu, which is the very life of the Line of Śrīla Rūpa Goswāmī.

### The Glory of Service in separation

On another occasion, one man commented that service in separation was not the real wealth of Vṛndāvan. That person expressed that the meeting, or union, of Rādhā and Kṛṣṇa was the most important aspect of Their *Līlā*, Their Divine Pastimes. When I heard that remark, I was incredulous. Were such a thing true, then it would undermine the very position of Śrī Chaitanya Mahāprabhu and even Śrīmatī Rādhārāṇī Herself. The nobility of Their Devotion, the intensity of Their searching for Kṛṣṇa, Their dedication to His *Sevā* despite Their devastation caused by separation—everything becomes reduced in stature if Service in separation is suddenly and ignobly reduced to secondary importance.

We have heard that the worship of Vṛndāvan is very confined and not open to all, but that Mahāprabhu's worship in separation is our only entrance. He gives even the most fallen the hope of someday attaining life's highest goal and the realization of our most cherished ideal. But all becomes lost if it is expressed that the meeting of Rādhā and Kṛṣṇa is more important than what Mahāprabhu came to give: Service in separation.

Śrīla Govinda Mahārāj concluded that this declaration was an offence to the line of Śrīla Rūpa Goswāmī. He expressed that Śrīla

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## श्रीश्रीगुरु-गौराङ्गौ जयतः

कालिन्दी-पुलिन्देऽब्धि-दृग्युगविधौ शक्रेऽह वृन्दावनं  
 एकान्ते निजनाम-कीर्तन-रसास्वादक मोदाकृतेः ।  
 श्रीचैतन्यमहाप्रभोः पदयुगं संपूजितं संवभौ  
 कृष्ण-क्रीडन-तिन्ति डी-तरुतले श्रीकृष्णदासादिभिः ॥  
 गौडे गाङ्ग-तटे ब्रजाभिद-नवद्वीपे हि मायापुरे  
 श्रीचैतन्यमठ-प्रकाशक-जगज्जीवैक-कल्याणकृत् ।  
 श्रीसिद्धान्त-सरस्वतीति विदितो गौडीय-गुर्वन्वये  
 भातो भानुरिव प्रभात-गगने रूपांनुगैः पूजितः ॥

तच्छिष्यो गुरुगौरसेवन-महोत्साहान्वितः श्रीयुतो  
 नित्यानन्द-शुभोन्वयः सुविदितः श्रीभक्तिसारङ्गकः ।  
 स्थानस्यास्य सुसज्जनाभिलषतं सेवाधिकारं शुभं  
 गौराब्देऽलभताचलेषुयुगमे मासेतु दामोदरे ॥  
 श्रीसिद्धान्त-सरस्वती-प्रभुपदाभीष्टस्य संपूरकः  
 श्रीमायापुर-गौर-जन्म-भूवि यः श्रीमन्दिरं निर्म्ममौ ।  
 स श्रीमान् विदितश्च भक्तिविजयो रत्नेषुवेदान्विते  
 गौराब्दे कुरुते सखीचरणकः संस्कारसेवामिह ॥

During his visit to Braja Dhām (see front page, "Triumphant Entrance to Vr̥ndāvan Land") Āchāryyadev Śrīla Govinda Mahārāj graciously took the *parikramā* party to have *darsan* of the sacred Imli-talā, where His Divine Grace brought to the devotees' attention the above verses written by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, inscribed there in marble with full worshipful honour.

## →from previous page

Guru Mahārāj had completely rejected such a conception as contrary to the precepts of our Line. We are most fortunate to have received Śrīla Guru Mahārāj's conception, by which we are able to always have the proper perspective of what is Devotion, and how we are able to correctly tune our own serving mood.

In one verse, Śrīla Guru Mahārāj has given a very beautiful and deep vision of Mahāprabhu's internal mood. He has written of the relationship between Śrī Chaitanya Mahāprabhu and Śrī Gadādhara Paṇḍit:

## Śrīla Guru Mahārāj's Deep Representation par Excellence

नीलाम्बोधितटे सदा स्वविरहा-  
 क्षेपान्वितं बान्धवं  
 श्रीमद्भागवती कथा मदिरया  
 संजीवयन् भाति यः ।  
 श्रीमद्भागतं सदा स्वनयना-  
 श्रुपायैणः पूजयन्  
 गोस्वामिप्रवरो गदाधरविभु-  
 भूयात् मदेकागतिः ॥

nīlāmbhodhi-taṭe sadā sva-virahā-  
 kṣepānvitam bāndhavam  
 śrīmad-bhāgavatī kathā madirayā  
 sañjīvayan bhāti yaḥ

śrīmad-bhāgavatam sadā sva-nayanā-  
 śrūpāyanaiḥ pūjayan  
 gosvāmī-pravarō gadādhara-vibhur-  
 bhūyāt mad-ekā-gatiḥ

As Mahāprabhu was deeply absorbed in Śrīmatī Rādhārāṇī's mood, He intensely felt separation from Himself. At that time, Gadādhara Paṇḍit was able to ease His suffering, and give Him great satisfaction by reciting verses from the *Śrīmad-Bhāgavatam*. Sometimes when a person is deeply suffering, his friend will alleviate that pain by supplying him with wine. In this case, the beautiful verses of the *Bhāgavatam* chosen and sweetly sung by Gadādhara Paṇḍit had that effect, of supplying some intoxication which eased the suffering felt by Mahāprabhu in His separation from Himself.

## Our Super-fortune

How fortunate we are to have a connection with the most noble Line of Śrīla Guru Mahārāj! We are proud to be associated with his most beautiful conception which is the real wealth of the true followers of Śrī Chaitanya Mahāprabhu. Those followers are known as Gauḍīya Vaiṣṇavas. *Gauḍīya* refers to Bengal. And what is really

Bengal, so feelingly described in the writings of Śrīla Bhaktivinoda Ṭhākura, is synonymous with Śrī Chaitanya Mahāprabhu. As Mahāprabhu gave His real wealth to Śrīla Rūpa Goswāmī, and wanted to make him the protector of His line, so that role of protecting our proper conception and bestowing our most cherished ideal has gracefully descended through our preceptorial line, and been granted to Śrīla Guru Mahārāj by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

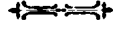
## Shelter of the True Representative

But how have we come to know of these truths? We can actually come to appreciate the real wealth of Mahāprabhu's teachings, which is our greatest inheritance, because the true precepts of Mahāprabhu are being clearly shown in the words and actions of Śrīla Govinda Mahārāj, the true carrier of Śrīla Guru Mahārāj's conception. On the occasion of the Divine Appearance of Śrī Chaitanya Mahāprabhu, *Śrī Gaura-Pūrnimā*, we are able to appreciate our good fortune in being able to take shelter of Śrīla Govinda Mahārāj. There can be no greater refuge than he, and it is in the shade of his lotus feet that I find my true shelter. ■

শ্রীশ্রীশ্রী-গৌরামৌ জয়ত:

অনন্তশ্রী-বিভূষিত পরমহংসকুলচূড়ামণি শ্রীশ্রীল ভক্তিরস্কক শ্রীধর দেবগোস্বামী মহারাজ বিরচিত

## শ্রীসারস্বত-আরতি



All Glory to Śrī Śrī Guru-Gaurāṅga

## Śrī Sāraswata-Ārati

by His Divine Grace Om Viṣṇupād Paramahansa-kula-chūrāmaṇi  
Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

[English rendered by Tridandī Bhikṣu Śrī B.A. Sāgar]

জয়রে জয়রে জয় গৌর-সরস্বতী ।  
ভকতি বিনোদাষয় করুণা মুরতি ॥১॥  
প্রকাশিলে গৌর-সেবা ভুবন-মঙ্গল ।  
ভকতিসিদ্ধান্ত শুদ্ধ প্রজ্ঞান উজ্জ্বল ॥২॥  
রাধা-শ্রাম একতনু দক্ষে গৌরা রায় ।  
বামে রাধা মধ্যে স্বয়ং শ্রাম-গোপ জয় ॥৩॥  
ব্রজরস নবভাবে নবধীপে রাজে ।  
উদারে মধুর রাগ অভিনব সাজে ॥৪॥  
মাধুর্য্য কৈবল্য রাগ ব্রজের নির্ঘাস ।  
প্রাপ্তি পরাকাষ্ঠা তাহে গৌরাজ বিলাস ॥৫॥  
রাধা ভাব-কান্তি অঙ্গিকরি' ভাল মতে ।  
দক্ষিণে আসন রস গরিমা দেখাতে ॥৬॥  
রাধা-রস-ত্রয়-স্বাদ রহস্য প্রয়াস ।  
নিরখি' প্রফুল্ল রাধা মুখে মন্দ হাস ॥৭॥  
মধ্যে রহি' বংশীরবে ঘোষে বংশীধর ।  
রাধার সম্পদে আমি গৌরাজ-সুন্দর ॥৮॥  
মদভীষ্ট রূপ রাধার হৃদয় মন্দিরে ।  
গৌরাজ ভজিলে সৃষ্ট স্কৃষ্টি পায় তারে ॥৯॥  
নদীয়া প্রকাশে মহাপ্রভু গৌরনিধি ।  
পতিত পাবন দেবে মিলাইল বিধি ॥১০॥  
এরূপ আরতি ব্রহ্মা শঙ্কু অগোচর ।  
গৌরভক্ত কৃপা পাত্র মাত্র সিদ্ধি সার ॥১১॥  
শ্রীস্বরূপ, রামানন্দ, রূপ, সনাতন ।  
শ্রীরঘু, জীবাদি কৃপায় দেখে ভক্তজন ॥১২॥  
জয় গুরু-গৌর-রাধা-গোবিন্দ-সুন্দর ।  
জয় দাও ভক্তবৃন্দ নিত্য নিরন্তর ॥১৩॥

jaya re jaya re jaya gaura-saraswati  
bhakti vinodānvaya karuṇā murati  
prakāṣile gaura-sevā bhuvana-maṅgala  
bhakati-siddhānta śuddha prajñāna ujjala  
rādhā-śyāma eka-tanu dakṣe gorā rāya  
bāme rādhā madhye svayaṁ śyāma-gopa jaya  
vraja-rasa nava-bhāve navadvīpe rāje  
udāre madhura rāga abhinava sāje  
mādhuryya kaivalya rāga vrajera niryyāsa  
prapti parākāṣṭhā tāhe gaurāṅga vilāsa  
rādhā bhāva-kānti aṅgikari' bhāla mate  
dakṣiṇe āsana rasa garimā dekhāte  
rādhā-rasa-traya-svāda rahasya prayāsa  
nirakhi' praphulla rādhā mukhe manda hāsa  
madhye rahi' vaṁśī-rave ghoṣe vaṁśīdhara  
rādhāra sampade āmi gaurāṅga-sundara  
mad abhiṣṭa rūpa rādhāra hṛdaya mandire  
gaurāṅga bhajile sṛṣṭhu sphūrṭti pāya tāre  
nadiyā prakāṣe mahāprabhu gauranidhi  
patita pāvana deve milāila vidhi  
e-rūpa ārati brahmā śambhu agochara  
gaura-bhakta kṛpā pātra mātra siddhi sāra  
śrī-svarūpa, rāmānanda, rūpa, sanātana  
śrī-raghu, jīvādi kṛpāya dekhe bhakta-jana  
jaya guru-gaura-rādhā-govinda-sundara  
jaya dāo bhakta-vṛnda nitya nirantara



*Ananta-Srī-Vibhūṣita Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj*

All Glory, all Glory to Śrī Gaura-Saraswati,  
 Of the Line of Bhaktivinode—Pure incarnate Mercy.  
 You reveal'd Śrī Gaura's Service—the world's greatest fortune,  
 Brilliant as the Perfect Teaching, Perfect Truth—Devotion.\*  
 On the right side Rādhā-Śyām in one Form—our Lord Golden.  
 Left is Rādhā, middle—dark cowherd Himself is shining.  
 Braja-Ras in Nabadwip, effulgent new form charming,  
 Magnanimity of Sweetest Love in novel posing.  
 Unity of Loveliness Divine, essence of Braja,  
 One can find its acme there in Śrī Gaurāṅga-Līlā.  
 Taking Heart and Halo of Śrī Rādhā beautifully,  
 He is honoured on the right to show His Rasa's Glory.  
 Mystic'ly the Lord hankers for Rādhā's threefold relish,  
 Seeing this Her heart blooms, Lotus Face sweet smile embellish.  
 In the centre playing His flute, announces the flute-player,  
 "In the Glory of My Rādhā, I'm Gaurāṅga-Sundar!  
 My most cherished Form lives in the Temple of Her heart dear,  
 When you serve Gaurāṅga I shine forth in that Form so clear."  
 Blessed Gaura Mahāprabhu came down in Nadia,  
 Sent me by His Mercy to my Lord, Master, Saviour.  
 Such an Ārati—Lord Brahmā, Lord Śambhu cannot see,  
 Such perfection's only for those blessed by Gaur's devotee.  
 Śrī Svarūpa, Rāmānanda, Rūpa, Sanātana,  
 Śrī Raghu, Jiva and others, bless devotees' vision.  
 Glory! Guru, Gaura, Rādhā, Beautiful Govinda,  
 Sing Their Glories, O devotees! ever and forever. ■

\*"Bhakti-Siddhānta"

All Glory to Śrī Śrī Guru-Gaurāṅga

## Śrī Gaurasundar—the Moon of Mercy Incarnate

by Śrī Bhakti Lalitā Devī Dāsi

চৌদ্দশত সাতশকে মাস যে ফাল্গুন ।  
পৌর্ণমাসীর সন্ধ্যাকালে হৈলে শুভক্ষণ ॥  
জয় জয় ধনি হৈল সকল ভুবন ।  
চমৎকার হৈয়া লোক ভাবে মনে মন ॥  
জগৎ ভরিয়া লোক বলে—‘হরি’ ‘হরি’ ।  
সেইক্ষণে গৌরকৃষ্ণ ভূমে অবতরি’ ॥  
নদীয়া-উদয়গিরি, পূর্ণচন্দ্র গৌরহরি,  
কৃপা করি’ হইল উদয় ।  
পাপ-ভমো হৈল নাশ, ত্রিজগতের উল্লাস,  
জগতরি’ হরিধনি হয় ॥

(Śrī Chaitanya-Charitāmṛta,  
Ādi-līlā, ch. 13)

“On 1407 Śakābda Era, on the full moon evening of Phālgun month, the most auspicious moment occurred.

“The whole world resounded with the tumultuous vibration of victory, as the people chanted, “Jaya, jaya!” and all felt that something wonderful was about to happen.

“As the world was filled with the people’s chanting of “Hari, Hari!”, the Lord Gaura-Kṛṣṇa graciously appeared on the Earth.

“The Full Moon Śrī Gaura Hari rose on the Eastern Horizon that is the blessed place of Nadia. With the rising of that Full Moon, all the gloom of the sins of the world was dispelled, and with the tumultuous vibration of ‘Hari, Hari!’ the three worlds became filled with ecstasy.”

Here in Śrī Nabadwip Dhām, in the most gracious and holy shelter of my Divine Master, Śrīla Āchāryadev His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, and in the kind association of all the exalted devotees assembled from India and

abroad, I am feeling myself wonderfully blessed to somehow again be present for this most grand observance Festival of Śrīman Mahāprabhu’s Appearance.

In ‘The Guardian of Devotion’, my Param Śrīla Guru Maharāj, Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Maharaj tells, “Everything connected with Gaura Hari is eternal. His Name, Form, Qualities, Pastimes, Associates, Paraphernalia, etc., are all eternal. Only by the grace of *sādhu* and Guru are we able to know the Glory of Śrī Chaitanyadev who is the eternally pure, fully liberated Ultimate Reality.”

Who is Gaura Hari and why did He come here? The answer is given first hand by the fully acquainted and authoritative Saints and revealed Scriptures. It is said, ‘Sometimes Rādhā and Govinda show themselves in two forms and sometimes combined in one form. When the sweetness of Kṛṣṇa is being distributed and is flowing in all directions, that is *audāryya* or magnanimous distribution to others; and that is the special mercy of Mahāprabhu. He is the Supreme Absolute Truth in its fullest and most dynamic expression.’

Now that we most fortunately have present with us the greatest General in the Exclusive Line of the Supreme Lord Śrī Kṛṣṇa Chaitanya Mahāprabhu, none other than His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, let us fully take advantage of this extremely golden opportunity and not waste even a second. May we whole-heartedly attempt to conse-

crate ourselves cent-per-cent for His Holy Service.

If we see the history of our Preceptorial Line, we shall notice that it is not in every age that such a Guru of this highest order descends from the Spiritual Realm into this mundane plane of existence for our supreme benefit. This golden opportunity is more rare than imaginable! May the earnest feeling for utilizing our inner wealth, our Divine Service connection, mercifully land in our hearts.

The blessed souls can properly see that the *Āchāryya* is Mahāprabhu Himself manifesting in His most magnanimous and greatest Form, and through their fortune-yielding company, we, too, can get that type of realization.

Here in Nabadwip Dhām, the fortunate Eastern and Western devotees of the world are gathered and are joyfully celebrating this most important and auspicious occasion of Mahāprabhu’s Appearance at this most glorious Śrī Chaitanya Śāraswat Maṭh. From morning until night, the devotees together are non-stop joyfully chanting and dancing, remembering the moonlike Lord Śrī Gaura Sundar, honoring His *Mahāprasāda*, serving His servitors’ servitors, worshiping His Holy Places of Pastimes and serving Him in every way possible.

To again quote my Param Guru-dev in ‘The Guardian of Devotion’:

“Those fortunate persons who have received the mercy of the *sādhus* can understand that Gaurachandra appears as Śrī Kṛṣṇa in the mood of Rādhārāṇī. They feel great ecstasy in their hearts and they are able to understand, ‘Today also Gaurāṅga Rāya was performing His Pastimes and only a few fortunate persons were able to see.’” ■



## World News

**Soquel, California:** Śrīpād Hāsyapriya Prabhu, on his visit to Śrī Nabadwip Dhām in December, 1995, for the Appearance Festival of Āchāryyadev Śrīla Bhakti Sundar Govinda Mahārāj, proudly presented Śrīla Āchāryyadev with the golden key to his newly-built residence "Śrī Govindakūñj" at Śrī Chaitanya Sāraswat Sevā Āśram, Soquel. The exquisite residence for Śrī Gurudev is the fruit of the intensive service efforts of the devotees at Soquel Śrī Chaitanya Sāraswat Sevā Āśram, who all eagerly await Śrīla Āchāryyadev Govinda Mahārāj's arrival this May.

**25th March, '96:** in a letter received today from Śrīpād Puṣṭa Kṛṣṇa Prabhu to Śrīla Āchāryyadev, the following special programmes for His Divine Grace's visit to America in May have been announced:

6th May, University of California, Berkley. Hosted by Professor Robert Goldman, chairman of the Department of South and Southeast Asian Studies. Topic: "Vaiṣṇavism and World Religion."

11th May: Centennial Celebration of His Divine Grace A.C. Bhaktivedānta Swāmī Prabhu-pāda; His Divine Grace Śrīla Bhakti Sundar Govinda Mahārāj is the Special Guest of Honour.

Pacific Cultural Center, 1307 Seabright Ave., Santa Cruz. Time: 3-6 p.m.

18th May [to confirm]: Sunnyvale Hindu Temple, San Jose. Also, lecture/*kīrttan* programmes at San Jose State University and University of California, Santa Cruz; dates to be confirmed.

A recent new preaching forum is **The Bhakti-yoga Society**, a bi-monthly preaching meeting at San Jose State University, organized by Śrīmatī Braja Mohini Devī Dāsī. In January, first meeting was conducted by Śrīpād Bhakti Pāvan Janārdan Mahārāj, continued in February and March by Śrīpād Yudhāmanyu Sevā Vikram Prabhu and Śrīpād Śrūtaśravā Prabhu. Slide shows of Nabadwip Śrī Chaitanya Sāraswat Maṭh's activities are shown. In a telephone call on 26th March '96 from Śrīmatī Braja Mohini Devī Dāsī it was reported that the last meeting this month was hosted by Śrīpād Śrūtaśravā Prabhu with an attendance of twenty-five students with avid interest.

**US East Coast—New Jersey/New York, Miami:** Śrīpād Bhakti Kānan Giri Maharaj is heading the various preaching projects bringing more and more fortunate souls to the most holy lotus feet of His Divine Grace Śrīla Bhakti Sundar Govinda Mahārāj. A regular Sunday *Hari-Saṅkīrtan* Festival Programme is the highlight at New Jersey, now a

popular function well-attended by established devotees as well as new seekers. Śrīpād Giri Mahārāj has also accepted the added responsibility of Śrī Chaitanya Sāraswat Maṭh in Miami, where the local congregation is lead by Śrīpād Vaiṣṇava Mahārāj.

**London—24th March, '96:** The deal has been settled for the purchase of a new house on Green Street, the East London Indian community's well-known predominant shopping area. The house will serve as the permanent residence for Deities Śrī Śrī Guru-Gaurāṅga-Rādhā-Śyāmasundar-Giridhārījīu Who were established in London by the wish of Śrīla Bhakti Rakṣak Śrīdhār Dev-Goswāmī Mahārāj. Presently at London, along with the resident English devotees, are strong fortifications in the form of six devotees from Caracas, Venezuela, and six devotees from Bombay, India. The devotees of London now have the fortune of the unforgettable *Saṅkīrtan* of the stalwart *Saṅkīrtan* Leaders Prabhu Kola-dwip, Prabhu Ananta Govinda, and others. The new premises may be occupied after renovations within one to two months.

**Venezuela:** Śrīpād Hari Kīrttan Prabhu, well-known *Āśram* and *Saṅkīrtan* Leader will visit London by April, '96. The preaching of both world centres, London and Caracas, is being benefitted by their co-operative efforts.

**Russia:** The devotees of Moscow headed by Prabhu Jagannāth Ballabha, Prabhu Sanātan, Prabhu Śrīnivās, Prabhu Muralīśvara and Prabhu Varāhadev have earnestly invited His Divine Grace Śrīla Bhakti Sundar Govinda Mahārāj to

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visit them this year in September. His Divine Grace has accepted the invitation.

**Mexico:** Śrīpād Bhakti Kusum Āśram Mahārāj heads the preaching and has now established communities throughout the Republic of Mexico at Merida, Mexico City, and Morelia. Guadalajara Śrī Chaitanya Sāraswat Āśram has been established by Śrīpād Bhakti Pāvan Janārdan Mahārāj. Śrīmatī Madhu Chhandā Devī Dāsī conducts daily spiritual programmes at Vera Cruz, with regular photographic reports to Śrīla Āchāryyadev. Śrīpād Jay Balāi Prabhu upholds the preaching at Tijuana. Śrīpād Bhakti Mohan Sajjan Mahārāj heads the preaching centre in Monterrey. Grand public preaching programmes have been arranged for His Divine Grace Śrīla Govinda Mahārāj's visit to Mexico City, Monterrey and Vera Cruz.

**Mauritius:** "Śrīla Bhakti Sundar Govinda Āshram" is now completed and the devotees are anxiously awaiting His Divine Grace to inaugurate the new Āshram. There are ten devotees residing there and the regular inside and outside preaching services are continuing, as well as many other service projects headed by Śrīpād Adhokṣaja Prabhu Bhakti Bhūṣaṇa.

**Australia:** Fortified by the untiring efforts of their affectionate leader Śrīpād Mohanānanda Prabhu, the devotional works team headed by Śrīpād Anādi Kṛṣṇa Prabhu have

now completed the Community Hall at Śrī Govinda Dhām in expectation of Śrīla Āchāryyadev Govinda Mahārāj's visit in April.

**Malaysia:**

**Report—**

*All Glories to Sri Sri Guru and Gaunanga.* Śrīla Param Guru Mahārāj's Centenary Vyāsa-Pūjā Celebration:

Since the centre in Kuala Lumpur was established for the service of our dear Sri Gurudevas, we, the disciples of the Malaysian sector, have tried to do some service. Therefore it is only true to say that the centenary celebrations was a climax to our hard work of buying this centre. It started with the printing of an invitation leaflet organised by our Sitiawan devotees. The festival was celebrated at both our centres i.e. KL and Sitiawan. At the KL centre we had erected awnings to extend the area of the centre so that visitors could sit comfortably and take *Prasādam*. Our Sitiawan devotees outdid us by having special window-like notice boards, which were decorated with the glories of the Śrī Chaitanya Sāraswat Maṭh, mostly the contents of the Golden Reflections and also some from the World Tour Śrī Chaitanya Saraswati magazine. All in all, there was a good response at the two centres from the general public as there were discourses of Śrīla Guru Mahārāj's glories sung by the sincere devotees.

Śrīla Guru Mahārāj, Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's Vyāsa-Pūjā Celebration:

Both the centres in Malaysia made the same preparations with invitation leaflets and decorated the centres with flowers, mango leaves, and also put up tents for the visitors' comfort. The devotees sacrificed their time by taking leave from their

work or business to come forward for Śrī Guru-Sevā. All the devotees invited their friends, relatives and office-mates to Śrīla Guru Mahārāj's Vyāsa-pūjā. Since it was a Saturday, the devotees decided to have an evening programme to cater for the general public. We sang Śrīla Param Guru Mahārāj's *Ārati* prayer as a starter followed by Śrī Gaura *Ārati*, and then did Śrīmatī Tulasī *parikramā*, after which we continued *Saṅkīrtan*. The devotees took turns to lead the evening *kīrtan*, and this was followed by a small glorification by some of the devotees. We sang Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj's *kīrtan* and performed his *Ārati*, together with *puspāñjali* offerings. We pray to Śrī Guru and His Grace, please forgive us our offences, and we beg for his Mercy, with full *daṇḍavats* to the lotus feet of His Divine Grace Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

—Śrī Vāsudev Kṛṣṇa Dās

**Fiji:** His Divine Grace's long awaited first visit through the enthusiasm and concerted efforts of Śrīpād Madhusūdana Prabhu, Śrīmatī Sunanda Devī Dāsī and her father Sri Ramestre. A four-year invitation finally to be fulfilled.

**Quito, Ecuador:** At the Śrīla Śrīdhar Swāmī Sevāśram Headed by Śrīpād Rājā Rām and Śrīmatī Revatī Devī Dāsī, regular devotional programmes and preaching continue as established by Āchāryyadev Śrīla Govinda Mahārāj on his visit in 1994.

**Germany:** Śrīpād Premanidhi Prabhu who is the faithful inspiration and encouragement to the  
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# New Publications

from Nabadwip Śrī Chaitanya Sāraswat Maṭh and international branches

**His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj's Centenary Fulfillment Festival [18th October, 1995]:**

**English:** Centenary Anthology—Śrī Gauḍīya Darśan, Special Edition; Pastimes, Glories and Teachings of His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj. Compiled by Śrīpād Mahānanda Das Bhakti Rañjan, published by Śrī Rasābdhi Brahmachārī.

**Inner Fulfillment, His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj;** handy pocket size, Ananta Printing and Publishing, Santa Cruz, US.

**Divine Aspiration, His Divine**

Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj; small booklet. Published by Ambrosia. Śrīpād Parāgati Dāsadhikārī and Śrīmatī Sunayana Devī Dāsī, Denmark.

**Vaiṣṇava Toṣaṇī—newspaper for the satisfaction of the devotees.** Śrīpād Śrutaśravā Prabhu, Santa Cruz, US. Two issues were presented for this occasion.

**Counterpoint—a journal for the Vaiṣṇava community.** Centenary issue. Published by Śrīpād Devāshis Prabhu from London Śrī Chaitanya Saraswat Maṭh.

**New York Harmonist—spiritual newspaper.** Published by Śrīpād Bhakti Kānan Giri Mahārāj, Śrī Chaitanya Sāraswat Maṭh, New Jersey.

**Vaiṣṇava Seva—the Śrī Chaitanya Sāraswat Sevā Āsram Newsletter.** By Śrīpād Hāsyapriya Prabhu, Soquel, California.

**Vaiṣṇava News of South Africa—spiritual newsletter.** Published from the devotees of Pietermaritzburg headed by Śrīpād Bhuvan Pāvan Prabhu.

**Gauḍīya Gitāñjali—Sankīrtan** Compilation by Śrīpād Bhakti Pāvan Janārdan Mahārāj, Śrī Chaitanya Sāraswat Sevā Āsram, Soquel, California.

**Guardian of Devotion—compilation of His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj and His Divine Grace Śrīla Bhakti Sundar Govinda**

Dev-Goswāmī Mahārāj, with colour photographs; by Śrīpād Pavitra Sevan Prabhu and Śrīmatī Divya Śakti Devī Dāsī, Maui, Hawaii.

**Czech: Śrīmad Bhagavad-Gītā—Skrytý poklad Sladkého Absoluty.** Czech translation of "The Hidden Treasure of the Sweet Absolute", by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī. Handsomely hard-bound with dust-jacket, beautiful colour pictures, with Sanskrit script. Translated and published by Śrīpād Paragati Dāsadhikārī and Śrīmatī Sunayana Devī Dāsī, Denmark.

**Bengali: Śrī Chaitanya Bhāgavat.** Hard-bound, special light and compact size. Published from Nabadwip Śrī Chaitanya Sāraswat Maṭh by Tridāndī Bhikṣu Śrī B.A. Sagar, through London Śrī Chaitanya Sāraswat Maṭh.

**Śāsvata Sukha-niketan.** Bengali translation of Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj's "Home Comfort". Translation by

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devotees of Germany is also producing video tapes of Āchāryyadev Śrīla Govinda Mahārāj and Śrīla Śrīdhar Mahārāj for distribution. Pal system.

**Singapore:** Śrīpād Vijay Kṛṣṇa and family are as always extending their Vaiṣṇava hospitality to all devotees in transit through Singapore. The world-wide devotees remember their service mood and are gratified to know they always have a home in Singapore. Their pious home is the first stop for Śrīla Govinda Mahārāj's next world tour.

**Holland, Almere:** Devotees are together making an effort to render the utmost service to the Central Śrī

Chaitanya Sāraswat Maṭh. In Almere, the Śrī Chaitanya Saraswatī Śrīdhar Āsram is headed by Śrīpād Arjunānanda Prabhu and Śrīmatī Paramā Bhakti Devī Dāsī. They conduct weekly programmes with readings, lectures, *Sankīrtan* and *Mahāprasād*.

**South Africa:** The devotees headed by Śrīpād Bhuvan Pāvan Prabhu of Śrī Chaitanya Sāraswat Maṭh Branch at Pietermaritzburg recently distributed *Mahāprasādam* to the flood victims of Pietermaritzburg's most disastrous flood in many years. According to the report, many were left homeless. Figures and dates have not been available at press time.

The devotees of Pietermaritzburg also performed *Sankīrtan* when invited to participate in Peace Day on 1st October, 1995. The mayor and other dignitaries also attended, and were blessed with *Mahāprasādam* by the devotees. ■

### List of Current Publications from Śrī Chaitanya Sāraswat Maṭh

#### English

Śrīla Bhakti Rakṣak Śrīdhara

Dev-Goswāmi Mahārāj

- 1 Absolute Harmony
- 2 Divine Message
- 3 Exclusive Guardianship
- 4 Holy Engagement
- 5 Home Comfort [regular print]
- 6 Home Comfort [large print]
- 7 Inner Fulfillment
- 8 Loving Search for the Lost Servant
- 9 Ocean of Nectar
- 10 Search for Śrī Kṛṣṇa—Reality the Beautiful
- 11 Search for the Sweet Absolute
- 12 Sermons of the Guardian of Devotion Vol. I
- 13 Sermons of the Guardian of Devotion Vol. II
- 14 Sermons of the Guardian of Devotion Vol. III
- 15 Sermons of the Guardian of Devotion Vol. IV
- 16 Śrī Gauḍīya Darśan 1982-91 (annual Vyāsa-Pūjā publication)
- 17 Śrī Guru and His Grace
- 18 Śrīla Guru Mahārāj—His Divine Pastimes and Precepts in Brief
- 19 Śrī Kirttan Mahījuṣā
- 20 Śrī Śrī Prapanna-jīvanāmṛtam—Positive and Progressive Immortality
- 21 Śrī Śrī Prema-Dhāma-Deva Stotram
- 22 Śrīmad Bhagavad-Gītā—The Hidden Treasure of the Sweet Absolute
- 23 Subjective Evolution—The Play of the Sweet Absolute
- 24 The Golden Staircase
- 25 The Golden Volcano of Divine Love
- 26 The Grand Victory of Love—An Invitation to the Sweet Absolute
- 27 The Guardian of Devotion
- 28 The Mahāmantra

Śrīla Bhakti Sundar Govinda Dev-Goswāmi Mahārāj

- 29 Dignity of the Divine Servitor
- 30 Divine Guidance
- 31 Divine Message for the Devotees
- 32 Golden Reflections
- 33 Life's Destination
- 34 Śrī Gauḍīya Darśan 1989-93 (annual Vyāsa-pūjā publication)
- 35 The Benedictine Tree of Divine Aspiration
- 36 The Divine Servitor
- 37 The Holy Name and offences to be avoided

#### Periodicals

- 38 Amrita, South Africa
- 39 Counterpoint, London
- 40 Mission News, Australia

- 41 New York Harmonist, New York
- 42 Sādhū Saṅga, Malaysia
- 43 Śrī Gauḍīya Darśan (Gaura-pūrṇimā '94) Nabadwip
- 44 Śrī Gauḍīya Darśan (Winter 1994) Nabadwip
- 45 Śrī Gauḍīya Darśan (Gaura-pūrṇimā '95) Nabadwip
- 46 Śrī Gauḍīya Darśan (Rathayātrā '95)
- 47 Śrī Kalyāṇa Kalpataru, Australia

- 48 Śrī Vaiṣṇava Toṣaṇī, California
- 49 Vaiṣṇava News, South Africa
- 50 Vaiṣṇava Sevā, California
- 51 Vaiṣṇava Transmission, New Jersey

#### Various:

- 52 Guardian of Devotion (Calcutta Edition 1)
- 53 Guardian of Devotion (Calcutta Edition 2)
- 54 Haridās Ṭhākura

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#### New Publications

Śrīmatī Devamayī Devī Dāsi, Concorde, US. Published by Śrīpād Bhakti Prapanna Tīrtha Mahārāj from Śrī Chaitanya Sāraswat Maṭh, Nabadwip.

Śrī Gurudev o Tāra Karuṇā. Bengali translation of Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmi Mahārāj's "Śrī Guru and His Grace". Translation by Śrī Dol Govinda Śāstri or Orissa; introduction translated by Śrīmatī Devamayī Devī Dāsi of US. Published by Śrīpād Bhakti Prapanna Tīrtha Mahārāj from Śrī Chaitanya Sāraswat Maṭh, Nabadwip.

**Spanish:** Spiritual Assistance for our Friends, by Mahāmaṇḍaleśvara Swāmi B.A. Sāgar. Published by Śrīpād Bhakti Pāvan Janārdan Mahārāj and Prabhu Pitāmbara from Guadalajara.

**German:** Śrīla Guru Mahārāj; brief biography. Published by Amrita, Śrīpād Premanidhi Prabhu.

Śrī Gauḍīya Darśan. Translated and published by Śrīpād Indrayumna Prabhu, Mexico.

**Holy Appearance Day of Āchāryadev Om Viṣṇupād Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmi Mahārāj, 9th December, 1995:**

**English:** Śrī Guru-pūjā Offerings, compiled by Śrīmatī Sitā Devī Dāsi and published from Nabadwip Śrī Chaitanya Sāraswat Maṭh.

**Vaiṣṇava Toṣaṇī**—newspaper for the satisfaction of the devotees. Śrīpād Śrūtaśravā Prabhu, Santa Cruz, US.

**Appearance of the Supreme Lord, Śrī Śrī Gaurasundar—Śrī Gaura-pūrṇimā, 5th March 1996:**

**Hungarian:** Inner Fulfillment, "Belső Beteljesülés", Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmi Mahārāj; attractive pocket size.

**English:** Vaiṣṇava Toṣaṇī—newspaper for the satisfaction of the devotees. Śrīpād Śrūtaśravā Prabhu, Santa Cruz, US.

**The Holy Name and offences to be avoided.** 4th Edition. Expanded by approx. 30 verses. Scriptural compilation including poem by Āchāryadev Śrīla Bhakti Sundar Govinda Mahārāj. Published from London Śrī Chaitanya Sāraswat Maṭh by Prabhu Uddhāraṇ and Prabhu Sunil Kṛṣṇa.

**Spanish:** Sermons of the Guardian of Devotion Vol I, handsomely bound (soft). Published by Śrīman Jay Balāi Prabhu, Tijuana.

Compiled according to information available at press time —ed.

**NEW SANSKRIT/BENGALI PUBLICATION EXPECTED SOON FROM US**

The internationally acclaimed Sanskrit Classic of the Gaura-Sāraswata *Sampradāya*, Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmi Mahārāj's Transcendental Literary Hallmark *Śrī Śrī Prapanna-jīvanāmṛtam*, with Bengali translation, is soon to be published from Soquel, California by Śrīpād Śrūtaśravā Prabhu in collaboration with Ananta Printing and Publishing. ■

- 55 Holy Trilogy  
56 Kirttan Guide  
57 Omni-Science  
58 Relative Worlds (Prabhupād Śrīla Bhakti Siddhānta Sarasvatī Thākura)  
59 Seeking the Essence (Śrīpād B.S. Tridandī Mahārāj)  
60 Spiritual Assistance for our Friends (Swami B.A. Sagar)  
61 Śrī Brahma-saṁhitā (with Commentary of Sachchidānanda Śrīla Bhaktivinoda Thākura)  
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ঐশীক-গৌরঙ্গো জয়তঃ

### Editor's note

My humble dandavat-praṇām unto Śrī Guru, the Vaiṣṇavas, Śrīman Mahāprabhu and His Associates, Śrī Śrī Rādhā-Govinda and Their Associates. By the mercy of all Them all it has been possible to bring out this Śrī Gauḍīya Darśan, Śrī Gaura-Pūrṇimā edition, 1996. Actually, with the Divine Inspiration of Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, Śrīpād Mahānanda Bhakti Rājan Prabhu has been the key person behind bringing out Śrī Gauḍīya Darśan in an English spiritual newspaper form since 1994, and before that as Vyāsa-Pūjā and other Honourable editions. Since Prabhu Bhakti Rājan has presently been preaching in Malaysia and Singapore, the service of compiling and bringing out this issue came to me by the gracious instruction of Śrīla Govinda Dev-Goswāmī Mahārāj. I have tried, praying at his lotus feet and to the *Guru-saṅga*, to make the representation fitting and proper as due the dignity of the Śrī-Gaura-Rūpa-Sāraswan-Śrīdhār-Govinda Divine Lineage, still I must, remembering my own regrettable shortcomings, pray to be tolerated or excused for the discrepancies and irregularities that have crept into the work.

My sincere praṇām unto the lotus feet of Śrīla Govinda Mahārāj, Śrīla Śrīdhār Mahārāj and Śrīla Swāmī Mahārāj, the inspirational trinity of Gurus in the twentieth century. And also unto all those friends who have helped me in bringing this edition out by their contribution, especially Śrīpād B.P. Janārdan Mahārāj and other contributors; and Śrīpād Mahānanda Bhakti Rājan Prabhu, the English editor prior to this, and I am sure, all successive issues; also Prabhu Uddhārāṇ and Prabhu Sunil Kṛṣṇa of London Branch who, assisted by the devotees there, provided the entire cost of this publication. My thanks to Sri Abhijit Das of ATN Printers for his kind help and attention.

I humbly pray that the effort will provide nourishment in the lives of our spiritual friends, making the effort worthwhile by their blessings.

—Swami B.A. Sagar, 29 Mar 96, Dum Dum

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आत्म-सिद्ध-सावलील-पूर्ण-सौख्य-लक्षणं  
स्वानुभाव-मत्त-नृत्य-कीर्तनात्म-वष्टनम् ।  
अद्वयैक-लक्ष्य-पूर्ण-तत्त्व-तत्-परात्परं  
प्रेम-धाम-देवमेव नौमि गौर-सुन्दरम् ॥

“This is the all-conquering conclusion. The highest conception of the Ultimate Reality must also be the highest form of *ānanda*, ecstasy. Śrī Chaitanya Mahāprabhu is Kṛṣṇa, Ecstasy Himself, tasting His own sweetness and dancing in ecstatic joy. His own Holy Name is the cause of His ecstasy, expressed as chanting. The cause is the effect. The dynamo is creating ecstatic energy which makes Him dance, and His chanting distributes that Ecstasy to others. I sing the unending Glories of that Beautiful Loving Lord, Śrī Gaurāṅgasundar.”

—Śrīla Bhakti Raksak Śrīdhar Dev-Goswāmī Mahārāj