

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

1997 SRI GAURA-PURNIMA EDITION

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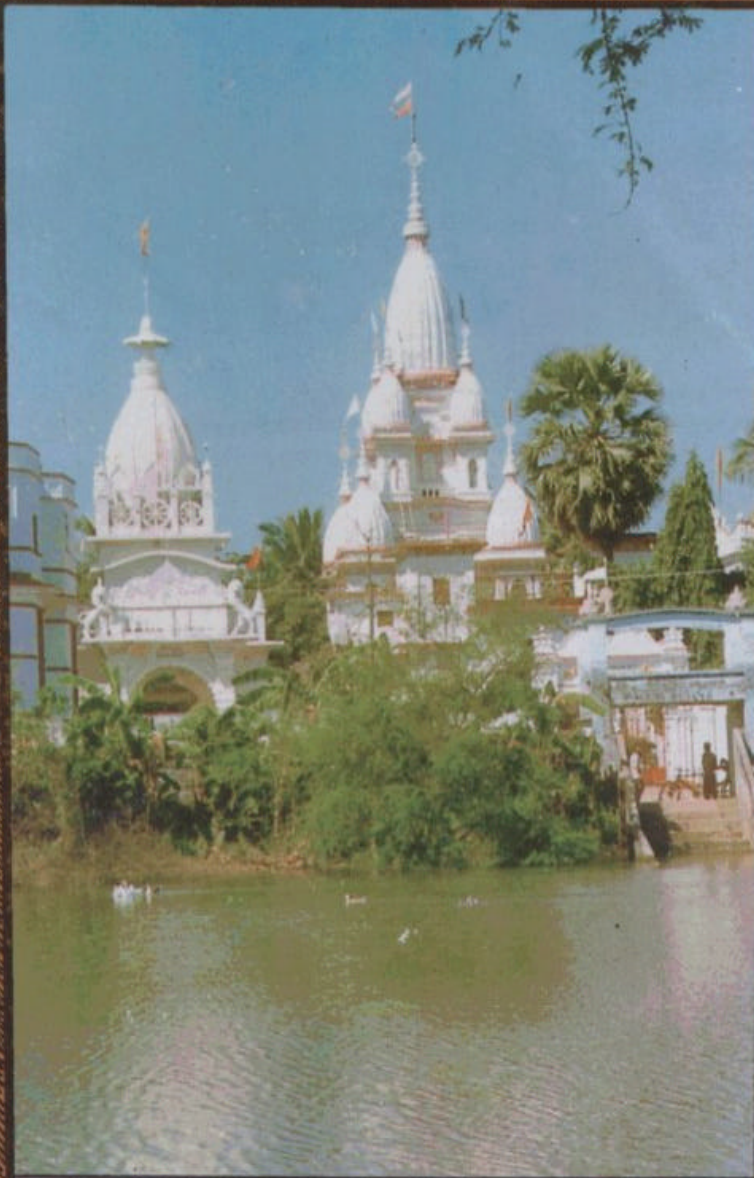
All Glories to Sri Sri Guru-Gaurāṅga

Sri Gaudiya Darshan



The Devotional Offering of Sri Chaitanya Saraswat Math, Nabadwip

Sri Gaura-purnima 1997 • With 8th World Tour Report



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Śrī Gaura-purnima 1997 • With 8th World Tour Report



Srila Bhakti Sundar Govinda Dev-Goswami Maharaj receiving honour in grand style on his Sri Guru-puja Day in Australia

Golden Jubilee of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj coming to Sri Chaitanya Saraswat Math

This year is another special year in the history of our Sampradaya and Sri Chaitanya Saraswat Math. This Sri Nrsimha-chaturdasi 1997 is the Golden Jubilee of His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj coming to Sri Chaitanya Saraswat Math and the lotus feet of his

Divine Master, Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj.

In honour of this occasion a grand festival will be held. It is a special time for us to appreciate the good fortune that we have in the gracious shelter of His Divine Grace.

All are invited.

Outstanding Sri Vyasa-Puja

Srila Bhakti Sundar Govinda Dev-Goswami Maharaj's *Sri Guru-puja* was attended by His Divine Grace outside India for the first time ever. Upon hearing news of the event in Nabadwip, His Divine Grace commented that the attendance was larger than when he is present!

Amidst overwhelming enthusiasm and dedication the Australian devotees spared no expense in time, money or sacrifice to make Srila Maharaj's Appearance Day and sixteen-day stay in Australia an occasion truly fit for the history books.

During Srila Gurudev's visit he presided over the installation of Sri Gaurasundar and continually extended his grace to countless fortunate souls.

See report page 26; interview page 30

Separation

While the festival took place in Australia, Srila Maharaj's *Sri Guru-puja* was honoured in the customary way in Nabadwip but, for the first time, in his absence. With their hearts and life focused upon Srila Govinda Maharaj's lotus feet the devotees experienced the separation normally felt at all the other centres around the world.

Their separation from Srila Govinda Maharaj insured an intense day of worship, glorification, offerings and distribution of Maha-Prasadam. Further programmes for Srila Maharaj's *Guru-puja* were held at his holy Appearance Place in Bamunpara.

21 May '97 (Wednesday) 29 Madhusudana. Gaura-chaturdasi.

Sri Nrsimha-chaturdasi: Appearance day of Sri Nrsimhadev. Fast.

**Grand festival of the Golden Jubilee of the arrival of
Srila Acharyyadev Srila Bhakti Sundar Govinda Dev-
Goswami Maharaj at Sri Chaitanya Saraswat Math.**

Sri Sri Guru-Gaurangau jayatah

**On the Most Auspicious Appearance Day of His Divine Grace
Gurudev Sri Srila Bhakti Sundar Govinda Dev-Goswami Maharaj,
Always Praying for His Grace
26th December, 1996**

at Sri Govinda Dham, Uki, Australia
in the holy association of the beloved and honourable devotees

What is the earth without the trees,
where is the tree without the water,
where is the water without the cloud,
where is the cloud without the sky,
where is the sky without the sun?
That sun is you, oh Srila Govinda Maharaj,
who gives the light of Transcendental Knowledge
to the whole environment; past, present and future.

What is a life without the fruit,
where is the fruit without the tree,
where is the tree without the seed?
And that seed you give, oh Srila Govinda Maharaj,
to bestow the fruit of Love Divine to all the Universes.

Where is that son without the father,
where is that calf without the cow,
where is that cub without the lion,
where is that creation without Brahmaa,
where is that maintenance without Vishnu,
where is that annihilation without Shiva,
where is that disciple without the Teacher?
And that Master-Teacher of all the worlds and species is you,
oh, Srila Govinda Maharaj.

What is the heart without a soul,
where is the soul without a goal,
where is that eye without a tear,
what is an ear if it yearns not to hear,
the messages of the world eternal?
Oh lost is the world without you,
oh, Srila Govinda Maharaj!

What is a book without the print,
where is the message without the song,
to massage the heart beyond right and wrong;
where is the patient without the doctor,
to give the medicine to grant life eternal,
to prescribe the diet for a life again normal?
where is that laughter without a smile,
where is that mother without a child,
where is that warrior without a battle,
and what is a victory without an ideal?
And that supreme you give,
oh Srila Govinda Maharaj.

What is that love without the feeling,
what is that feeling without attachment,
where is attachment without the taste,
where is the taste without constancy,
where is constancy without purity,
where is purity without service activity,
where is service without sadhu-sanga,
where is sadhu-sanga without faith,
where is faith without fortune?
And that, you alone give,
oh Srila Govinda Maharaj.

Where is the morning without the day,
where is the day without the night,
where is the night without the stars,
where are the stars without the moon?
And that Golden Moon you are, oh Srila Govinda Maharaj,
who nourishes the hearts of the faithful souls
that circumambulate you and serve you with Devotion
twenty-four hours, they that are Krishna's flowers.

Where is the stream without the river,
where is the river without the ocean,
where is the ocean without the fish?
But who can swim there without the wish
to dive deep in your Ocean of Devotion
where you play in your Glory forever,
oh Srila Govinda Maharaj.

Nondiff'rent Form of Sri Radha-Govinda,
Golden Lord Sri Sri Gaurangasundara
brought down His Grace to the world through Sri Rupa,
Sri Jagannath, Gaur-Kishor, Sri Siddhanta-
Saraswati, to Sri Sridhara Deva-
Goswami-yati-rajesvara-vara;
widely broadcast by Sri Bhakti Vedanta
Swami the great Prabhupada world preacher;
current original flows through your Grace
country to country and each place to place;
on this Day holy we pray at your feet,
to ever serve thee of great heart so sweet;
may you be gracious as always you are,
to bring close to service we who are far
away with our obstacles in this mundane
make us your servants again and again.

jay Srila Govinda Maharaj.

—Sri B.A. Sagar

Sacrifice for others

For many months Kanai Lala Prabhu of England carefully saved up to go for a second time to Nabadwip on pilgrimage. In the meantime he visited the devotee community in Ireland and he was so struck by their thirst for *sadhu-sanga* that he resolved to try to help.

After thinking of different ways, Kanai Lala Prabhu finally decided that his money was better used in bringing to Ireland Sripad Sagar Maharaj, Sripad Sri-Govinda Prabhu and Sri Madhumathan Prabhu who were all in London, rather than on his own trip to India. Out of compassion for the thirsty souls of Ireland he sacrificed the whole of his pilgrimage plans and savings to help make their lives successful.

With such selfless thought and activity, Kanai Lala Prabhu has earned the praise of Srila Govinda Maharaj himself, as well as, of course, the grace of all the devotees involved.

LAST MINUTE NEWS!
• SEE PAGE 29 •

Turkey first

The preaching of our devotees around the world has drawn the sincere heart of Ramananda Ray Prabhu to make the teachings of our Srila Gurudevs available to the Turkish seekers. Receiving formal connection from His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj while attending our pilgrimage programme in Govardhan last autumn, Sri Ramananda Roy Prabhu has made his yoga centre a reservoir to nourish sincere seekers with Srila Maharaj's affectionate guidance.

This is the first time Sri Chaitanya Saraswat Math has had a place in Turkey where people can enquire after the truth and attend programmes in the line of our Mission.



Bamunpara: Adjacent to the place of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj's Appearance.

Srila Acharyyadev's Appearance Place


At the place of Srila Govinda Maharaj's Appearance we have just been given a plot of land for the construction of a Temple for Sri Radha-Gopinath, the four hundred year old Deities served for generations by Srila Govinda Maharaj's forefathers. The land for this has been spontaneously donated by Sri Ananda Vighraha Prabhu.

At the entrance to Bamunpara village we have an additional 1½ acres of land for our Ashram. A compound wall has just been completed. Already we have our own devotees permanently based in Bamunpara.

Until now the road to Bamunpara from Putsuri, the place of Srila Maharaj's school, is in poor condition. However, after being petitioned by our devotees, the Government has undertaken to upgrade the road into a murrum road. At present the authorities are considering a further proposal: to name this road as 'Srila B.S. Govinda Dev-Goswami Road'.

Sri Chaitanya Saraswat Math Road

In official recognition of the exalted nature of Sri Chaitanya Saraswat Math, Nabadwip, the municipality have named the road outside the Math officially as, 'Sri Chaitanya Saraswat Math Road'. It extends from the Sri Devananda Gaudiya Math up to the municipality boundary. Our Math's official address is:

To: 
Sri Chaitanya Saraswat Math,
Sri Chaitanya Saraswat Math Road,
Kolerganj,
Post Office: Nabadwip,
District: Nadia,
West Bengal Pin 741302,
INDIA

শ্রীশিশুর-গৌরাসৌ জয়ত:

The flow of Mahāprabhu's Line

A DISCOURSE BY

HIS DIVINE GRACE ŚRĪLA BHAKTI SUNDAR GOVINDA DEV-GOSWĀMĪ MAHĀRĀJ

Śrīla Guru Mahārāj's Godbrothers clearly expressed their great regard for His Divine Grace. One mentioned to me in a letter that they would always continue to come here, because for as long as Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj is present they want to come and hear from him. They expressed that whenever they hear from Śrīla Śrīdhar Mahārāj, they feel they are in the shade of Prabhupād Śrīla Bhakti Siddhānta Saraswatī Ṭhākur.

They all gave such honour to our Śrīla Guru Mahārāj, and why? Their life's goal is the Service of Śrī Śrī Rādhā-Govinda, and they understood that such Service is coming through their Śrī Gurudev, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur. But they also saw that their Gurudev had transmitted his divine power to Śrīla Śrīdhar Mahārāj—so their idea was that Gurudev's merciful power is graciously present in our Śrīla Guru Mahārāj. It is for this reason that they always came to Śrīla Guru Mahārāj.

They had left all their mundane facilities and life's desires, and joined within the Mission for the Service to Rādhā-Kṛṣṇa, and to Prabhu Nityānanda and Mahāprabhu. In which way will they get that Service? Only the mercy of the Vaiṣṇavas and the mercy of Śrī Guru can give that Service. This was very clear to them, so they would all forego any personal position—everything—and come from time to time to see Śrīla Guru Mahārāj. They expressed to him about their preaching work and preaching style, and they felt very happy to see his happiness.

So many of Śrīla Guru Mahārāj's Godbrothers used to attend the meeting



of the *Viśva-Vaiṣṇava-Rāja Sabhā* organised by our *Maṭh*. Śrīla Guru Mahārāj would always give the presidential chair to Śrīpād Śrīla Goswāmī Mahārāj. Although Śrīpād Goswāmī Mahārāj took *sannyās* from Śrīla Guru Mahārāj, Śrīla Guru Mahārāj knew that Śrīpād Goswāmī Mahārāj's all-round position was so high within the Gauḍīya Mission. He therefore always offered the presidential chair to him.

Once, after accepting that presidential chair, Śrīpād Goswāmī Mahārāj gave a particularly special lecture. He explained that he and other great preachers are active in all directions, but they all wait to see how Śrīla Śrīdhar Mahārāj considers the quality of their preaching style. He used the word '*siṃhāvalokana*'. He indicated, "We are preaching over the whole world, but

from time to time we look to see whether Śrīla Śrīdhar Mahārāj is happy with our preaching activities."

Siṃhāvalokana refers to how a lion goes some distance then looks behind to check the environment, then proceeds further, then again looks behind. In this way Śrīpād Goswāmī Mahārāj described how all the preachers again and again look toward Śrīla Guru Mahārāj to see if their preaching has his approval.

Rūpānuga Sampradāya

'*Rūpa-Saraswatī Dhārā dekkena tomāte.*' Rūpa Goswāmī Prabhu is supreme in the Preceptorial Line of Śrī Chaitanya Mahāprabhu. Actually, no one says, *Chaitanya Sampradāya*. Rather, the correct name is *Rūpānuga Sampradāya*.

Mahāprabhu wanted to establish Rūpa Goswāmī as the Guru of His *Sampradāya*. That same current of Rūpa Goswāmī is flowing through Śrīla Guru Mahārāj. This is the cause that all the devotees of Śrīla Saraswatī Ṭhākur respect Śrīla Guru Mahārāj. They always saw it, and still to this day they see it in this way.

Rūpa Goswāmī Prabhu was established by Śrī Chaitanya Mahāprabhu. If we will try to understand this, we must especially take shelter in *Śrī Chaitanya-charitāmṛta*. The expression is given there clearly.

When Mahāprabhu appeared He showed His effulgence as the Lord. At that time Rūpa and Sanātan were the chief administrators in the Bengal government, yet they were devoted to Kṛṣṇa. They felt that Kṛṣṇa would

appear at that time, and they tried to understand where He would appear.

When they saw the exalted effulgence of Mahāprabhu they observed Him and came to see Him. It was clear to them that “He is our dearest Śrī Kṛṣṇa. Here He has appeared!” This was the special connection Śrī Rūpa and Śrī Sanātan had with the Lord. At that time their names were Dābir Khās and Sākar Mallik respectively. Sanātan Goswāmī was the Prime Minister, and Rūpa Goswāmī was the Finance Minister.

They externally showed themselves as government servants, but internally they always hankered for *Kṛṣṇa-Prema*. They saw Nimāi Paṇḍit, Mahāprabhu Gaurasundar as the shining bulb.

Many other devotees knew the Divine Personality of Mahāprabhu of the Infinite World, and had connection with Him. These devotees included Advaita Āchāryya, Haridās Ṭhākur, Śrīvās Paṇḍit, Gadādhara Paṇḍit and Puṇḍarik Vidyānidhi.

Secret meeting

So, Rūpa and Sanātan secretly came to see Mahāprabhu, and it was very clear to them that He was in fact their Lord; and they tried to serve Him. The devotees would meet together and plan their future programme.

They knew Mahāprabhu would take *sannyās*, and they awaited that day. When eventually Rūpa and Sanātan heard Mahāprabhu had indeed taken *sannyās*, they became even more attached to Him. When Mahāprabhu tried to go to Vṛndāvan through Nabadwip and Rāmakeli, thousands of people followed Mahāprabhu in *Saṅkīrtan*. At that time, Rūpa and Sanātan secretly met with Mahāprabhu in the village of Rāmakeli.

Rūpa and Sanātan lived near Rāmakeli. At night they changed their rich dress for very humble devotee clothing, and met with Mahāprabhu. They took blades of grass between their teeth and fell down at the Lotus Feet of Mahāprabhu, expressing:

**mat-tulyo nāsti pāpātma
nāparādhi cha kaśchana
parihāre 'pi lajjā me
kiṁ bruve puruṣottama**

“We are most insignificant and unqualified... we are not fit to present ourselves before You. We are very fallen, please rescue us!” Hearing their words Mahāprabhu’s heart melted to see their mood of devotion.

Mahāprabhu embraced them, and instructed them, “Do not be frustrated. Go back and do your jobs.” Earlier Rūpa and Sanātan had written many letters to Mahāprabhu, and Mahāprabhu had encouraged them, saying,

**para-vyasanini nāri
vyagrāpi gṛha-karṁmasu
tad evāsvādayaty antar
nava-saṅga-rasāyanam**

“Be like a paramour lover who always thinks of her lover but outwardly does all the usual duties within the family. You be like that, and when the right time will come, Kṛṣṇa will relieve you from your mundane jobs.”

In this way Rūpa Goswāmī had earlier received some nourishment, and when he met Mahāprabhu in Rāmakeli, Mahāprabhu gave him and his elder brother Sanātan even more hope: “Go back, and at the right time Kṛṣṇa will take you from your mundane posts. You are both my eternal servitors so you have no fear from anywhere. Kṛṣṇa will help you.”

Before going back they explained, “Oh Mahāprabhu, the King here is Muslim. No doubt he is sympathetic towards You, but if he sees this large following, he may change his mind. If you go with these thousands and thousands of people the king may feel some threat from you and try to harm you.”

Later Rūpa met with Mahāprabhu when He was on his way back from Vṛndāvan. Mahāprabhu taught Śrīla Rūpa Goswāmī and gave him the charge of organising His Mission in Maṭhurā and Vṛndāvan. Mahāprabhu instructed him to reveal the lost holy places of Kṛṣṇa’s Pastimes, and to com-

pose Scriptures to relay the Teachings that He would impart to him. Mahāprabhu Himself was the teacher of Rūpa Goswāmī, and He expected that Rūpa Goswāmī would be the leader of His *Sampradāya*.

Mahāprabhu met with Rūpa Goswāmī in Prayāg, and He met with Sanātan Goswāmī in Benares. Both of these Goswāmīs are the direct students of Mahāprabhu Śrī Chaitanyadev. Mahāprabhu did not teach others as a teacher but as an adviser, but He personally taught Rūpa and Sanātan Goswāmī. They learnt from Mahāprabhu as students, and Mahāprabhu made them into Masters in the Line of His Divine Conception. That was the first stage of the manifestation of Śrī Rūpa Goswāmī.

Śrī Rūpa Sanātan— the direct students

Later Rūpa Goswāmī met again with Mahāprabhu in Nilāchala. At that time Mahāprabhu received Rūpa Goswāmī as His son. Mahāprabhu did not break any of the laws of Jagannāth-kṣetra, so he gave shelter to Haridās Ṭhākur in a thatched garden-house of Tapan Miśra. When Rūpa Goswāmī came there He also gave him shelter in that garden along with Haridās Ṭhākur. When Sanātan would come to meet with Mahāprabhu he would also stay with Haridās Ṭhākur.

Mahāprabhu’s nature was to not disturb the environment. Sympathetic dealings with nature is the best attitude for Vaiṣṇavism. Our Guru Mahārāj said that actual *varṇāśrama-dharma* is to deal sympathetically with nature. *Varṇāśrama* is organised so as not to disturb the natural flow within this world. Within that flow we can manifest our divine practising life through our activity, so there is no necessity to disturb that.

Mahāprabhu did not want to establish Brāhmaṇism, an external thing, but what He gave was far superior. His gift is superior to any ‘ism’. He taught Rūpa Goswāmī in Prayāg and told His

Associates, “You will come to see just how qualified he is.” Establishing Rūpa Goswāmī as His best student He threw open a challenge to all the experts such as Rāmānanda Rāy, Svarūp Dāmodar, Sārvaabhauma Paṇḍit, Bhagavān Āchāryya, Sikhi Māhiti, and many *paṇḍits* of the King who were followers of Chaitanya Mahāprabhu. There were hundreds of very big personalities who were associates of Chaitanya Mahāprabhu. Furthermore, Mahāprabhu considered Rāmānanda Rāy as an equal to Himself, or even more—as Guru.

Svarūp Dāmodar is considered as a second manifestation of Mahāprabhu: *śākṣāt mahāprabhura dvitīya svarūpa*. However, Mahāprabhu decided that His *Sampradāya*, His Succession, would be through Rūpa Goswāmī. He did not say that it will go through Svarūp Dāmodar though he was considered to be almost more than Mahāprabhu. If anyone wanted to offer Mahāprabhu a poem or any composition it would come first to Svarūp Dāmodar, and if it was agreeable to him, only then would it be presented to Mahāprabhu. Without this process, none could go directly to Mahāprabhu.

Mahāprabhu wanted to learn from Rāmānanda Rāy when they were on the banks of the Godāvārī. *Eka rāmānanda hoy ithe adhikāra*: “He is a living *mukta-puruṣa*. No one else can behave like Rāmānanda Rāy within this mundane plane.” Although Mahāprabhu gave him such a great certificate, He did not show His Succession there.

Instead, Mahāprabhu made Rūpa Goswāmī His successor and presented him in an assembly of all the generals. Mahāprabhu told them, “Test this man.” Rāmānanda Rāy was the judge and he questioned Rūpa Goswāmī about his plays *Lalitā Mādhava* and *Vidagdha Mādhava*. Rāmānanda Rāy himself had earlier written the play *Jagannāth Vallabha Nāṭaka*.

Many questions

Mahāprabhu made as judges Rāmānanda Rāy, Svarūp Dāmodar and

Sārvaabhauma Bhaṭṭāchāryya, but the chief judge was Rāmānanda Rāy. He questioned Rūpa Goswāmī on the style in which he had written various parts of the plays, and also posed many questions about Rūpa Goswāmī’s opinions. Rūpa Goswāmī answered them perfectly, one by one. Everyone in that assembly was stunned, including Haridās Ṭhākur who was the first person to preach the Hare Kṛṣṇa *Mahāmantra*, before even Mahāprabhu by a few years.

Glories of Harinām

Several times Haridās Ṭhākur had undergone great austerity and trials. He was even beaten in twenty-two market places by guards intending to kill him. He faced so many tests but he crossed them all, and showed the Glories of *Śrī Harinām*. Haridās Ṭhākur said about Rūpa Goswāmī’s *śloka* glorifying the Name, “We have never before heard such chanting of the Glories of the Holy Name.”

Rāmānanda Rāy said, *Kim kāvyena kaves tasya...* “The real Kṛṣṇa conception that has been given by Mahāprabhu has been presented by Rūpa Goswāmī in this assembly, and we are stunned to hear it. Such things are beyond human expression, yet Rūpa Goswāmī has accomplished this.”

When Mahāprabhu asked Rāmānanda Rāy, “What have you gathered from his expression?”, Rāmānanda replied, “It is unbelievably excellent. You have given him everything You heard from me. I have no doubt of this; furthermore, his presentation is superior to anyone’s. *Kim kāvyena kaves tasya*. He is certainly a great poet. We are stunned to hear his poetry. *Kim kāṇḍena dhanuṣ-mataḥ*: if a hero cannot strike his target he cannot be a great hero. Rūpa Goswāmī is such a great hero that he never once misses. We all



accept that he is Your representative.”

They said, “You must have given all Your Mercy to him, otherwise it is not possible that he can give us this presentation in this way.”

Mahāprabhu accepted their statements though this was very much against His nature, in the sense that Mahāprabhu never expressed, “I am *paṇḍit*.” But on this occasion He said, “Yes, I have given My mercy to him.” This is extraordinary. The Lord did not stop there. “It is not sufficient for Me to say that I have given My mercy. I want you all to give *your* mercy and blessings to Rūpa that he will give My conception in this world.”

They replied, “When You have given Your grace, that is sufficient.”

But Mahāprabhu objected, “No, it is not sufficient. You are all my friends, so give him your mercy, then he will be enriched with pure Love of Kṛṣṇa and will be able to spread Kṛṣṇa consciousness.”

Charge given

They all unhesitatingly gave their blessings to Rūpa Goswāmī. This was a beautiful meeting. In this way

Mahāprabhu made the exalted, golden form of Śrīla Rūpa Goswāmī and gave him the whole charge of His *Sampradāya*.

After that, Rūpa Goswāmī stayed with Mahāprabhu for one year in Jagannāth Purī where he learned more and more. Then he went to Vṛndāvan Dhām to preach.

Kavi Karṇapūra was also empowered by Śrī Chaitanya Mahāprabhu and he gave the corresponding identities of all Mahāprabhu's devotees in *Kṛṣṇa-Līlā*. He said that in *Kṛṣṇa-Līlā* Rūpa Goswāmī is Rūpa Mañjarī, the Leader of all the *Mañjarīs*. Śrīmatī Rādhārāṇī is the Chief Mistress Servitor of Śrī Kṛṣṇa, and Lalitā, Viśākhā, Chitrā, Champakalatikā, Tuṅgavidyā, Indulekhā, Sudevī and Raṅgadevikā are the eight principal *Sakhīs* of Śrīmatī Rādhārāṇī. The head is Lalitādevī, and under Her is Rūpa Mañjarī who is present in *Gaura-Līlā* as Rūpa Goswāmī.

If we don't consider Vakreśvara Paṇḍit as Mahāprabhu's disciple, we may say that Kavi Karṇapūra was the only disciple of Śrī Chaitanya Mahāprabhu at that time. Kavi Karṇapūra was the son of Śivānanda Sen. When he was still in the womb, Mahāprabhu instructed Śivānanda Sen to give him the name Puridās. However, when he was born, Śivānanda Sen gave the name Chaitanyadās instead. When the boy was young, not more than five years old, he came with his father to see Mahāprabhu. The Lord asked his name. Someone said it is Chaitanyadās, and Mahāprabhu was a little shy and objected, "No, his name is Puridās. Why have you given him the name Chaitanyadās?"

Mahāprabhu then gave good nourishment to that boy. He instructed him, "Oh Puridās, now you chant the Holy Names. Chant 'Hare Kṛṣṇa Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma, Rāma Rāma Hare Hare.' " But that boy would not say anything. Twice and thrice Mahāprabhu insisted that he chant Hare Kṛṣṇa. Mahāprabhu was surprised. He thought,

"The whole world is chanting the Holy Names of Kṛṣṇa as soon as I tell them to chant, but this boy cannot chant! What is this?"

He asked Svarūp Dāmodar why this boy did not chant. "Everyone chants the Hare Kṛṣṇa *Mahāmantra* when I instruct them, but not this boy. Why won't he chant?"

Mantram received

Svarūp Dāmodar replied, "Oh, that boy has just been initiated by You. He feels You are the world Guru, You are Kṛṣṇa Himself, and You have just given him initiation. He has just received the *Mantram* from You, therefore he is not saying it outwardly."

Surprised, Mahāprabhu said, "This boy is very intelligent!" In this way Puridās received his special initiation. That Puridās was later known by the name Kavi Karṇapūra and he composed *Chaitanya Chandradoya Nāṣaka*, an inconceivably excellent play. We cannot believe it humanly possible to write such a play. He graced that play with all the wealth of Chaitanya Mahāprabhu. He also composed *Gaura-gaṇoddeśa-dīpikā* and *Kṛṣṇa-gaṇoddeśa-dīpikā*.

Transcendental history

We learn through Kavi Karṇapūra and other devotees such as Svarūp Dāmodar, Raghunāth Dās and Śrīla Jīva Goswāmī, that Mahāprabhu Himself gave the power of His *Sampradāya* to Śrīla Rūpa Goswāmī. Rūpa Goswāmī is the supreme personality in Mahāprabhu Chaitanyadev's *Sampradāya*, and he carries the Preceptorial Line of Śrī Chaitanya Mahāprabhu. This is the history, a very serious subject matter. I think you may understand what I have tried to express.

Rūpa Goswāmī Prabhu is also glorified by Narottam Dās Ṭhākur who, it is mentioned in the Scriptures, is a non-different form of Mahāprabhu Himself. In his glorification of Rūpa Goswāmī,

Narottam Dās Ṭhākur included the entire *Siddhānta*, the supreme mood of Devotion and the supreme Glories of Rūpa Goswāmī. Until this very day, that particular Devotional Prayer is the life of the Gauḍīya Vaiṣṇavas. Śrīla Saraswatī Ṭhākur wanted to hear this during his last moments in this world, and he wanted to hear it from no one but Śrīla Guru Mahārāj.

Dignity of the Guardian of Devotion

Although Śrīla Saraswatī Ṭhākur was very soft-hearted, he could not tolerate anyone else but Śrīla Guru Mahārāj singing that song. So he exclaimed, "No, I do not want to hear the tune. This song will be sung by Śrīdhar Mahārāj only." That song was:

**Śrī-Rūpa-Mañjarī pada
sei mora sampada,
sei mora bhajana-pūjana;
sei mora prāṇa-dhana,
sei mora ābharāṇa,
sei mora jivanera jivana.**

I do not wish to try to express this song in English, because very deep truths are within it. On special days such as the Appearance and Disappearance Days of Śrīla Saraswatī Ṭhākur and Rūpa Goswāmī Prabhu, Śrīla Guru Mahārāj would himself sing this song, thereby giving the blessings of Rūpa Goswāmī to all the assembled devotees. He would sing it at other particular times as well.

Remembering these Pastimes, I am thinking we are so fortunate to be in the Line of that Rūpa Goswāmī Prabhu.

Śrīla Rūpa Goswāmī Prabhu kī jaya!
Prabhupād Śrīla Bhakti Siddhānta
Saraswatī Ṭhākur kī jaya! Om Viṣṇupad
Śrīla Bhakti Rakṣak Śrīdhar Dev-
Goswāmī Mahārāj kī jaya. All the
assembled devotees kī jaya! Harinām
Sankīrtana kī jaya! Śrī Chaitanya
Sāraswat Śrīdhar Mission kī jaya! Jaya
Nāmāchāryya Śrīla Haridās Ṭhākur kī
jaya! Gaura Premānande Hari Hari bol!

Replying to a
topical question...

All Glories to Śrī Guru and Gaurāṅga

SRI CHAITANYA SARASWAT MATH

Founder-Āchāryya — His Divine Grace Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmi Mahārāj

Swami Bhakti Sundar Govinda

Sevāite & President-Āchāryya

Kolerganj, P.O.Nabadwip,
Dist.Nadia, W.Bengal,
PIN-741302, INDIA
26 August 1996

My dear Prabhu,

Please accept my well-wishes in remembrance of Srila Guru Maharaj. I have duly received your letter along with service cheques. Please extend my acknowledgements to those who donated. I have read your letter attentively and I am answering your question.

In the presence of Sriman Mahaprabhu, and after Sriman Mahaprabhu, in our Sampradaya up to Srila Bhaktivinod Thakur, no one took saffron cloth or formal Vedic sannyas dress. But all of them, as well as our Guru Parampara and the Goswamis, were not only paramahamsas but more than that they are all extreme exclusive servitors in the line of Sri Rupa Goswami to Sri Sri Radha-Govinda. They follow the conception of:

nāhaṁ vipro na cha nara-patir nāpi vaiśyo na śūdro..

They followed this conception of Mahaprabhu with extreme humility. Not only that, but Srila Krishna Das Kaviraj Goswami indicated that it is not necessary for the Vaisnavas to take saffron cloth.

**rakta-vastra 'vaiṣṇavera' parite nā yuyāya
kona pravāsire dimu, ki kāja uhāya? (C.c Antya 13, 61)**

And Mahaprabhu proudly declared about His devotees:

**kāthā-karaṅgiyā mora kāṅgāla bhakta-gaṇa
vṛndāvane āile tādera kariha pālana (C.c.Madhya 25, 183)**

Actually the indication of Mahaprabhu is that His followers will not be attached to any mundane relativities, but they will be exclusively attached to pure devotional life. Therefore in the time of the Sad-Goswamis and after the Sad-Goswamis, when Narottama Thakur, Srinivas Acharya, Visvanath Chakravarty, etc. widely preached, up to that time Sriman Mahaprabhu's Sampradaya was not so much polluted by sahajiyaism. Some pollution was always there in shadow form, no doubt, as sahajiyaism, but after Visvanath Chakravarty Thakur and Baladev Vidyabhusan, the real preaching conception of Sriman Mahaprabhu was hidden, and widely no one preached it, but they practised. Like the activity of Kali, the cloud of mayavad and sahajiyaism covered almost the whole of pure Vaisnavism. It is expressed by Srila Guru Maharaj in Sri Bhaktivinod-viraha Dasakam:

**dharmaś-charma-gato 'jñātaiva satatā yogaś ca bhogātmako
jñāne śūnya-gatir japena tapasā khyātir jighāṁsaiva cha
dāne dāmbhikatā 'nurāga-bhajane duṣṭāpacāro yadā
buddhiṁ buddhi-matām vibheda hi tadā dhātrā bhavān preṣitaḥ**

At that time anuraga-bhajan, exclusive devotional practices, became completely polluted by sahajiyaism. At that time Srila Bhaktivinod Thakur

Side 2

appeared as the divine grace of Srīman Mahāprabhu in the mundane world as a transcendental Sampradaya purifier and re-establisher. Whole-heartedly with his full energy he tried to re-establish the pure Mahāprabhu's conception by his melted heart prayers.

He was paradukha dukkhi, extremely sorrowful to see the pain of the conditioned souls. As much as possible by him he tried to remove and clean the obstacles from our vision of the spiritual sky. He prayed to Mahāprabhu, "Please send Your merciful glance in the form of a Vaisnava Acharyya."

Through his divine prayer we have got Srīla Bhaktisiddhanta Saraswati Thakur as an illustrious, exalted, unique Sampradaya Acharyya of Srīman Mahāprabhu.

Srīla Saraswati Thakur showed himself from his childhood as a great General in our Sampradaya. He declared totalitarian war against maya, especially mayavad and sahajiyāism. He showed us the position of real raga-marga. It is expressed in a few words, and you have seen that engraved on the front of the nat-mandir:

**mātala harijana kīrttana-raṅge
pūjala rāga-patha gaurava-bhaṅge**

He caused Mahāprabhu's fire of Maha-sankīrttan yajna to again blaze by his divine activities. He used everything necessary, and he brought from the Rāmanuja Sampradaya the Tridanda sannyas. It was hidden in Bengal, but mentioned in the Śrīmad-Bhagavatam, and it existed in the Rāmanuja Sampradaya, and through that he re-established daiva-varnashram-dharma and showed that the position of the devotees of Krishna is the supreme position, and that the position of a devotee of Krishna is so high and unquestionable.

He preached everywhere in this mundane plane what is existing in the form of religion of the jiva souls, is actually all bogus.

**prthivite yata kathā dharmma nāme chale
bhāgavata kahe saba paripūrṇa chhale**

This was his preaching line.

He organised again the varnashram-dharma, no doubt, but that was in the line of Śrīmad Bhagavad-gīta. However, supremely he showed through his divine activity the religion of the jiva soul that is manifested by Vaisnava-dharma. It is not dependant upon any mundane consideration or even the Vedic rulings.

**tasmāt tvam uddhavotsṛjya, chodanāṁ pratichodanāṁ
pravṛtṭiṁ cha nivṛtṭiṁ cha, śrotavyaṁ śrutam eva cha
mām ekam eva śaraṇam, ātmānaṁ sarva-dehināṁ
yāhi sarvātma-bhāvena, mayā syā hy akuto bhayaḥ**

"The rulings given in the Vedas, the sruti and smṛiti — whatever you have heard before and will hear in the future, leave it all, fully surrender to Krishna, and serve Him whole-heartedly. Here is the point of Srīla Saraswati Thakur: service to Krishna. Whatever is necessary for that service, we shall follow. Where there is no service we have no existence, but for the service of Krishna we can do anything and everything under proper guidance.

Side 3

Srila Swami Maharaj Prabhupad and Srila Guru Maharaj were both in that line, and they also showed just how much, and what, we can do for the service of Krishna. Now the whole world through their divine service-preaching is chanting and dancing with the Hare Krishna Mahamantra. They proved what Mahaprabhu said:

**prthivite āchhe yata nagarādi-grāma
sarvvatra prachāra haibe mora nāma**

They took all facilities from this mundane ground and they took all facilities from the Vedic scriptures in order to establish Krishna consciousness in the heart of every jiva-soul without consideration of male or female — "stri purusa nirvisese." That was Srila Prabhupad Saraswati Thakur's thesis, but you know that it is natural that the antithesis always disturbs the thesis, especially when the male/female conception comes to disturb the mind of the practitioners. For their protection we follow the system of brahmacharya, grihasta, etc., and if necessary we can utilise that theory for our preaching programme.

No doubt we are not sannyasis, brahmacharis or grihastas, but for the preaching purpose and for the protection of the male and female practitioners we can utilise saffron as a guard for their preaching life because preaching is the highest within our practising process. (sraavan, kirttan).

**tāra madhye sarvva-śreṣṭha nāma-saṅkīrttana
niraparādhe nāma laile pāya prema-dhana**

Sraavan and kirttan — but it is necessary to do this without offence to Sri Guru-Vaisnav.

It was the plan of Srila Guru Maharaj to make a ladies' party for preaching Krishna consciousness in the form of brahmacharinis. It was for this that in his Trust Board and in his Last Will and Testament he gave that preference to the ladies.

In a totalitarian war field, the General will not hesitate to take the facility of whatever is immediately necessary for the safety of the soldiers and for winning the battle. This was the teaching of Srila Guru Maharaj, Srila Saraswati Thakur and Srila Prabhupad A.C. Bhaktivedanta Swami Maharaj. We are the insignificant followers of them and we have no hesitation to take the facilities from anywhere and everywhere for the protection of our soldiers because nowhere is this prohibited.

Their saffron cloth does not mean sannyas, but it is the protection garment for our servitors from the lustful ill-feelings, like an asbestos suit to protect them from the blazing fire they face in the preaching field.

Finally I can say that our devotees have taken a vow until death, not sannyas, for their exclusive devotional preaching practising life. It was not done with the sannyas mantram, but it is more than that.

If anyone will try to understand and honour this, he will be liberated from the illusory environment.

I trust this meets you continuing steadily your service life.

Again with my well-wishes,
(Signed)
Swami B.S. Govinda

Plans for the future

by His Divine Grace
Acharyadev Srila Bhakti
Sundar Govinda Dev-
Goswami Maharaj

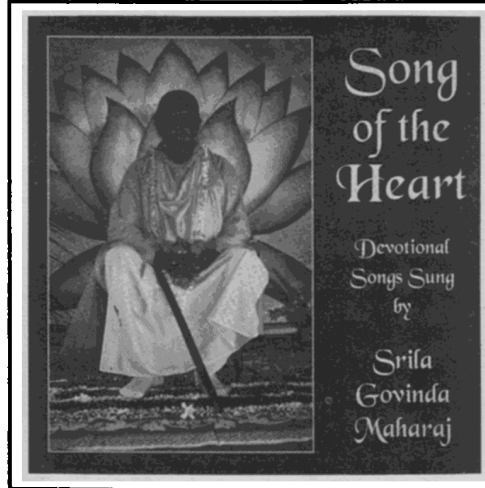
I have so many ideas for the future. Here in Nabadwip I have some hope to make a nice, enlarged charitable dispensary. Also it was the desire of Srila Guru Maharaj to make nicely Sri Govinda Kund. It was his wish and I want to follow that. We want to make steps all around the banks of Sri Govinda Kund like at Kusum Sarovar by Govardhan. Also we have a plan to make a swimming area, also some sitting places shaded by concrete umbrellas amidst flower gardens, also some shops for the devotees' basic needs. Often the devotees spend 10 rupees for a rickshaw to town and back just for some basic needs, so we want to give them the chance to get such things locally.

We want to give the chance to the devotees to go to the banks of Sri Govinda Kund, read our *Math's* books, chant Hare Krishna, and serve our flower gardens there.

Krishna likes cows, Srila Guru Maharaj likes cows and I like cows, so we have a project to expand the facilities for our cows. At present we have 33 cows, and their numbers constantly increase. I am happy if people can come and see the *Math* full of cows.

I also have many plans in the printing department. I am afraid to print *Srimad-Bhagavatam*, but if we can do it, it will be very good. Already we have printed *Sri Chaitanya-charitamrta* and *Sri Chaitanya Bhagavat*, and now it will be good if we can print *Srimad-Bhagavatam*. Also we are trying to print *Sri Garga-samhita*. Sripad Sagar Maharaj is currently preparing this book.

Unique compact disc: *Song of the Heart*



The first ever compact disc from our Mission has been produced by a team of devotees in Santa Cruz. Entitled 'Song of the Heart' it is a unique recording of *kirttans* sung by His Divine Grace in his natural environment: with devotees at our Seva Ashram in Santa Cruz. It was recorded by professionals during Srila Maharaj's Sixth World Tour.

The CD was offered to Srila Govinda Maharaj at Sri Gaura-purnima by Jagannath Vallabha Prabhu. It is released as a limited

edition. The devotees who have heard it are all eager to secure a copy. 'Song of the Heart' is also released on cassette.

Devotional songs

Responding to the frequent demand of our *Math's* devotees, Sripad Bhakti Prapanna Tirtha Maharaj organised in Calcutta the recording of some principal *kirttans* commonly sung at our *Math*. As a result two tapes have been released: one of selected morning *kirttans* and one selected from the evening devotional programme followed at the *Math*.

Internet: broad, effective preaching for today

With the ever increasing availability and popularity of the World Wide Web as a means of communication and information, our devotees around the world have put much dedicated energy into digital publishing. Here in Nabadwip we constantly receive letters and phone calls from people in India and around the world with glowing reports about our Web sites.

The Web addresses of our three main sites are:

<http://www.scruznet.com/~maharaj/math/>

<http://www.203.27.111.37/dham/>

<http://ourworld.compuserve.com/homepages/amrita>

was created by a team headed by Lalita Charan Prabhu; the German site was created principally by Premanidhi Prabhu, Anupama Devi Dasi, and Premasindhu Prabhu; and the Australia site was principally made by Muralidhar Prabhu and Harivallabha Devi Dasi.

By connecting to any of these sites the Internet user has immediate access to publications from our *Math*, an introduction to our *Sri Guru-varga*,

colour illustrations and abundant information

These digital publications were created in the U.S.A., Germany and Australia respectively. The U.S.A. site

to encourage the sincere searchers to recognise the wealth of Srila Govinda Maharaj and Srila Guru Maharaj.

The Eternal Service of Śrī-Gaura-Saraswati

Establishing daily chanting of Śrī Sāraswata-Ārati

MERCIFUL DIRECTIVES AND WISHES OF

HIS DIVINE GRACE ŚRĪLA BHAKTI SUNDAR GOVINDA DEV-GOSWĀMĪ MAHĀRĀJ

Sri Gaudiya Darshan: Recently Your Divine Grace instructed that in all our Temples and *āśrams* world-wide our devotees should chant the *Śrī Sāraswata-Ārati* in addition to *Śrī Gaura-Ārati* each evening.

Śrīla Bhakti Sundar Govinda Dev-Goswāmi Mahārāj: Yes, and I feel other missions will also adopt this. There are now so many *āśrams* and *maṭhs*. Not only Śrīla Guru Mahārāj's *āśram* and *maṭh*, but so many of Śrīla Guru Mahārāj's Godbrothers and disciples have made separate *āśrams* and *maṭhs*. There may now be 300 or 400 *āśrams*, but in each *āśrams* they generally sing only *Jaya jaya Gorāchāder ārotiko śobhā...*, and some may sometimes sing *Jaya jaya Rādhā-Kṛṣṇa yugala-milana....* Śrīla Bhaktivinoda composed these two songs which are of different types. One song is for Śrī Chaitanya Mahāprabhu and one is for Śrī Śrī Rādhā-Kṛṣṇa.

In our *Sāraswata Sampradāya*—the disciples and grand-disciples of Śrīla Saraswati Thākura—you will find in almost every *āśram* that the *Śrī Vighraha* are Śrī Śrī Rādhā-Kṛṣṇa and Mahāprabhu together on one throne. We offer *ārati* to the one throne of Rādhā-Kṛṣṇa and Mahāprabhu, but that specific kind of *ārati* song had not previously been composed. Śrīla Guru Mahārāj considered that '*ārati*' means the glorification of the Deities, but a specific *kīrtan* for the glorification of Śrī Śrī Rādhā-Kṛṣṇa together with Mahāprabhu is not found anywhere. Śrīla Guru Mahārāj therefore composed *Śrī Sāraswata-Ārati*, where he explained the mood of our

Deities and why the Deities are in this particular way on the *siṅhāsana* of our *Maṭh*. So many of Śrīla Guru Mahārāj's Godbrothers appreciated this composition, and some started singing it regularly and some did not. This was the situation.

Śrīla Guru Mahārāj was not by nature eager to push others to chant the *ārati* song he had composed. Śrīla Bhaktivinoda Thākura composed *Jaya jaya Gorāchāder ārotiko śobhā...* and Śrīla Guru Mahārāj did not want to disturb the mood of the devotees who chant this in their *maṭhs* everywhere. Although Śrīla Guru Mahārāj did not want to cross over what had been organised already by the whole of the *Sāraswata Sampradāya*, he nonetheless wanted to give the full conception regarding our Deities. He therefore instructed that in Their honour every Friday *Śrī Sāraswata Ārati* will be sung for the satisfaction of our Deities and our Divine Masters.

Śrīla Guru Mahārāj was a little hesitant, but I feel it was a little shortcoming on my part that I did not assert the introduction of this *ārati* song on a daily basis in the presence of Śrīla Guru Mahārāj. Now, by his grace, the inspiration has come to me that this *Śrī Sāraswata-Ārati* is the real *ārati* of



Sri Sri Guru-Gaurāṅga-Gandharvika-Govinda-sundarjīu; Nabadwip Sri Chaitanya Saraswat Math

our Deities.

Jaya jaya Gorāchāder... is only for Mahāprabhu and the *Pañcha-Tattva*, so if we sing only this one song, some incompleteness will always be felt. Śrīla Guru Mahārāj wanted to make our song complete. I started to feel this very strongly and I mentioned it to Śrīpād Janārdan Mahārāj. He immediately declared that he will start the singing of *Śrī Sāraswata-Ārati* on a daily basis in our Santa Cruz Āśram. Śrīpād Sāgar Mahārāj then followed suit. Then I decided that we shall also start here in Nabadwip.

I understood that it will not disturb the mood of Śrīla Bhaktivinoda Ṭhākura because we shall first sing *Jaya jaya Gorāchāder*.... No doubt it will take a little more time to chant both songs instead of one, but what is the purpose of our life without the Service and satisfaction of Śrī Śrī Guru-Gaurāṅga? Certainly there is no difficulty for us to spend a little more time for Their Service in the *ārati*.

The purport of *Śrī Sāraswata-Ārati* gives full Kṛṣṇa consciousness to us. It perfectly explains the mood of Rādhā-Govinda and the mood of Mahāprabhu. Included there is some description of Their Pastimes, and why They have manifested in this Form of the Deities. Such clarification is given in this song.

Śrī Gaudiya Darshan: Why did Śrīla Guru Mahārāj ask it to be sung specifically on Friday evenings?

Śrīla Govinda Dev-Goswāmī: Friday is considered to be a good day. *Brhaspativār* and *Śukravār* (Thursday and Friday) are both pure, auspicious days according to astrology. However, on *Brhaspativār bārbelā* (Thursday afternoon) some environmental or general disturbance may come around the time of *ārati*. This is the external cause.

The internal cause is that Śukra is known as a teacher in *Rāga-mārga*, and *Brhaspati* as a teacher of *Viddhi-mārga*. We are followers of *Rāga-mārga*, so he chose *Śukravār*, Friday.

Śrī Gaudiya Darshan: Do you wish this *Śrī Sāraswata-Ārati* to be sung in all our Temples around the world

whether they have Mahāprabhu, Rādhā and Kṛṣṇa or not?

Śrīla Govinda Dev-Goswāmī: Yes, even if they have only Mahāprabhu. However in special cases the devotees may sing other specific songs for the Deities in their Temple; for example in Puri where we have Śrī Śrī Nitai-Chaitanyadev. For Them I composed *Śrī Śrī Nitai-Chaitanya-Ārati*.¹

In particular, we give specific honour to what our Guru Mahārāj composed. He gave much honour with respect to his Guru Mahārāj's songs, so we shall give that type of respect to our Guru Mahārāj's songs. He taught us by his example, and we must carry out his Teachings. •••

¹See *Śrī Gaudiya Darshan*, Rathayatra Edition 1995

Śrī Sāraswata-Ārati

by His Divine Grace Śrī Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

[English rendered by Tridandi Bhikṣu Śrī B.A. Sagar]

jaya re jaya re jaya gaura-saraswatī
bhakati vinodānvaya karuṇā murati
prakāṣile gaura-sevā bhuvana-maṅgala
bhakati-siddhānta suddha 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' varṇī-rave ghoṣe varṇīdhara
rādhāra sampade āmi gaurāṅga-sundara
mad abhīṣṭa rūpa rādhāra hṛdaya mandire
gaurāṅga bhajile suṣṭhu sphūrti pāya tāre
nadiyā prakāse mahāprabhu gauranidhi
patita pāvana deve milāila vidhi
e-rūpa ārati brahmā śambhu agochara
gaura-bhakta kṛpā pātra mātra siddhi sārā
śrī-svarūpa, rāmānanda, rūpa, sanātana
śrī-raghu, jivādi kṛpāya dekhe bhakta-jana
jaya guru-gaura-rādhā-govinda-sundara
jaya dāo bhakta-vṛnda nitya nirantara

All Glory, all Glory to Śrī Gaura-Saraswatī,
Of the Line of Bhaktivinoda—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-Lilā.
Taking Heart and Halo of Śrī Rādhā beautifully,
He is honoured on the right to show His Rasa's Glory.
Divine Play—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 Nādiā,
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, Jīva and others, bless devotees' vision.
Glory! Guru, Gaura, Rādhā, Beautiful Govinda,
Sing Their Glories, O devotees! ever and forever.

*“*Bhakti-Siddhānta*”

Gaudiya Vaisnava Dates until 31 August '97

Dates and times calculated for Calcutta, India, as referred to at Sri Chaitanya Saraswat Math, Sri Nabadwip Dham.

APRIL 16. Gaura-navami. Sri Rama-navami. Fast until noon.

Appearance of Sri Ramachandra. Appearance at noon.

17. Paran by 9:30 a.m.

18. Gaura-ekadasi. Fast.

19. Gaura-dvadasi. Paran for Ekadasi by 9:29 a.m.

22. Purnima. Rasayatra of Sri Balarama. Vasanta rasa of Sri Krishna. Appearance of Srila Vamsivadana Thakur and Srila Syamananda Prabhu.

27. Disappearance of Sripad Krishna Das Babaji Maharaj.

29. Disappearance of Srila Abhiram Thakur.

MAY 2. Disappearance of Srila Vrindavana das Thakur.

3. Krishna-ekadasi. Varuthini Ekadasi. Fast. Saurindranath Bhakti Varidhi Prabhu's disappearance.

4. Krishna-dvadasi. Paran by 7:36 a.m.

6. Amavasya. Appearance of Srila Gadadhara Pandit.

7. Appearance of Tridandi Swami Srimad Bhakti Aloka Paramahansa Maharaj.

8. Appearance of Tridandi Swami Srimad Bhakti Vicara Jajavar Maharaj.

9. Beginning of Aksaya-tritiya, 21 days Candanyatra of Sri Sri Jagannath Dev.

11. Appearance of Sripad Sankaracharya. Disappearance of Tridandi Swami Srimad Bhakti Vilas Gabhastinemi Maharaj.

13. Jahnua saptami. Sri Jahnava Puja.

16. Appearance of Sri Nityananda-sakti, Sri Jahnava Devi and also of Sri Rama-sakti, Sri Sita Devi.

18. Gaura-ekadasi. Mohini Ekadasi. Fast.

19. Gaura-dvadasi. Rukmini Dvadasi Vrata. Paran by 9:21 a.m.

21. Gaura-chaturdasi. Sri Nrisimha-chaturdasi: Appearance day of Sri Nrisimhadev. Fast. **GRAND FESTIVAL of the GOLDEN JUBILEE of the arrival of Srila Acharyyadev Srila Bhakti Sundar Govinda Dev-Goswami Maharaj at Sri Chaitanya Saraswat Math.**

22. Purnima. Paran by 9:20 a.m. Sri Krishna's Phuladola and Salil Bihar. Disappearance of Srila Parameshwari Das Thakur. Appearance of Srila Srinivas Acharyya. Buddha Purnima: appearance day of Lord Buddha.

23. Disappearance of Tridandi Swami Srimad Bhakti Saranga Goswami Maharaj.

27. Disappearance of Srila Ramananda Raya.

JUNE 1. Krishna-ekadasi. Aparā Ekadasi. Fast.

2. Krishna-dvadasi. Paran by 9:21 a.m. Appearance of Srila Vrindavana das Thakur.

5. Amavasya.

6. Sri Chaitanya Saraswata Krishnanushilana Sangha, Sri Sri Guru Gauranga Radha-Madana-Mohanjiu installation day festival.

9. Disappearance of Srila Bhakti Gaurava Giri Maharaj (Sripad Pamananda Vidyaratna Prabhu).

15. Gaura-dasami. Dashara. Sri Ganga Puja. Appearance of Sri Ganga Mata Goswami. Disappearance of Srila Baladeva Vidyabhusan Prabhu.

16. Gaura-ekadasi. Nirjala Ekadasi. Fast.

17. Gaura-dvadasi. Paran between 7:48 a.m. and 9:23 a.m.

18. Grand appearance of the Holy Deities of Kaikhali, Sri Sri Guru

Gauranga Radha Giridhari, at the Sri Chaitanya Saraswat Krsnanushilana Sangha. Mahotsav of Srila Raghunath Das Goswami at Sripad Panibati.

20. Purnima. Snan Yatra (bathing) of Sri Jagannath Dev. Disappearance of Srila Mukunda Datta and Srila Sridhar Pandit.

21. Disappearance of Srila Syamananda Prabhu.

22. Sri Gaurahari Bhakti-sampad Prabhu's disappearance celebration.

25. Appearance of Srila Vakresvara Pandit.

30. Krishna-ekadasi. No fast.

JULY 1. Krishna-dvadasi. Yogini Mahadvadasi. Fast.

2. Krishna-trayodasi. Paran by 9:28 a.m.

4. Amavasya. Disappearance of Srila Gadadhara Pandit and Srila Saccidananda Bhaktivinoda Thakur.

5. Gundica Marjana: cleaning Gundica Temple, Sri Puri Dham.

6. Gaura-dvitiya. Rathayatra of Sri Jagannath Dev. Disappearance of Srila Swarupa Damodara Goswami Prabhu.

9. Gaura-panchami. Hera-panchami. Sri Sri Laksmi Vijay at Sri Puri Dham.

13. Disappearance of Sripad Ajita Krsna Brahmachari.

14. Purna Yatra of Sri Jagannath Dev (Return car festival).

15. Disappearance of Tridandi Swami Bhakti Kamal Madhusudan Maharaj.

16. Gaura-ekadasi. Sayan Ekadasi. Fast. Sleeping time of Sri Hari.

17. Gaura-dvadasi. Paran by 9:29 a.m. Beginning of Chaturmasya vow if started from the Dvadasi.

20. Purnima. Disappearance of Srila Sanatana Goswami Prabhu. Beginning of Chaturmasya (When started on Purnima—as followed in Sri Chaitanya Saraswat Math).

22. Disappearance of Tridandi Swami Srimad Bhakti Hriday Bon Maharaj.

24. Disappearance of Srila Gopal Bhatta Goswami Prabhu.

27. Disappearance of Srila Lokanath Goswami Prabhu.

30. Krishna-ekadasi. Fast.

31. Krishna-dvadasi. Paran by 9:31 a.m.

AUGUST 3. Amavasya. Disappearance of Om Visnupad Paramahansa Parivrajacharyyavarya Sri Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj.

7. Disappearance of Srila Vamsi das Babaji Maharaj.

12. Disappearance of Tridandi Swami Bhakti Prasun Bodhayan Maharaj.

14. Gaura-ekadasi. Pavitraropani Ekadasi. Fast. Beginning of Jhulan Yatra of Sri Sri Radha Govinda and start of the one month festival of Sri Hari Smaran at Nabadwip, Sri Chaitanya Saraswat Math.

15. Gaura-dvadasi. Paran by 9:32 a.m. Disappearance of Srila Rupa Goswami and Srila Gauri das Pandit Goswami.

18. Purnima. Appearance of Sri Baladeva. Fast until noon. End of Jhulan Yatra of Sri Sri Radha Govinda.

25. Sri Sri Krishna Janmastami. Complete fast until midnight. (Then no grains).

26. Krishna-navami. Sri Nandotsava. Sri Janmastami paran after 4:38 a.m. and before 8:08 a.m. Appearance of Visvarenya Tridandi Swami Srimad Bhaktivedanta Swami Maharaj Prabhupada.

28. Krishna-ekadasi. Annada Ekadasi. Fast.

29. Krishna-dvadasi. Paran by 9:30 a.m.

Please note: Tour Dates. — U.K., U.S.A., Russia.

Srila Acharyyadev, Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, has expressed the likelihood of his accepting invitations to visit this summer our Centres in London, California, Tijuana and Moscow. At the time of going to press the dates are still to be confirmed. Please contact the relevant Centres for more information. If you intend to join the programme in Moscow, please contact them soon by e-mail so the necessary formalities can be managed in time.

শ্রীশীশুর-গৌরান্দো জয়ত:

The All-auspicious Name of Śrī Chaitanya Sāraswat Maṭh

TRANSCRIBED FROM AN INFORMAL CONVERSATION

AT NABADWIP ŚRĪ CHAITANYA SĀRASWAT MAṬH ON 27 JANUARY, 1983

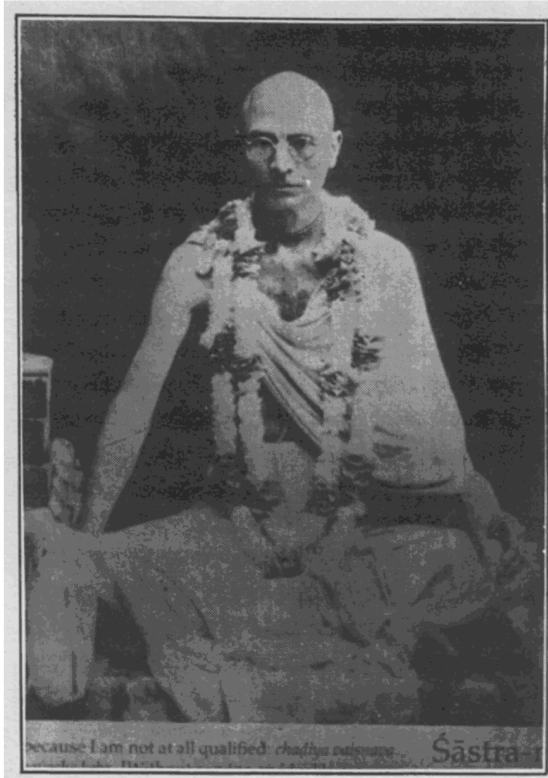
BY: Ananta-Śrī-vibhūṣita Om Viṣṇupād Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

Question: You have given the name of your Mission as 'Śrī Chaitanya Sāraswat Maṭh.' What is the meaning of 'Chaitanya Sāraswat'?

Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj: First there was 'Chaitanya Maṭh', and 'Saraswatī' is our Gurudev. So Chaitanya-Sāraswat—this name indicates the line from Chaitanya to Saraswatī, our Gurudev—the knowledge that has come from Śrī Chaitanyadev up to Prabhupāda Śrīla Bhakti Siddhānta Saraswatī Thākura. Within that Divine Dispensation we are to revere, accept and preach. It is indicating the angle of vision of our Guru Mahārāj, Śrīla Bhakti Siddhānta Saraswatī Thākura, about Śrī Chaitanyadev; the way he saw it with his divine eyes. It is available here, and we are concerned with that. From Chaitanya to Saraswatī, the whole of our *Guru Paramparā* is covered, considered, cultured and being preached and spread. This is Chaitanya Sāraswat.

Also, *Chaitanyānuga Saraswatī*. Saraswatī means *vāṇī*, *vākya*: the words or expressions of Chaitanya. *Chaitanyā-vāṇī* is the real preaching and instructions of Śrī Chaitanyadev.

So the substantial meaning is 'from Chaitanya to Saraswatī'. It is the culture of *Śrīmad-Bhāgavatam* as viewed by Śrī Chaitanyadev and His followers up to Saraswatī. This is the object, theme and purpose of our life. Our



nature and acquaintance is there. They are our masters, and we are the servants of that group. We want to revere them, to propagate knowledge about them, and to ask people to accept them. Our whole concern is there.

Sāraswata Brāhmaṇas

There is a class of *Sāraswata Brāhmaṇas* in the Mahārāṣṭra area of India who say they are *Gauḍa Brāhmaṇas* or *Sāraswata Brāhmaṇas*. *Sāraswat* are a particular group who are under Śrī Chaitanyadev. This may be another meaning.

Additionally, in *Manu-saṁhitā* it is mentioned:

sarasvati-dṛṣadvatyor
deva-nadyor yad antaram
taṁ deva-nirmmitaṁ deśaṁ
brahmāvarttaṁ prachakṣate

The Āryyan civilisation came from upcountry. First it was between the two rivers Saraswatī and Dṛṣadvatī. Vyāsadev and other authorities all belonged to Badarikāśram, in that quarter.

Badarikāśram is just on the banks of the River Saraswatī. Vyāsadev used to live there, and Nārada Muni came to give dictation about the principles of *Bhāgavatam* there at Badarikāśram on the banks of the Saraswatī. Vyāsadev also taught the principles of *Bhāgavatam* to Śukadev at Badarikāśram on the banks of the Saraswatī. Ambarīṣa Mahārāj also lives in that area. It is mentioned that he used to live by the Saraswatī River

which joins the Ganges near Badarikāśram. It is mentioned in *Bhāgavatam* that he performed hundreds of sacrifices on the two banks of the Saraswatī River. These took place in very ancient times. At that time the Himālayas were considered as the most recently formed mountains. Though the Himālayas were the highest mountains, they were also considered to be the youngest. Where the Himālayas rose became very cold, and the people came down to inhabit the plains

With the rising up of the Himālayas the plains also rose up out of the sea, thus increasing the land mass of India. The seat of ancient civilisation was

there, but, as it rose in height, the people came down to the warmer coastal regions. The original seat of Vedic or Āryyan civilisation was on that side, and gradually it spread itself towards the coast. It is from the banks of the Sarasvatī that the Vedic culture began. Gradually it has been extended towards this side.

East Bengal and this area by the Ganges is ancient, but many other areas have sprung up from the sea. In the south of India some areas are also ancient.

So, the *Sārasvata Brāhmaṇas* are a particular group of *Brāhmaṇas* who uphold the Vedic culture. They are supposed to have their residence now in the Upper Himālayas, and they are gradually coming this side.

Highest achievement

Our Temple is '*Chaitanya-Sārasvata*', distinct from the *Sārasvata Brāhmaṇas*. So, *Chaitanya-Sārasvata* is the line of *Bhāgavatam* as enhanced by Śrī Chaitanyadev. Of all the *Āchāryyas*, Chaitanyadev preached about Love Divine. Clearly and in a developed, scientific way, only Chaitanyadev preached the fifth end of life: *Bhagavat-Prema*. The end of life is to acquire Love, affection and attraction for Godhead, for Kṛṣṇa. Kṛṣṇa is the Lord of Love and He is the innermost conception of Godhead. The highest conception of Godhead is in Kṛṣṇa. The *jīva* can have a relationship with Him—the relationship of Love—and that is the highest achievement for all souls, ever known to have come down to the world.

Thus *Chaitanya-Sārasvata* is exclusively *Chaitanyānuga Sārasvata*—*Sārasvata* that belongs to the School of Śrī Kṛṣṇa Chaitanyadev. They are believers in Kṛṣṇa consciousness and Chaitanyadev's instructions.

Sārasvat means that the communication is with sound or words—a Treasure of words. Here, sound refers to the Holy Names. Their business is with Divine Sound. Their duty is with the

transaction of Divine Sound. And what sort of Divinity? Kṛṣṇa consciousness sound business. That is their trade. They are engaged in the transaction of the Divine Sound of Kṛṣṇa: Kṛṣṇa consciousness.

Name personified

Kṛṣṇa consciousness is a philosophical, ontological expression, but Kṛṣṇa Chaitanya consciousness means that Chaitanya is there. His name is Kṛṣṇa Chaitanya. Śrīla Swāmī Mahārāj called his society Iskcon, but the public has given it a very warm welcome by calling it 'the Hare Kṛṣṇa Movement.' But 'Kṛṣṇa consciousness' is an ontological expression that can be realised by the philosophically-minded. In the Name 'Kṛṣṇa Chaitanya'—'Chaitanya' means 'consciousness'—so 'Kṛṣṇa consciousness' means 'Kṛṣṇa Chaitanya'. The Name is there personified.

When I asked Śrīpād Bhaktivedānta Swāmī Mahārāj why he was fond of the name 'Iskcon' he had given for his society, he replied, " '*Isa-con*'—*iśāvāsyam idam sarvvaṁ!*'"

Āryyans today

Question: Who, or which races, are the descendants of the Āryyans? There seem to be differing opinions.

Śrīla Guru Mahārāj: I do not know the conclusions of the present-day historians, but as a matter of faith we find that those who follow the Vedic culture are Āryyans. '*Āryya*' means venerable, principal.

Here in India there is a custom that the wife addresses the husband as '*Āryya-putra*'. '*Āryya*' also means 'grand'—'those who are revered, those who hold the highest culture'. At the beginning of creation those who held the highest culture commanded such reverence from all.

In the course of time, under different circumstances, perhaps they had to move to different places. Of course, it may be thought that they are somewhere near the Caspian Sea. Caspian: Kaśyapa. Kaśyapa is understood to be

the father of the gods. Nearby, the *ṛṣis* are mainly residing on the other side of the Himālayas.

Then, as I mentioned before, it is said that the Himālayas gradually rose up and formed some sort of partition. Some ended up on the other side, some on this side. That does not matter so much, as we are not as concerned with the geography as the culture. We have to make a comparative study of all available cultures and try to conceive their height, and wherever the high culture may be found we will accept that. It does not matter where it is found.

Absolute and relative

In recent days you have asked me many questions about the *Śikṣā* and *Dikṣā* Gurus. The *Dikṣā-Guru* and *Śikṣā-Guru* can also be seen from both the relative and the absolute position. Sometimes in this connection I like to quote a barrister by the name of Norton. Now, Aurobindo Ghosh was a very powerful writer. He knew good English and was very forceful in his writing. Once, when he had absconded and was being searched for by the authorities, Mr. Norton, a barrister of strong common sense, read an article in the newspaper; he recognised its style and declared: "Here is Mr. Ghosh!"

In this way we have to find where Kṛṣṇa is. Vyāsadev has given the Kṛṣṇa conception of Godhead in his *Śrīmad-Bhāgavatam*. Devarṣi Nārada came to instruct Vyāsadev to spread Kṛṣṇa consciousness of Godhead, for without that everything is tasteless: "Whatever you have delivered until now, will all be tasteless and redundant if you do not ultimately connect it with Kṛṣṇa consciousness."

The general Vedic culture could not reveal the meaning of Kṛṣṇa consciousness properly. At the time of *Rāsa-Lilā* the *Śruti*, the higher *Vedas* personified, are admitting, "We failed to express You, my Lord. We could not understand that You are so beautiful and so loving. We failed to distribute Your such higher conception to the

public.” The *Śrutis* are confessing this. “Mostly what we have so far given the public to understand is somewhat Brahma or Paramātmā, but now we are charmed! There is such beauty within! So charming, so loving. We failed to understand, and we also failed to deliver. May we be forgiven for our failure.”

Then *Śrīmad-Bhāgavatam* came. *Śrutibhir vimṛgyām*: all the revealed truth is only trying to show the direction, “Go this side. We do not know it fully, but we can say that it must be somewhere this side.” This is the general instruction of all the revealed truth in the world. “It is very sweet. It must be very sweet, high and fulfilling our highest need, and more. But we could not understand this. It is so loving, so charming and so beautiful as to attract us to the utmost—we even forget our own existence. We could not understand this!” This is the confession of the general revealed truth of different types. This has been given in *Śrīmad-Bhāgavatam* by Vedavyās and by Nārada, Śuka, etc..

Sweet magnanimity

Kṛṣṇa is there at the very root. And Śrī Kṛṣṇa as Chaitanyadev is at the root of the distribution of the highest degree of sweetness of the Lord. So we are surrendered to Him. And He says that this should be spread throughout the length and breadth of the infinite world.

Although *pṛthivīte āchhe* hās been mentioned in different places, *pṛthivī ‘paryyanta’ yata nagarādi-grāma...* must be noted. This means that Mahāprabhu’s preaching of *Śrī Hari-Nāma* will spread to not only the towns and villages on the earth, but to all the villages and towns of all the planets—wherever there are villages and inhabitants to be traced anywhere. *Brahmāṇḍa tārite*—His Mission is to deliver the whole universe. *Brahmāṇḍa* means that which is created by one Brahmā. Space and time is controlled by one Brahmā. There are so many *aṇḍas*. *Aṇḍa* means egg. There are so

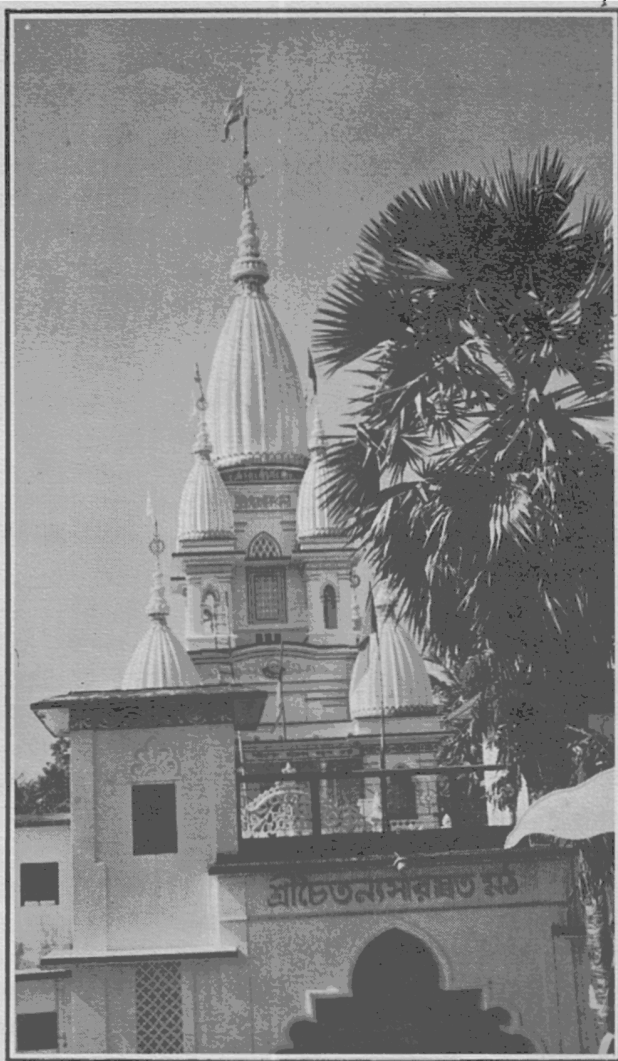
many egg-like solid objects floating in the air. Again, like so many eggs innumerable planets are floating in the air.

Distribute in danger

Question: This year of 1982 there are many eclipses and inauspicious astrological circumstances have been forecast which indicate the likelihood of natural disasters. Should a devotee in the service of Kṛṣṇa take these things into consideration? For example, I am due to go to an earthquake-prone area for preaching; but is it important to protect oneself so he can serve Kṛṣṇa nicely, or should one depend on Kṛṣṇa’s mercy in every situation? **Śrīla Guru Mahārāj:** In 1927 perhaps, there was a big solar eclipse. At

that time the Kurukṣetra *Maṭh* was newly started and I was the *Maṭh* Commander there. Prabhupād Śrīla Saraswatī Thākura went there and a spiritual exhibition was also arranged. This exhibition depicted how Dvārakā Kṛṣṇa and the Gopīs met. At that time, I first heard from our Guru Mahārāj why on solar and lunar eclipses, especially the solar eclipse, people come in lakhs and crores to a holy place and take bath.

I remember his explanation. The planets come in a particular line at that time, and there is the possibility that by increased attraction they may clash and everything may be finished—pulverised by that clash. With this apprehension of a natural disaster, the people try to utilise their time in the best way possible by coming to a holy place, taking bath, chanting the Name of the Lord and concentrating their spiritual activity



in what may be their last moments. According to their religious beliefs they may chant certain prayers or engage in *Nāma-saṅkīrtana*.

So when the general apprehension of destruction comes, whether individual or collective, we shall try our best to utilise our time with the high conception, within divinity. That is very good. It is also appreciable that where the apprehension of danger is acute, one runs there for relief work. That is laudable. Circumstances may vary, and how far the intention is correct in a particular case is to be judged.

When I was in Madras, one man came to me and preached about the Ram Krishna Mission’s activities. He challenged, “You want to deliver the people, but they are dying of famine and disease. You do not go to help them, but if they die, to whom will you

preach? So relief work is necessary. First give them food, medicine and good health. After that you can give them inspiration about God. This process is good. But if they die then who will you help in a spiritual way?"

My reply to him was: "If there is a famine in the country, and I have some food and am distributing it to thousands who are flocking around me, but someone runs away, what should I do? Should I continue distributing food to those who are nearby, or, stopping that, should I run after the man who ran away to catch him and give some food to him? What should I do?" I asked him in this way.

Similarly, men are indeed dying, but there are also those who surround me, ready to take what I have to give them. Why should I interrupt the important function of distribution to chase the fleeing man? I will lose my time by running and leaving the distribution. So many living persons are coming, so why should I be partial only to the dying? There are already hundreds and thousands around me. The very needy persons are already around me. It must be judged as to which policy will be more fruitful.

Of course if there are so many attendants to look after those who are crowded here, then it may be considered that I can go to chase the others and give them nourishment, otherwise there is no need to lose time running or travelling.

Our aim will be to engage ourselves always in this distribution. Again, distribution may not be the only work. Some are seen to distribute, some are supplying, and others are cooking. Different functions are necessary to save the people.

Some disasters are acute and some minor, but disasters are always occurring. It is not only limited to the human beings, but so many insects, animals and others are also in need of receiving such vibration that comes from the Divine layer.

When Mahāprabhu went through the

Jhārikhaṇḍa forest, even the lions, elephants and deer received benefit from His *Nāma-saṅkīrtana*. *Nāma-saṅkīrtana* should be done properly. We shall always emanate that divine energy. We shall try to invite and distribute, as a mediator to draw and distribute. Therefore we shall engage ourselves in the most intensified duty of serving as a mediator. This is the primary thing. "I may be deeply engaged in drawing from the upper layer, and emanate that towards the environment." That sort of high ray or wave is necessary.

Real welfare

Some say that underground towns are being constructed in case of nuclear war. We need to get out of this world of blood and flesh and bones. We are more in danger when we live in this cage. If we can live outside this cage, then we will have no fear. The only thing that is in danger is this fleshy body.

The body is always inviting death. This body means an invitation to death. This body is so dear to us, but our real welfare is to get out of this body and not re-enter such a body which is so cherished by us at present. It is with the association of this body that I am dying and in danger. This body is only an outer product, but the mental body is responsible for everything.

We see with the mental body in dream. There is a 'country' where those bodies move and live, with its own government also. That is called *Pitṛloka*.

Dark and light paths

According to Hindu Scripture, generally the departed souls live on the moon. Two terms are used: *Uttarāyaṇa* and *Dakṣiṇāyana*. *Dakṣiṇāyana* refers to the period ruled by certain gods; during that time, the soul that passes from the body must return to this soil. Such is the *karma* of those persons. Their mental body is of such quality that it will again come here. After death they go to the moon to take rest for some time. There is also some arrangement in the *Śāstra* to send some food to

them. Food is offered in their name, and that food is given to the *sādhus*, *Brāhmaṇas* and cows, etc. Thereby, they get that food.

The departed souls have left their energy here. Their heirs take possession of this accumulated energy, and the heirs should offer something to the forefathers by the process of *mantram*. Such subtle association is there that if it is done under proper direction it will reach the place of the departed soul—the subtle body of the departed soul will receive it. It is taken there by the process of *mantram*. There is a society of *ṛṣis* that look after the affairs of transmitting it to them. In this way, according to their necessity, the forefathers will receive that food from here.

This process is something like sending a money-order from here, India, in rupees. It will be converted to dollars through the exchange system and given to someone in America as dollars. Similarly whatever I offer to the forefathers will be converted by the *ṛṣis* to the appropriate need of the souls living there. That place is generally *Chandraloka*, the moon.

For those whose *karma* is that they will not take birth here again, they go towards the sun. The moon revolves around the earth, but they cross the limit of the attraction of the earth and go elsewhere to have their life nearby the sun. That is *Uttarāyaṇa*. Light predominates there. *Chandraloka* is dependent light and it circumambulates this earth, but the sun is above the earth and it represents light, knowledge.

The souls who go there go beyond the boundary of this earth. They go away in their subtle bodies, never to return to this earth again. Those souls leave earth forever. According to their *karma* they go somewhere else and live there. But in both cases, this is a relative direction only.

Light is knowledge

We are asked to have our direction through the sun, through light, through knowledge. *Jyotir abhyantare rūpam*

atulam syāmasundaram. What is light? In the proper conception light is knowledge. In reality, knowledge is light; ignorance is darkness.

Piercing even the light—knowledge—we shall try to find ‘Śyāmasundara’. We have to try to seek that through the ‘sun’, through the ‘light’. That is the remote direction given to us by the revealed *mantras* of the *Vedas*: “Go to the light. Avoid darkness. Welcome light.” Light is the representative of knowledge. Tackle the knowledge in such a way that you can find a cosmos which is very beautiful and personified as evergreen or *kiśora*. *Satyam sivaṁ sundaram*—that is Truth, that is Good, that is Beautiful. We are given such direction in a symbolic way. We are far from that, so for a person in such a remote place a symbolic expression is extended.

Gāyatrī—the Mother of the Vedas

Tad Viṣṇoḥ paramaṁ padam. Gāyatrī is the Mother of the *Vedas*. In only one sentence the whole Vedic truth is contained: *Bhūr bhuvah svaḥ tat savitur vareṇyam*: You are in the midst of different stages of experience, ranging from gross to subtle.

Here begins *tat savitur*—a categorical change (beyond our general thought). That which is divulged to you or makes you conscious of the gross and subtle experience—catch that light which is showing these things.

Light does not create a thing. Light

shows a thing. Knowledge is showing, so try to achieve that type of knowledge which is showing. That is, go to the subjective aspect of things. Try to catch the one who is showing, that is consciousness. Not what is being shown, but who is showing. Try to enter into that subjective realm if possible. There you will find the illuminator—*savitā*—that which is giving birth to all this material experience. The light. The sun is giving birth to all this by sending his ray. The universal subject is helping your dependent subjective identity to see and experience this world. Try to connect with that.

Vareṇyam—then, try to trace some respectful, reverential cause. Try to go beyond that which is showing everything to you, that grand super-subject, and find the world on the transcendental side, the upper side. There we will find *vareṇyam*: that is, *varaṇiya*, *pūjya*, a venerable world. Here comes the question of submission and devotion. It is not only light, not only knowledge, but there we will find that a venerable plane is on the other side, which we should serve, worship and respect. *Vareṇyam bhargo*: it is full of all knowledge but it is mixed with veneration, devotion, dedication and worship. That world is of such nature. *Devasya dhimahi*: and we should try to exert all the nerves of our conscious selves to that.

The root meaning of *Deva* is ‘He who is very beautiful and playful.’ His character is dynamic, not static; a character of *Līlā* and *saundaryya*—beauty and pastimes. Thus *bhargo devasya*,

His bhargo—His paraphernalia of venerable and knowing substance.

Dhīmahī, dhīyo yo naḥ prachodayāt. If we use our venerative, knowing faculty, we will embrace that. If we can engage ourselves in that endeavour, the result will be our increased capacity to go higher and higher in that direction. There will be no other remuneration for such an endeavour.

This is the substance within Gāyatrī, which, in a nutshell, is considered to be the Mother of the whole Revealed Truth.

Spiritual cultivation

In *Śrīmad-Bhāgavatam*: *dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ param dhīmahī*

Here also, Gāyatrī says ‘*dhīmahī*’. ‘*Dhīmahī*’ means *chidanuśilana* or spiritual cultivation. In that stage it will be venerable, spiritual cultivation.

Dhāmnā svena sadā nirasta-kuhakaṁ: by the halo of that noble substance, all misunderstandings will be cleared and we shall have the connection of the real Truth as a whole. In addition, we shall be blessed by the higher rewards of our attempt when properly guided in that direction.

Satyam param dhīmahī: it is the realm of *prajñāna* (*prakṛṣṭa-jñāna*), the mystic, higher, inconceivable, conscious experience. It is proper knowledge in the universal characteristic, and whatever we find in this world is defective knowledge.

Gaur Sundar! Gaur Haribol!

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About the name of ‘Śrī Caitanya Sāraswat Maṭh’

“...the substantial meaning is ‘from Chaitanya to Saraswatī’. It is the culture of *Śrīmad-Bhāgavatam* as viewed by Śrī Chaitanyadev and His followers up to Saraswatī. This is the object, theme and purpose of our life. Our nature and acquaintance is there. They are our masters, and we are the servants of that group. We want to revere them, to propagate knowledge about them, and to ask people to accept them. Our whole concern is there.”

—Śrīla B.R. Śrīdhara Dev-Goswāmī Mahārāj

Overview of 8th World Tour

of His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj

Parts 1 & 2: Bombay, Mauritius, S. Africa

CONDENSED FROM A DETAILED FIRST-HAND ESSAY ON THE TOUR
BY SRI CHIDANANDA BRAHMACHARI PRABHU

His Divine Grace Om Visnupad Srila Bhakti Sundar Govinda Dev-Goswami Maharaj began his 8th World Tour from Calcutta on November 29, 1996. He had been invited by Mohanananda Prabhu to attend his Sri Vyasa-Puja in Australia and he had also promised the Mauritian and South African devotees he would come to their countries as soon as possible. He combined going to Mauritius and South Africa with going to Australia. Bombay was on the way and Mr. B.M. Choudhury, Sunil Krishna Prabhu and the several devotees of Bombay had wanted His Divine Grace's presence there for a long time. Srila Maharaj had last been in Bombay in September of 1994.

Srila Govinda Maharaj arrived in Bombay to the jubilant chants of the devotees headed by Sunil Krishna Prabhu, his wife Nirupama, Rajni Acharya Prabhu, Mr. B.M. Choudhury, Sajjanananda Prabhu, Ashok Prabhu, Bhima Prabhu, Santa Ram Prabhu, Arpana and Rupa Devi Dasis, and Purnananda Prabhu who came all the way from Vrindavan.

Srila Govinda Maharaj was taken by car to Mr. B.M. Choudhury's 13th floor apartment overlooking the Arabian Sea. After lunch and a much needed rest, Mr Choudhury took Srila Maharaj for a walk in nearby Hanging Gardens Park. As he walked and admired the various plants and flowers I felt he was happy to be again going out of India to preach Krishna consciousness. It is his nature to help people, and Krishna has given him this opportunity. When I woke that morning a verse came to my mind:

**bharata bhumite haila
manusya-janma yara
janma sarthaka kari' kara
para-upakara**

C.c. Adi.9.41

Srila Govinda Maharaj was born in India and his life is successful and perfect by serving his Guru Maharaj with all his energy. Now he was about to go out of India to help others. This is what Mahaprabhu had wanted people born in India to do and I felt His Divine Grace was happy and satisfied he had followed and fulfilled this instruction of Mahaprabhu.

That evening, and during the day, many guests and devotees came to meet Srila Maharaj at Mr. Choudhury's flat. In the evening he spoke of the glories of *sankirtan* and his Guru Maharaj, and he emphasised the importance of *sankirtan* in this age of Kali. He kept quoting the last verse of the *Srimad-Bhagavatam*.

**nama sankirtanam yasya
sarva-papa-pranasanam
pranamo dukkhasamanas
tam namami harim param**

Bha: 12.13.23

Srila Govinda Maharaj said that in this *sloka* Sukadev Goswami emphasises: "Now that this great literature is completed, we should all chant the Holy Name of the Lord."

Srila Maharaj explained that the *Srimad-Bhagavatam* tells many wonderful stories and gives many glorious instructions all relating to Lord Krishna, but the last instruction is the most important, and that is to chant the Holy Names of the Lord.

First talks

Next morning His Divine Grace was up early. He suddenly came from his room and gave a special, beautiful talk that inspired everyone. I have noticed that often when Srila Maharaj starts a preaching tour, one of his first talks is an extra special treat. He often quoted the verse from *Srimad-Bhagavatam* (11.20.27), which generously shows the progress of the practitioner in Krishna consciousness:

**jato-sraddho mat-kathasu,
nirvinnah sarva-karmmasu
veda-duhkhatmakan kaman,
parityage 'py anisvarah**

After the morning class Mr. Choudhury took Srila Maharaj for another walk in a nearby park. Srila Govinda Maharaj noticed the skyscraper buildings that dotted the skyline. He hadn't seen this anywhere else in India and remarked that the buildings were coming up very fast and didn't seem very sturdy.

That evening he delivered another grand lecture based on the *Srimad-Bhagavatam* proclaiming the glories of *sankirtan*. He explained that Haridas Thakur and Nityananda Prabhu were the first devotees to join Mahaprabhu's *sankirtan* and now this *sankirtan* was spreading all over the world by the grace of Srila Bhakti Siddhanta Saraswati Thakur. Srila Saraswati Thakur had many glorious disciples and he sent them all over India to preach Krishna consciousness. After successfully preaching in India he sent some of them abroad. His Divine Grace said Srila Bhaktivedanta Swami Prabhupad

blasted a tunnel in the mountain of the egotistical Western world and now he and so many other preachers have the chance to preach in the West. Everyone was greatly inspired and nourished by Srila Maharaj's lecture.

Sunil Krishna Prabhu's large family came to see Maharaj that day. Sajjan-ananda Prabhu's and Ashok Prabhu's families and friends also came to visit Maharaj. They spent most of the day talking with him. Before His Divine Grace left, Sunil Krishna Prabhu offered his apartment in Bombay for the devotees to use as a *kirtan* centre. He said if devotees want to come and stay there for preaching, they would have a comfortable place in Bombay. Before Maharaj left he encouraged the devotees to try to meet regularly for *Hari-nama sankirtan*.

Mauritius

On Monday morning, December 2, Srila Govinda Dev-Goswami left for Mauritius. Once aboard the Air Mauritius flight he took his seat and was able to have a little time to himself. He mentioned that he likes to look out of the window and see the demigods playing and having big conferences in the sky. He also says there are many demigods and forefathers in the cloud formations and he likes to see what they are doing.

On landing in Mauritius Srila Maharaj was called to the V.I.P. lounge where officials helped him clear immigration. In the V.I.P. lounge Prabhu Adhoksaja, Prabhu Dhameswar, Prabhu Vinod Krishna, and Prabhu Dipta Krishna along with Premanidhi Prabhu and his family, who had come from Germany. During his stay Premanidhi Prabhu recorded several videos to share with the devotees world-wide.

Outside, a big *sankirtan* party with over 200 devotees was taking place. After clearing immigration Srila Maharaj immediately walked to the area where the devotees were chanting.

When they saw him coming they offered their heartfelt *dandavat pranams*. He raised his hands to greet them and then embraced many of the devotees. As he stood there, his beautiful figure was increased by the presence of so many happy and joyful devotees.

After Maharaj was appropriately welcomed, the devotees under the expert guidance of Prabhu Adhoksaja, ushered him to his car. On the way to the temple they drove him to the national T.V. studio for an interview which was to be shown on that evening's National News. The news interviewer liked Srila Govinda Maharaj so much he talked with him for over an hour. Within just a short while of his arrival in Mauritius, most of the country was already aware of His Divine Grace's holy presence. They were happy and wanted to take his association.

Welcoming words

When Srila Maharaj finally arrived at the temple, 'Srila Bhakti Sundar Govinda Ashram', he was tired but greatly pleased by their reception. They offered him grand Guru-Puja. Prabhu Adhoksaja spoke welcoming words and everyone offered flowers at his lotus feet. They then took His Divine Grace to see the Deities, Sri-Sri Radha-Rasabihari, and the new Temple that had been built since he was last there.

When Srila Maharaj saw the new Temple, he was speechless. He couldn't believe what he saw. The Temple is beautiful. The beauty, the quality of the craftsmanship, the cleanliness, the orderliness, the big picture windows, the teak wood fittings, the high quality marble floor, the latest technology (computer, fax, phone, printing machine, etc.), the new curtains, the sparkling new wall panels, the pleasing colour of the paint and the spacious-



Mauritius: televised interview.

ness of everything was beyond everyone's expectation.

The Temple stands in the most beautiful countryside setting imaginable. The devotees had done a miracle in a short period of time. Srila Maharaj's room and sitting and preaching veranda were perfectly arranged the way he likes it. He was surprised and happy and everyone shared in his happiness.

His Divine Grace needed a short rest. By Bombay time it was late at night but he was so enthusiastic he couldn't sleep. He went to his room but soon came back out. He wanted to take a walk. He went downstairs, then walked along the road in front of the Temple. This road has been officially named, 'Nabadwip Dham Street'. As he walked he saw hundreds and hundreds of trees laden with fruits. Every tree that didn't have fruit on it was full with flowers. Surrounding the Temple there were lush green sugarcane fields that stretched in all directions.

Even old people sitting on the side of the road stood up and said 'Hare Krishna' when they saw His Divine Grace approaching. Many came from their houses to greet him. Some said a few welcoming words and some just offered respects. The Chief of Police came from the police station as Maharaj walked by and offered respects, and practically every shop owner came to say hello.

Off in the distance he saw and offered respects to a high mountain peak he had named Guru Maharaj Mountain last time as it reminded him of Guru Maharaj. It is the highest peak in a small range of mountains and has a unique shape. Srila Maharaj says it is as if Srila Guru Maharaj is sitting peacefully there looking down on everyone. Now all the devotees respect this peak in remembrance of Srila Guru Maharaj.

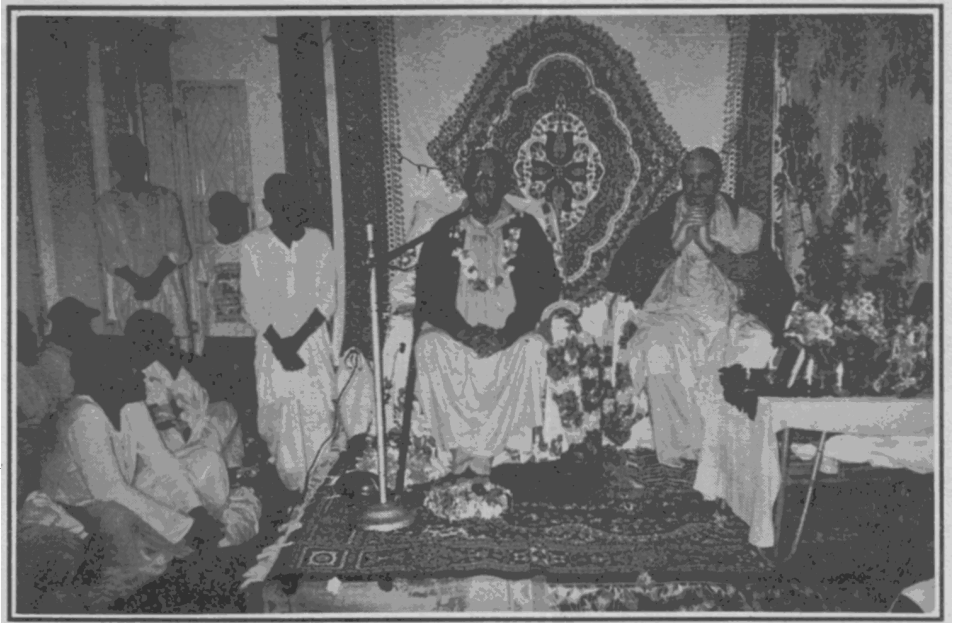
Srila Maharaj returned to the Temple along a small street now officially called 'Sridhar Maharaj Lane'.

Access to all

His Divine Grace's preaching in Mauritius was spread in a grand way throughout the whole country. The entire population of over one million people had the chance to have his *darshan*. Everywhere he lectured many people came to hear his sweet, penetrating, clear and well organised talks on Krishna consciousness. He spoke mainly in Hindi.

The first big programme was at Prabhu Diptanga Prasad's house in the village of Le Marian. Not only people from that village but several neighbouring ones came as well. They lined the road, thousands of villagers, with flags and signs welcoming His Divine Grace and chanting his glories. A characteristic of programmes in Mauritius and South Africa was that the *kirtans* were so big and powerful that it was difficult for one person to lead the whole time. Usually Maharaj would start leading and then he would motion to Rasabdhī Prabhu or Sripad Sagar Maharaj to continue. This would often be repeated two or three times.

Another programme was held in the town of Creve Coeur at the Hindu Sangha Meeting Hall arranged by Prabhu Dintaran and his brother Prabhu Dhameswar. That evening a severe cyclone struck and the programme should have been cancelled, but Srila Maharaj said many people had been invited, so we should continue. Again several hundred people attended, heard



Mauritius: His Divine Grace lecturing at 'La Flora'.

his lecture, chanted with him and took *Prasadam* despite the cyclonic winds and rain. Everywhere His Divine Grace went the people felt that their friend and Spiritual Master had come.

In the town of Le Flora, Ram Mohan Prabhu opened a new Temple. He wanted Maharaj to come and give his blessings. Srila Maharaj very happily took the two hour drive. When he arrived, he entered the new Temple with a big *kirtan*, and spoke about the glories of Srila Guru Maharaj. He praised Ram Mohan Prabhu and the devotees for wanting to spread Krishna consciousness.

Respectful guests

Afterwards he gave Harinam initiation to ten fortunate souls and then attended a big programme. First Sripad Sagar Maharaj and Adhoksaja Prabhu introduced Srila Govinda Maharaj and then Srila Maharaj began to speak. Whenever a guest would arrive, they would first walk to where Srila Maharaj was sitting, touch his lotus feet, offer obeisances and then take their seats.

Prasadam distribution after this programme continued for a full three hours. The *Prasadam* included sumptuous fresh vegetables and fruits that so abundantly grow in Mauritius. The devotees

were always well organised and did everything in an efficient manner.

On another evening His Divine Grace spoke in the capital, Port Luis, at a prominent Temple. Srila Govinda Maharaj gave a lecture and led a *kirtan*.

Prabhu Nara Narayan, a well-known, older disciple of Srila Guru Maharaj, is in charge of another of our Temples in Mauritius: Sri-Sri Nitai-Gauranga Mandir. Srila Maharaj happily accepted his invitation and again lectured, led *kirtan* and took *Prasadam*.

Television special

The national TV studio that interviewed His Divine Grace on the day of his arrival in Mauritius liked Srila Govinda Maharaj so much that they invited him back to make an hour-long special programme for the nation. He went with 20 devotees and led four *kirtans*: *Yasomati-nandana...*, *Bhajahu re mana...*, *Jaya Radha-Madhava...*, and *Radhe jaya jaya....* There followed an interview in which His Divine Grace emphasised he had come to Mauritius to organise *sankirtan* in the Line of his Guru Maharaj. He explained that all religions chant the Holy Names of their Lord. The Buddhists, Christians, Muslims, Sikhs, Jains, Hindus, Taoists and the followers of Confucius all chant



Mauritius: His Divine Grace leads a televised *kirtan*.

the Names of their Lord. Even the original natives like the American Indians, the Australian Aborigines and the New Zealand Maoris, chant the Name of their Lord. It only needs to be organised, and he is organising it around the conception of Srila Guru Maharaj. The chanting of the Holy Name has been organised before but occasionally needs to be reorganised because in the course of time it becomes distorted.

Srila Govinda Maharaj spent a lot of time on his veranda meeting devotees, their friends, and new guests as well as looking out of the window at Guru Maharaj Mountain and the surrounding countryside.

Many interested and interesting people came to see His Divine Grace. Prabhu Adhoksaja had arranged a meeting with the President of Mauritius but due to a last minute emergency, the President was called out of the country. Maharaj told a lot of stories from the *Ramayana* and *Sri Chaitanya-charitamrta*, and stories of Srila Guru Maharaj.

His Divine Grace gave Harinam initiation to eighty new devotees and second initiation to twenty. Before he departed, he completed plans for a larger Temple and a *Natya-mandir* the devotees want to build next to the existing one. Prabhu Adhoksaja is

aiming for the construction to be complete within a year. Srila Maharaj also indicated that he would be very pleased if a preaching centre could be started in Madagascar.

One morning he went to visit one of the two stores the devotees own: 'Swami B.S. Govinda Shopping Plaza'. He walked down the aisle and examined the merchandise closely.

Golden teachings

Each Saturday at 'Srila Bhakti Sundar Govinda Ashram' children gather to learn verses from the Scriptures. On the Saturday His Divine Grace was there he heard them from his porch. After the class, the children came to his room and recited their favourite verses. Srila Maharaj was very pleased and explained some of the verses. Their teachers, Adhoksaja Prabhu and his wife, Champaka Lata Devi Dasi, were pleased to see that Srila Maharaj was so happy.

On Wednesday, December 11, His Divine Grace left for South Africa. In only a matter of days he had done a miracle in Mauritius. The devotees expressed their feelings to Srila Maharaj that if he would accept their invitation to spend a few weeks there, he could fulfil the desire of Srila Prabhupad and

himself: that Mauritius would be the first Krishna consciousness country in the world.

South Africa

Arriving in Johannesburg an airport official met Srila Govinda Maharaj and helped him clear immigration. He showed him to the V.I.P. lounge where there was to be a short wait before going to Durban. Outside there were devotees waiting but no one had informed Srila Govinda Maharaj of this, also they had no way to come in to look for him.

After a few minutes Srila Maharaj got up and strolled outside and within a few minutes came back with Prema-sindhu Prabhu accompanied by his whole family and thirty devotees. They hadn't seen His Divine Grace in four years so they were happy and relieved that Srila Maharaj had safely come back to South Africa.

In Durban, His Divine Grace was again shown to the V.I.P. lounge where over a hundred enthusiastic devotees were having a big *kirtan*. Rishabhdev Prabhu and Bhuvan Pavan Prabhu were Maharaj's devoted hosts in Durban and Pietermaritzburg respectively.

Arriving at Rishabhdev Prabhu's house Srila Maharaj took *Prasadam* and soon came out to meet with the devotees. He said he was very happy to be there. He appreciated the heartfelt devotion of the devotees to bring him to South Africa. Maharaj was really too tired to talk much, so Sripad Sagar Maharaj began a *kirtan*. After fifteen minutes His Divine Grace began to lead and, to the devotees amazement, the *kirtan* went on for an hour.

Pietermaritzburg Temple

The next morning Bhuvan Pavan Prabhu took Maharaj for a two hour drive to see the progress of the Temple in Pietermaritzburg. Bhuvan Pavan Prabhu is engaged practically single

handedly in building a large authentic Indian style Temple in Pietermaritzburg.

Srila Maharaj met with the chief engineer and architect and gave his advise on how the *Mandir* should be constructed so that the Deities could be worshipped properly.

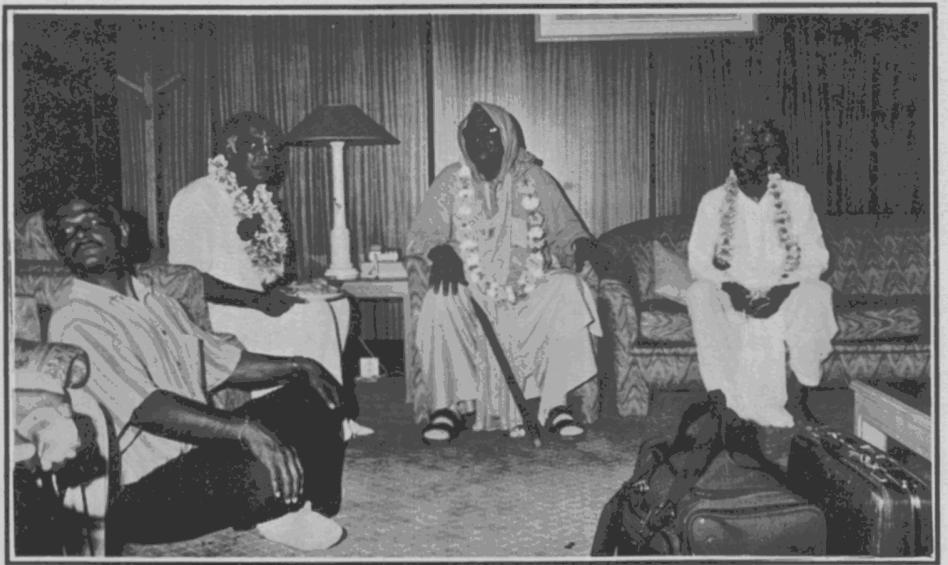
Afterwards, His Divine Grace went to Bhuvan Pavan's home where he, along with his big family and the many devotees and friends from the Pietermaritzburg area, welcomed His Divine Grace with a grand Guru-Puja ceremony. It was hard not to be moved when everyone sang with dedication and devotion, *Jaya Srila Maharaj charanaravinda.....* Little boys and girls sang along with the adults.

Srila Govinda Maharaj officially inaugurated this Pietermaritzburg Temple and met with many important dignitaries. He gave *Harinam-diska* to over twenty new devotees.

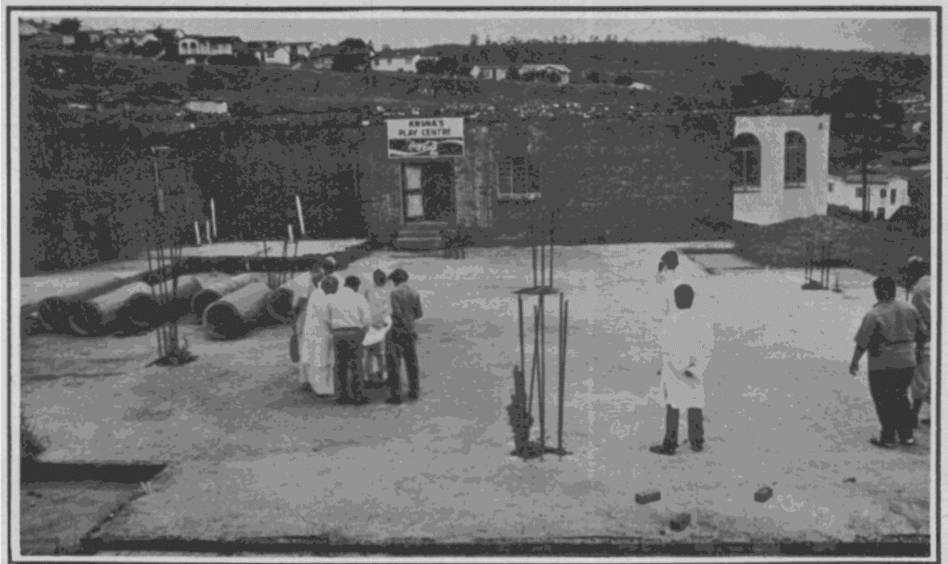
Returning to Durban, Srila Maharaj spoke at two public programmes: one at Redfern Hall and another at the principal temple in the township of Verelum called Ram Mandir. Both Srila Swami Maharaj Prabhupad and Mahatma Gandhi had previously delivered speeches at this temple. Srila Maharaj also spoke there on his previous visit. Both times he said he felt honoured to have the opportunity to speak where these famous people had spoken.

For as long as His Divine Grace stayed in Durban, Rishabhdev Prabhu and his family and friends served His Divine Grace constantly and with all their energy. Shyamali Devi Dasi invited Srila Govinda Maharaj to her house one day for special *Prasadam*. She and her family arranged a big pandal and many neighbours and guests came to have Srila Maharaj's holy association.

Premasindhu Prabhu arranged a meeting in Johannesburg with Nelson Mandela, the president of South Africa, but, unavoidably, Srila Maharaj was elsewhere attending pre-arranged functions. It wasn't possible to be in both places at the same time so the meeting had to be cancelled. When Nelson



South Africa, V.I.P. lounge: Premasindhu Prabhu, Bhuvan Pavan Prabhu and Rishabhdev Prabhu with Srila Maharaj.



South Africa: Srila Maharaj sees the progress of Temple construction undertaken by Bhuvan Pavan Prabhu.

Mandela heard he wouldn't have the opportunity to meet Srila Govinda Maharaj, he informed Premasindhu Prabhu that he would look forward to meeting him in the future.

Johannesburg

On Sunday afternoon His Divine Grace flew to Johannesburg for a programme at the Mahatma Gandhi Memorial Hall. During the flight to Johannesburg there was an electrical storm and violent turbulence. Srila

Maharaj showed himself to be quite exhausted when he arrived.

Arriving at the Mahatma Gandhi Memorial Hall, Sripad Bhakti Ananda Sagar Maharaj gave an inspiring introductory lecture. Then, at the request of the organisers His Divine Grace Srila Govinda Maharaj lectured on the *Srimad Bhagavad-gita*, the favourite book of Gandhi.

Srila Maharaj began his lecture by thanking the many respectable guests for giving him the opportunity to speak on *Srimad Bhagavad-gita*. He said the



Durban: Assembly of devotees outside Shyamali Devi Dasi's house.

Bhagavad-gita is the most famous book in the world because all classes of people read the *Gita* and find nourishment in the instructions of Sri Krishna. Everyone, regardless of their particular faith will find nourishment to support their individual path. The *karmis* find evidence to support their path, as do the *jnanis*, yogis and even the anarchists, but the whole conclusion of the *Gita* is for the devotional service to the Lord.

After a beautiful *kirttan*, Srila Maharaj slowly and carefully came down from the stage as people got up from their seats to offer him respects. The chairman of the hall came and said he had been an associate of Gandhiji and he greatly appreciated His Divine Grace's lecture. As Maharaj walked down the long hall many came up to him and offered kind words. Many just touched his lotus feet as a gesture of their appreciation, while others expressed their wish to come to India and visit him. In the lobby a big group formed around him, and Srila Maharaj exchanged more words with everyone.

Next morning Srila Govinda Maharaj was up early and met with the local devotees and the many friends of Premasindhu Prabhu. Ten more good souls received initiation. Some had seen Srila Maharaj last time and some were new, but all were enthusiastic to begin

service for His Divine Grace. Since this meeting with His Divine Grace, Premasindhu Prabhu and the local devotees have already purchased five acres of land just outside Johannesburg. They are anxious to begin construction of a house for Srila Maharaj and a guest house for devotees.

Return to Mauritius

In Mauritius His Divine Grace again received V.I.P. treatment and he was welcomed by a lot of devotees engaged in *Maha-sankirttan*. At the temple, he noticed a large *pandal* had been constructed in the lot next door. He asked Prabhu Adhoksaja what it was for. They said they wanted to have a pre-Vyasa-Puja for His Divine Grace as they were feeling a great loss.

Srila Maharaj liked their sentiment and said that although it was too early to celebrate his birthday, he could accept it on behalf of his Guru Maharaj. He said Vasa-Puja is not meant for him but is meant for his Guru Maharaj and the whole line of disciplic succession. The devotees were very happy and began making preparations.

The next evening a T.V. camera crew came and interviewed Srila Govinda Maharaj for thirty minutes. Just before sunset a *Harinam sankirttan* party went through the village of Long

Mountain, and by 8 p.m. the *pandal* was full with over two thousand guests. Prabhu Adhoksaja brought Srila Maharaj into the assembly and everyone stood to greet him. Both Adhoksaja Prabhu and Sripad Sagar Maharaj introduced Srila Bhakti Sundar Govinda Dev-Goswami Maharaj.

In the 90 minute lecture that followed, Srila Govinda Maharaj covered many basic points of Krishna consciousness. Rasabdhii Prabhu then led *Guru-Arati* and a big *kirttan* which lasted over an hour. Thousands of people offered flowers, *pranami* and prayers at His Divine Grace's lotus feet. An estimated 1500 people came to see the

grand 'pre-Vyasa-Puja' celebration. Srila Maharaj was very pleased that so many people had come and had been nicely received and looked after.

Heading East

Srila Govinda Maharaj left for the long flight to Perth, Australia, at 10:30 p.m. on December 20. Krishna das Kaviraj Goswami says Mahaprabhu is like a beautiful jewel and this jewel was turned to give out its beautiful light to the two great souls, Srila Rupa and Sanatan Goswami. In these present days Srila Bhakti Sundar Govinda Dev-Goswami Maharaj is going all over the world turning the beautiful jewel of Mahaprabhu and presenting it to the fortunate souls of the world.

It is so clear that Srila Govinda Maharaj's transcendental beauty, humility, tolerance and giving honour to others is shining brilliantly around the world in his pure representation of Chaitanya Mahaprabhu. All glories to His Divine Grace Om Vishnupad Srila Bhakti Sundar Govinda Dev-Goswami Maharaj.

Jaya Om Vishnupad Paramahansa-parivrajakacharyya-varyya astottara-sata-Sri Srimad Bhakti Sundar Govinda Dev-Goswami Maharaj!

Overview of 8th World Tour

of His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj

Part 3: Australia

BY SRI PURNANANDA BRAHMACHARI PRABHU
SECRETARY, SRI CHAITANYA SARASWAT MATH

Setting the Scene

This was to be my first ever journey outside India, and I felt blessed that Srila Govinda Maharaj expressed his wish for me to go to Australia to participate in his tour on the occasion of his Sri Guru-Puja celebrations there.

Myself and Mahananda Prabhu Bhakti Ranjan reached Brisbane airport just a few days before the arrival of Srila Govinda Maharaj, Sripad Sagar Maharaj and Sri Rasabdhi Prabhu. We were immediately refreshed by the greetings of wonderful devotees with smiling faces. From the moment of landing we felt totally at home. We already knew many of the devotees from their pilgrimages to India. One of the devotees I knew was Hari Mohan Prabhu and it was he who drove us from the airport to Srila Govinda Maharaj's ashram: Sri Govinda Dham in the state of New South Wales.

Arriving at Sri Govinda Dham we walked up the broad steps onto the veranda. On our left is a long book table about 10 feet long with many Sri Chaitanya Saraswat Math publications on display. Behind the book table is the main kitchen.

Facing us are large sliding doors: the entrance to the main hall of Sri Govinda Dham. The hall has a high, wooden, ridge-style ceiling and a richly polished wooden floor. Entering we pay our obeisances to the photograph of our Nabadwip Temple's Deities: Sri Sri Guru-Gauranga-Gandharvika-Govinda-sundarjiu.

The hall has folding doors along the long northern side which afford good ventilation and access. Outside these

doors is a deep veranda of latticed wood. At the far end of this are the private quarters of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj and of Sripad Bhakti Ananda Sagar Maharaj, accompanying him on the tour.

To the south of the main building is a large lawn and on the east side is landscaped countryside with a pond and creek forming a natural divider within the land.

Opposite the main building is a large new building, 'The Bhakti Centre'. This has a Prasadam hall downstairs, and office and accommodation upstairs for the devotees. In front of this building the devotees have put up a temporary tented area with a small Prasadam kitchen for distributing snacks and drinks throughout the day.

On the first day of our stay we saw

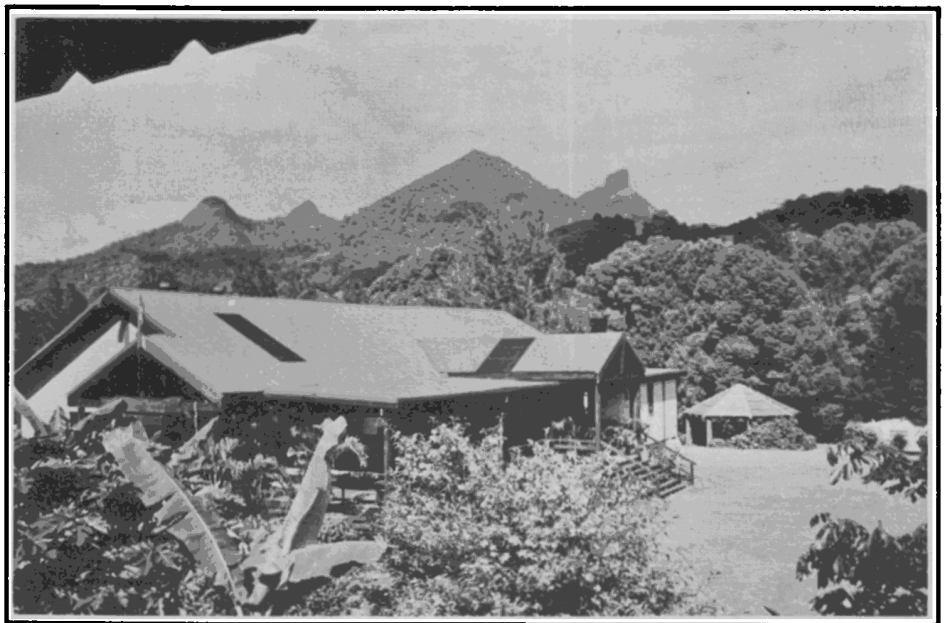
three kangaroos and many wallabies at close quarters just around the corner from Sri Govinda Dham.

After becoming acquainted with Sri Govinda Dham the next few days were spent helping the devotees in their many preparations for Srila Govinda Maharaj's visit. Everyone was very kind to us, and all were intensely engaged in their service to Sri Guru.

Srila Maharaj's Arrival

Suddenly the day arrived to drive up to Coolangatta Airport to meet Srila Govinda Maharaj accompanied by his dear servant Sri Rasabdhi Prabhu, and his dear associate Sripad Bhakti Ananda Sagar Maharaj.

With great joy the exalted visitors



Sri Chaitanya Saraswat Sridhar Mission's Sri Govinda Dham, set in six acres of land.

are spotted, the 'Ki jays!' chanted, obeisances given and garlands exchanged. Within moments His Divine Grace is on his way to Sri Govinda Dham amidst a cavalcade of cars.

Arriving at the Dham Srila Maharaj is received with *Maha-sankirtan*, more garlands, more obeisances and great jubilation. Despite Srila Maharaj's very long journey he immediately came into the main hall and spoke to the eager gathering of devotees. Indeed he even looked refreshed to be here.

Making history

This visit of his Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj was to be a great historical occasion. All over the world the devotees were aware that this year Srila Govinda Maharaj had accepted the invitation of the Australians to be personally present for his Sri Guru-Puja. As a result there were pilgrims from many quarters of the globe as well as from far and wide around Australia.

In addition to the Sri Guru-Puja, Srila Maharaj personally came to take charge of the installation of Sriman Mahaprabhu in Sri Govinda Dham. This took place on New Year's Day 1997. Mahaprabhu now stands there, tall, commanding and radiant-gold in complexion. Amongst other festivals that were held here was the Disappearance Day festival of Srila Bhakti Siddhanta Saraswati Thakur Prabhupad.

During Srila Maharaj's stay the devotees learnt not only the principles of Deity worship but also how to hold a fire sacrifice, how to re-string *japa mala*, make counting beads that accompany the *mala* and how to make Brahmin threads. In addition Rasabdhī Prabhū taught the cooks various recipes for Bengali style preparations that Srila Govinda Maharaj likes.

All the arrangements at the Dham were managed very smoothly by the devotees headed by Sripad Mohanananda Prabhu Seva Vighraha. Various outings were arranged during Srila Maharaj's visit including one to Fleays

Sri Guru-Puja 26 Dec 1996

His Divine Grace arose early, otherwise today was different from the start. Many garlands were immediately brought and offered to him one by one, and loud *kirttan* was chanted. Gifts poured in to him and devotional poems recited even while he was on his veranda. As in Nabadwip the formal celebrations began at around 9 a.m., but this was to turn out to be quite a different day than any previous festival we have seen in India. The principal distinction was that Srila Govinda Maharaj was here simply to receive the honour and glorification of the devotees. He had no anxiety regarding the arrangements, nor was there any pressure for His Divine Grace to speak or give class.

All throughout Srila Govinda Maharaj's Sri Vyasa-Puja Day telephone calls, telegrams, letters, presents and e-mail poured in from all corners of the world. Many gifts and donations were received by His Divine Grace. The written offerings and drawings were included within a Guru-Puja book compiled by the local devotees and simultaneously published over the Internet. The original offerings were gathered together in a thick folder with a black gold embossed cover and offered to Srila Govinda Maharaj.

Sripad Mohanananda Prabhu was the master of ceremonies. With his natural humour and devotion he was quite at home in the service of coordinating the proceedings for the day. He read out many of the offerings that had been written for His Divine Grace. Mohanananda Prabhu interspersed this by inviting various devotees to come up to speak in praise of Srila Govinda Maharaj on this occasion of his Appearance Day.

Sripad Bhakti Ananda Sagar Maharaj was the first to speak in glorification of His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj. He recited a poem he composed specifically for this special occasion.

Included amongst the offerings were artistic offerings, gifts and even singing offerings. Singing was done by Hari Bandhu Prabhu who is a professional singer by trade, and a devotional singer by heart. Nirupama Devi Dasi sang some devotional songs for the pleasure of His Divine Grace and the assembled devotees. Guitars and backing sound-tracks were used as per western style.

The culmination of the morning's programme was the grand offering of full *arati* to His Divine Grace complete with all paraphernalia. This was accompanied by a grand *kirttan* which included no less than twelve *mrdangas* simultaneously playing. One devotee's family reported hearing the *kirttan* from their home five kilometres away.

Arati to the Deities followed, and then a grand feast was honoured by all. There were about 400 in attendance that day.

After a short time to rest, the programme resumed a little later in the afternoon. A continuous afternoon and evening programme of glorification of Srila Govinda Dev-Goswami Maharaj took place with more readings, speeches, singing, Barathar Natyam dancing and *kirttan*. Indeed a glorious day.

The installation of Sri Chaitanya Mahaprabhu, Sri Gaurasundar

SRI GOVINDA DHAM, AUSTRALIA.

Sri Gaurasundar's installation was planned since long ago. His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj personally supervised the preparation of the Deity in Sridham Nabadwip at a place just two kilometres distant from our central Sri Chaitanya Saraswat Math. Under his personal supervision a most beautiful form of Sriman Mahaprabhu appeared. The Deity was first taken to Srila Guru Maharaj's Samadhi Mandir. Srila Govinda Maharaj said that indeed it was Srila Guru Maharaj who protected the Deity during His smooth passage to Australia.

For the two days leading up to Mahaprabhu's installation Srila Govinda Maharaj was particularly concerned that the installation be successful. He constantly gave instructions to the devotees as to what was necessary to gather and do. After much preparation and extensive searches of Asian provision shops, everything was ready in the

morning of 1 January 1997 for the installation in Sri Govinda Dham of Sri Chaitanya Mahaprabhu.

With all the paraphernalia suitably arranged, the proceedings began with an auspicious invocation chanted by His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj. Sitting on a raised seat he supervised the devotees who would perform the various functions. His Divine Grace chanted various prayers that accompany the installation of the Deity. Following His Divine Grace's instruction various devotees performed the necessary activities in front of Mahaprabhu.

After some time the Deity curtains were opened to reveal the bright golden form of Sri Gaurasundar. At that time everyone paid their obeisances and the whole *kirtan* hall resounded in tumultuous *sankirtan*.

The celebrations were not yet over, though. So many more formalities needed to be carried out before the



completion of the installation ceremony, including so many offerings and a large fire *yajna*. After the completion of the *yajna* Srila Govinda Maharaj expressed great satisfaction that the proceedings had gone ahead according to plan.

After *bhoga-arati* and *kirtan* were performed, a large feast was distributed to 450 visitors and guests in addition to the local devotees and disciples of His Divine Grace. All were happy to be a part of this grand, historic occasion. ◊

...continued from page 27

Natural Wildlife Park where Srila Maharaj was able to see Australian indigenous animals and plants in their natural surroundings.

During his stay, Srila Maharaj accepted various invitations from individual devotees to visit their homes. These visits included a visit to 'Samsara' the restaurant and furniture showrooms of Parampada Prabhu.

On another day he visited the coastal home of Balabhadra Prabhu. Wherever His Divine Grace went he was showered with unlimited affection, hospitality and devotional service from his hosts.

Each evening without fail, Srila Govinda Maharaj gave a formal lecture at Sri Govinda Dham on different subjects of Krishna consciousness; and each morning he would nourish the devotees with informal discussions in his living room and from his seat on the main veranda.

Looking back

Every day was a festival during the visit of His Divine Grace. His mercy allowed me to come to Australia and I know it was for a purpose. He is teaching us all, and this was a real education for me to see not only how the devotees abroad hold their festivals and

organise their programmes, but also how they construct the buildings and maintain everything so nicely.

Above all else I found the hospitality of the devotees to be so high, and their mood of self-giving so sincere and factual. So many devotees gave all their time and energy, even to the degree of selling their possessions in order to serve Srila Maharaj during his stay.

By the grace of Srila Guru Maharaj and Srila Govinda Maharaj I pray that I always remember their example in my own service to our Sri Guru-varga. I express my gratitude to them all for their hospitality and for making it all possible. •G•

Sri Gaura-purnima Festival

Never before has such a large gathering taken place in Nabadwip Sri Chaitanya Saraswat Math for Sri Gaura-purnima and for the Sri Pan-cham Dol festival in Sripat Hapaniya. Srila Govinda Maharaj was very pleased to see that the festivals were held in very grand style.

The celebrations went ahead very smoothly and peacefully. Although Sri Gaura-purnima was later in March than usual, the weather was surprisingly mild.

Thousands upon thousands were fed opulent *Mahaprasadam* with especially large distribution in Nabadwip, and Hapaniya, as well as at our Dum Dum Park and Kaikhali centres in Calcutta.

Around the world

Throughout the whole world a wave of celebrations took place for Sri Chaitanya Mahaprabhu's Advent. The first news arrived from Australia declaring the success of their celebrations. Soquel was also quick to inform Srila Maharaj of their programme which was attended by over two hundred enthusiastic persons. Similarly London, Russia, Soquel, Mexico and other centres, soon reported the success of their respective festivals.

Sannyas given

His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj graced two dedicated servitors with *sannyas* initiation. Nitya Gopal Prabhu of California, U.S.A., became Sripad Bhakti Chandan Parvvat Maharaj, and Sri Vijayananda Das of Bengal became Sripad Bhakti Nipun Bharati Maharaj.

In addition, *Harinam-diksa* and *Gayatri-diksa* were bestowed upon an abundance of eager seekers.

The Golden Jubilee of *Visva-Vaisnava-Raja Sabha* in Sri Chaitanya Saraswat Math

This year's Sri Gaura-purnima programme included the 50th year of the *Visva-Vaisnava-Raja Sabha* held here at Sri Chaitanya Saraswat Math. The chairman of the meeting was Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, and the president: Parivrajakacharyya Tridandiswami Bhakti Kiran Giri Maharaj. They glorified all the assembled devotees and took many decisions regarding the future world-wide preaching of Krishna consciousness under the guardianship of Srila Acharyyadev and with the assistance of the world's principal devotees.

The assembly overflowed with devotees including eleven exalted Vaisnava *Sannyasis*: Srila Acharyyadev Srila Bhakti Sundar Govinda Dev-Goswami Maharaj; Sripad Bhakti Kiran Giri Maharaj; Sripad Bhakti Ananda Sagar Maharaj; Sripad Bhakti Prasun Aranya Maharaj; Sripad Bhakti Kusum Ashram Maharaj; Sripad Bhakti Pavan Janardan Maharaj; Sripad Bhakti Dayita Damodar Maharaj; Sripad Bhakti Prapanna Tirtha Maharaj; Sripad Bhakti Swarup Tridandi Maharaj; Sripad Bhakti Nipun Bharati Maharaj and Sripad Bhakti Chandan Parvvat Maharaj. Other exalted participants included Dr. Dolgovinda Shastri; Sripad Sanatan Das Adhikari Prabhu; Sripad Hari Charan Brahmachari Seva Ketan; Sripad Purnananda Brahmachari; Sripad Chidananda Brahmachari; Sripad Mahananda Bhakti Ranjan; Sri Sudhir Krishna Das Adhikari; Sri Vijay Raman Prabhu; Sri Jagannath Vallabha Prabhu and Sri Premanidhi Prabhu as well as other senior representatives from all over the world.



Sri Gaura-Purnima Day, 1997. The exalted Deities of Nabadwip Sri Chaitanya Saraswat Math resplendently adorned.

Special Mention

The constant service of many devotees has combined to raise the standard of the Deities' paraphernalia in our Temples in India. Particular mention goes to the continuous, dedicated efforts of the following ladies: Sundari, Sunanda, Sumitra, Divya Shakti, Rai-Kishori, Divyasari, Kishori, Sumanasi, Saraswati and Swarnangi Devi Dasis.

Interview at Sri Govinda Dham

with the Math Manager of Australia's Mission,
Sripad Mohanananda Prabhu Seva Vighraha

Sri Gaudiya Darshan: Please tell us something about Sri Govinda Dham here in Australia.

Sripad Mohanananda Prabhu Seva Vighraha: In the eyes of others Sri Govinda Dham is seen as a success. This success is primarily due to just one reason: the majority of devotees who come to Sri Govinda Dham have chastity in their faith. The important thing is that we can see with clarity the chastity in the faith of the devotees here.

We are not going visiting from guru to guru. When other *swamis* come to Australia we do not do the 'guru circuit' by going to the one who visits this week, then the one who visits a month later, and so on. We see that other devotees who do like this become filled with so many different types of knowledge and become molded into a variety of different ideas and ideologies, so they are not able to come together. For them dogma has replaced affection, love, trust and faith.

The majority of devotees in Sri Govinda Dham are not so much concerned with what goes on outside Sri Govinda Dham either in the individual lives of other devotees, or in the various 'side-shows' that may be taking place. They use whatever time and energy they have for coming here and serving for the benefit of our Srila Guru Maharaj, Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, who we all hold with the dearest regard and affection. All the devotees have a genuine regard and affection for one another, and it is not so important whether someone is a *pukka* practising Vaisnava or if he is of exemplary character, etc. They have a genuine affection for each other so they are willing to for-

give each other for any indiscretions, any wrong-doings, even misconceptions—they are willing to forgive all of those things to come together. They know that deep down in each devotee's heart there is chastity to his Guru. They have chastity in their faith and they are practising love and affection for their Guru Maharaj in a chaste fashion. It is because of this that they are able to come together like brothers do.

I heard that Yudhisthir Maharaj once said to his younger brothers, "When there is a war, we are not five but a hundred and five because though we might fight with the Kauravas, we are still cousins together." Similarly we have the same mood here in Sri Govinda Dham.

So, it is the chastity of the devotees' faith that is the primary reason for the success story at Sri Govinda Dham. This is a continual thing. We cannot just rest on our laurels, but we must continue working on it. Our job is not yet finished: all the other members of the family may not have the same kind of feeling for Sri Govinda Dham and they need to be brought closer to make them firm and staunch members of this unique Vaisnava community we have here.

Sri Gaudiya Darshan: Briefly what is the history of Sri Govinda Dham?

Sripad Mohanananda Prabhu: The land was purchased in November of 1992. This land was found by Sri Jagat Vallabha Prabhu and he informed Anadi Krishna Prabhu Kirti Ratna who in turn informed myself. I came here at 10 o' clock in the night with Parananda Prabhu and the following day returned to better assess the geographical layout

of the site. Valuable advice was given by Anadi Krishna Prabhu and Balabhadra Prabhu in regard to the potential and topography of the land. I then spoke over the phone with Srila Guru Maharaj and described our find. He told me that he will meditate upon it, and he asked me to call back the next day.

Next day I rang Srila Guru Maharaj and he enthusiastically asserted, "Yes, Prabhu, and if the settlement can be made by November 13 it will be very auspicious." By his blessings we were able to finalise everything by that date and we took possession of the land. That was 1992. Srila Govinda Maharaj's next visit was in 1993. At that time he saw the land, and it was exactly as he had thought it would be.

Srila Guru Maharaj measured out step by step the size and location that he considered the Temple building should be, and that is exactly how we built the present Temple. Absolutely nothing was here before that except a gazebo from which programmes were held led by Parampada Prabhu along with young Visvesvar Prabhu, Muralidhar Prabhu, Nalinanabha Prabhu and Premadas Prabhu. They came each Sunday to worship, thus establishing our chaste worship and service to Srila Guru Maharaj here at Sri Govinda Dham. Previously our devotees were hosting weekly programmes in the Red Cross Hall in nearby Murwillumbah, but that was sometimes quite a hodge-podge of devotees mixed up with other local missions.

Even though no water, no toilets and no other amenities were here at Sri Govinda Dham the programmes continued in the gazebo during the almost eighteen months it took for the present

building to manifest. The construction of the hall came about by the vision of Srila Guru Maharaj manifesting itself in the mind of Anadi Krishna Prabhu Kriti Ratna. He was fully dedicated to finishing it even though there was detriment to his family life. He sacrificed his family's welfare and delayed the building of his own home, indeed he left everything to build that Temple for Srila Guru Maharaj.

Worship inaugurated

Sri Vyasa-puja of Srila Guru Maharaj in December of 1994 was the first time we worshipped as a community in this new building. Srila Govinda Maharaj gave his blessings for the worship to continue there, and he again came in April of 1996 and at that time officially opened the Centre.

Historically there was a great chasm within the local Vaisnava community. Some wanted the *viddhi* part of devotion, and some wanted the *Raga-marga*, but the reality in the Mission in Australia, as well as in many places in other countries, is that most of the devotees came when they became dissatisfied with other missions that they were associated with. They brought along some of the ideas they thought were palatable, good or nourishing. They came from splinter organisations, or other organisations, so there was a lot of difficulty to harmonise with it all.

For myself, I had no association with any of the other societies, and had no inkling of what they were doing. I was fortunate enough to come straight to the feet of my Guru Maharaj, and to Param Guru Maharaj at that time when he was manifest on the planet; therefore I know nothing else except Sri Chaitanya Saraswat Math. So I felt that it was my duty to install that firm belief here along with the other devotees who also share that feeling such as Anadi Krishna Prabhu, Parananda Prabhu, Hari Mohan Prabhu, Balabhadra Prabhu, Parampada Prabhu and others who had just newly joined such as



Aerial view of Sri Govinda Dham, Australia, and part of the land

Nalinanabha Prabhu and Premadas Prabhu. They were not affected by any ideas or ideologies except those of my Srila Guru Maharaj and his Parampara. So we try to maintain it, and this is one of the firm reasons why Sri Govinda Dham is a success story at present, as well as it will hopefully continue to be.

The devotees want to maintain the link with the Mother Math and not be seen that Sri Govinda Dham is on its own; not independent of the central Mission, but dependent upon that central Mission for its own survival forever. That has to be the way to proceed.

We have some independence to do some things in our way. This has been given to us by our Srila Guru Maharaj due to his affection because he knows that with all our hearts and all our affection we are worshiping the central Mission's ideals and principles.

That autonomy has been given to me not by my desire but by the desire of Srila Guru Maharaj. I want to be engaged in the service of my Guru Maharaj and I am trying to make Govinda Dham work, so he has given some limited autonomy to me. The reason why it is working successfully is that all my godbrothers, the seniors as well as the juniors, are happy to give me assistance because they know the

wishes of Srila Guru Maharaj and they know that I am trying with all my energy and to the best of my ability. It cannot work and can never work without all of their firm faith, support and belief in my Guru Maharaj. It is because of their faith that it is working very nicely.

Srila Guru Maharaj is fond of saying that the striker in a football team may score a goal, but without all the others he cannot score. We are not playing a game of squash or chess where individual effort alone is required. This is a team sport, therefore every individual on the field as well as those on the reserve bench, plus the spectators who have come to support that team, all help to nourish, encourage and give strength for the victory of the team. That victory is shared by all. It is not just for the goal scorer or the team coach.

Sri Gaudiya Darshan: What is the size of the grounds here and what facilities are available?

Sripad Mohanananda Prabhu: Sri Govinda Dham covers approximately six acres of land. We have the main building which has been our meeting hall and has just been enshrined by Srila

Guru Maharaj as a Temple. We now have Sriman Mahaprabhu here but don't feel ourselves at present capable of serving Sri-Sri Radha-Krishna as we are like little children when it comes to Deity worship. We are learning, and we are trying to serve Mahaprabhu, simply but correctly, as per the instructions of Srila Guru Maharaj, rather than doing it from the basis of whatever some of us may have learnt from our previous association with other groups. By his grace this area of our worship will be very nice.

Devoted quarters

Sriman Mahaprabhu is at the far end of the Temple room. Behind the Temple are two rooms and a living room. One of those rooms is exclusively to be occupied by His Divine Grace our Srila Guru Maharaj, the other room is set aside solely for the chief of our Australian Mission, Sripad Bhakti Ananda Sagar Maharaj. Many people think that I am the leader of the Australian Mission, but actually I am not. The leader is Sripad Sagar Maharaj. I am simply the manager, administrator, or, if you like, the caretaker of the place while Sripad Sagar Maharaj is absent attending to his other duties in London and in the central Math and around the world. This is in our constitution.

The President is, of course, Srila Guru Maharaj; the Vice President is Sripad Sagar Maharaj, and the Secretary is myself. So of the two rooms in the back, one is for Sripad Sagar Maharaj whenever he comes to visit, and the other is for Srila Guru Maharaj. Between the two rooms is a living room, and outside is a newly constructed verandah.

Outside the main building is the 'Bhakti Centre': our Prasad hall above which is our office and facilities for devotees from around Australia and around the world to stay for a few days or a few weeks when they come to visit. In this way they can receive nourishment in the company of the devotees and the facilities of Sri Govinda Dham.

Sripad Mohanananda Prabhu: I can mention to everyone that I thought for a long time as to why is it that *Sri Vyasa-puja* is only held with His Divine Grace in Nabadwip, and *only* held in Nabadwip? Nabadwip is a special place anyway. Just by being in Nabadwip it is special, so why can other places not have the opportunity of having the presence of Srila Guru Maharaj during festivals? It may be Gaura-Purnima, it may be the Disappearance Day of our Param Guru Maharaj, it may be the Appearance Day of our Guru Maharaj or Krishna Janmastami, or whatever—it does not matter what is the special day—if Srila Govinda Maharaj is travelling from Centre to Centre as he is now prone to do as he visits all over the world, if Srila Maharaj is there, hold the special programme as you would anyway whether or not His Divine Grace is there, but with Guru Maharaj there it will give more impetus.

With the honey pot there, it must give more impetus for the bees to come, and not only the bees but all other insects will want to come. My recommendation is to make these opportunities. Srila Maharaj never wanted to leave India, but the Australians drew him from India because we eagerly wanted his presence. We had the hankering and desire so badly that we literally got off our backsides and did something about it rather than just talk about it.

We wanted him to come for his *Sri Vyasa-puja* because we wanted to celebrate his birthday. It was not that we wanted a very grand style, but we wanted to express the exclusive love and affection that we have for him. We nagged and nagged and nagged and he could see our yearning and hankering, and he agreed that yes he would come. We made our 'illusion' for Maharaj to come, and he came! The result is that we celebrated His Divine Grace's *Sri Vyasa-puja* very happily.



Australia: The newly constructed 'Bhakti Centre' with Prasad hall downstairs, and office and accommodation upstairs.

Key in work

We intend to give bright opportunities to engage people constructively and to get people off the welfare handout mentality. The work ethic here is regarded with great respect by all of the outside community. We are earning respect without demanding it, and that's the way it should be. People are giving us respect because they can see what we have achieved in such a short time. We are not many, but with just a few devotees we have achieved so much down here, therefore other Centres worldwide where there are much larger numbers of devotees can achieve even more. The key is to work in unity.

Why Australia?

It is necessary to understand why Srila Guru Maharaj likes Australia so much. People always have this question, 'Why does Maharaj have such affection for Australia?' His nature is that he gives equal affection to everyone. He is equal to all, and that is not only his position, but it is his nature. He does not give us special treatment. He was on a world tour and on his way to Australia so we happily made the celebration for his *Sri Vyasa-puja*. We put on a celebration that was hopefully memorable and different, simply because we're Australians. The Americans have their way, the English have their way, the South Americans have their way, the Malaysians have their way, and so on. The Indians have their way, too. It is not that every place has the same type of *kirttan* or that every place has the same kind of *Prasadam* or the same kind of mood. Every place has its own individuality and specific mood.

Here no one is constantly disturbing him with incessant repeated questions. Rather, we let Maharaj reveal whatever he wants to reveal according to what he considers is appropriate for us. We learn from him, and then may ask questions pertaining to his revelations rather

than just asking questions nonchalantly so we look the part. In Australia we don't need to look the part because we feel we are part of that whole.

By his instruction

Here everything comes naturally. Srila Maharaj can walk around the gardens, inspect everything and give us instructions. Everything here in Sri Govinda Dham has been done by Srila Guru Maharaj's instructions. The orchards came about after Srila Guru Maharaj walked along and instructed what trees to plant where. He instructed what crops to plant and where to plant them, what flowers, and what ornamental trees. He instructed about the Prasad hall and how it should be built, about the accommodation for the devotees, about what arrangements needed to be made by the river, and about how to make the fencing by the roadway. Everything in detail Srila Guru Maharaj has observed and then instructed. How has he done that? Because we have allowed him to walk freely, uninterrupted and unperturbed. Freely he can have a look at everything.

On the recent *Sri Vyasa-puja* festival day we fed 350 guests without any hitch because everyone knows that there is a nice system going on. We have a system for everything from cooking to even the production of compost and recycling glass. Our meals are all put on low purpose-built trolleys so they can smoothly be moved across the floor for distribution, thus there is no need for anyone having to carry heavy pots and the servers don't have to be big and strong.

Everything is done in a very systematic, organised fashion, and it has all come about by Srila Guru Maharaj's personal instruction to myself and to others around him.

Before the main building was here Srila Guru Maharaj walked around and put sticks in the ground in certain places where he considered should be the corners of the buildings. And when the

architects were brought in for making the design for submitting to the council, they found that each of those posts was in exactly the right place and none needed to be moved—not even by a millimetre. Today we can see that the building is standing supremely in exactly that spot as it should be. That building is about 50 metres long and 35 metres wide, and the minimum verandah width is 4 metres. Guru Maharaj very much appreciates this verandah. It is deep and long and everyone can come and have Srila Maharaj's *darshan* without having to crowd around him.

Sri Gaudiya Darshan: What are the aims of Sri Govinda Dham?

Sripad Mohanananda Prabhu: We have a small group of devotees who meet here and discuss our plans. We hold our committee meetings regularly as part of our service to Srila Guru Maharaj. The other services for us all include cleaning out the toilets, cleaning the Prasad hall, etc. The running of Sri Govinda Dham is a collective responsibility, whether it is the physical maintenance and development of the place, or the decision making or planning of programmes and events.

Our life is the worship of the Spiritual Master and engaging in spiritual life in his service. We are certainly attached to Govinda Dham, but we can be detached from it within five minutes if that is the wish of Srila Govinda Maharaj.

Sri Govinda Dham is important to us now and important to us in the future, but we are not attached to that if Srila Gurudev does not want us to be attached. If it is his wish that someone else will be in the leading position, the service will always go on and we shall give our support to whoever he chooses to lead here. Service is organic and it will grow, live and change according to the circumstances and time.

So long as we are focused on the service of our Guru Maharaj and

focused on the feet of our Guru Maharaj then everything will continue to be rosy, but once we are distracted from that, then disenchantment and so many troubles will brew. We have no fear of that here at Sri Govinda Dham because the whole foundation and running of Sri Govinda Dham has been, is, and will continue to be, totally based on the chaste faith and service to Srila Guru Maharaj.

Important message

No doubt we are attached to India because our central Math is there and the pastimes of Krishna and Mahaprabhu took place in India, but now the pastimes of Srila Guru Maharaj are all over the world. Consequently from all over the world are coming different kinds of moods of affection to Srila Gurudev, and different ways in which it is expressed. The Mauritians are a fine example. Their mood, appreciation and worship is absolutely Mauritian.

The main point is that Srila Guru Maharaj's pastimes are no longer restricted to India. Although there is nothing wrong with the 'Indianness' of our mission, it is not the prerequisite of things. It is not that *only* everything will be done in the Indian way, and it will be copied to the letter, for this is bordering on *sahajiyasim*.

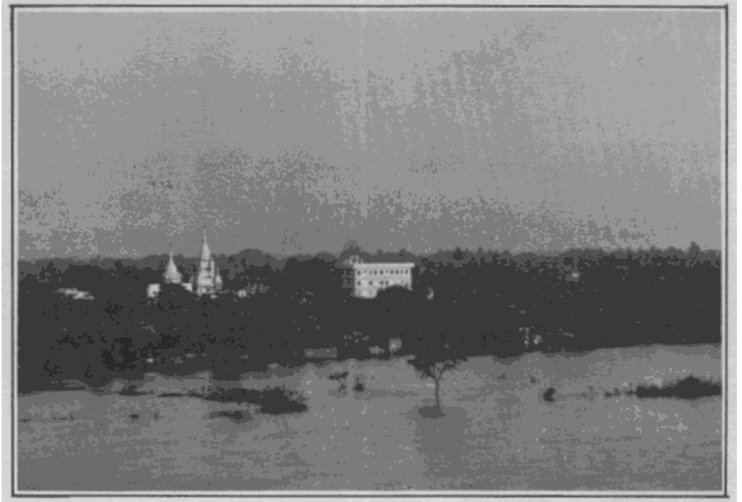
In earlier days of our Mission the emphasis on devotees was to go to Nabadwip. Now with so many Centres around the world, and Srila Guru Maharaj traveling the world, the emphasis is shifting more towards establishing, running and expanding the missions world-wide. However, that does not mean that we forget or neglect the requirement of Nabadwip. The balance must be maintained. Devotees must contribute to their local Centre, no doubt, because they are getting the benefits of that, but they must not forget to contribute to Nabadwip because without the centre, what is the value of the sides? There is no use of a branch without a trunk. Therefore everyone

should take it upon themselves to provide assistance in time, energy and funds, but not to forget to serve the central Mission. Even if they send something small, but if they send it regularly then their attachment to the Centre is there, also the Centre will

know the devotees and the activities of the individual devotees. It is definitely necessary to keep in mind that while it is necessary to maintain the continuous support of the local Centre, it should not be at the expense of service to the central Mission. Together these services can walk along parallel roads very nicely and grandly. A nice balance has to be reached and this can be done quite easily.

Facilities & funding

Years ago when the Western devotees started to come to Nabadwip they quietly commented about the lack of facilities and the standard of facilities. Srila Guru Maharaj has gone to much trouble and expense to make these facilities. Then the devotees expressed that they have no place to stay in Calcutta, then Puri, then Vrindavan except in hotels or in facilities of other organisations. So Srila Guru Maharaj got a place in Calcutta then he got a place in Puri, and he got a place in Vrindavan and fixed them all up for the devotees. All this required money, so we are not to forget that the devotees wanted these amenities, and Guru Maharaj has provided those amenities at huge cost to the central Mission. So a regular contribution is very good and inspiring. Inspiring because then it is clearly seen that the devotees from even far off



The Central Math: view from the bridge over the Ganga

places around the world have appreciation and dedication to care enough to send contributions to maintain all the facilities for those who come, and those who may come.

This is a very important point and I'm glad that I have the opportunity to make this because Srila Guru Maharaj is very reserved to ask anything. In all my intimate association with Guru Maharaj I rarely heard him ask once for anything, even a glass of water. If he is thirsty he will look around until someone will recognise what his needs are. They may ask Gurudev, then Gurudev will say, "If you like," and it comes. Otherwise he just looks around to see if it will come, because he finds it difficult to ask for it. Indeed he should not be put in the situation where he has to ask. If we serve him in a proper way then he should never be in the position where he needs to ask.

Everyone knows that I am not shy and I am never reserved to make a point known. I am making it evident and clear for all those who may read this article, who wish to listen, that, Yes, by all means do your service to your local Centre, and give your contribution in time, energy, and funds. But please don't forget the heart, and that is Nabadwip, the central Mission. It will be a shame if we have to mention this point again, because if it has to be, then nothing has been heard. •••

Local Diary

NEWS AND ACTIVITIES OF OUR
ASSOCIATED CENTRES & BRANCHES IN INDIA

Nabadwip

Sri Acharyya Bhavan

With the almost continual travelling of His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, the opportunity came to expand, during his absence, the 'Sri Acharyya Bhavan' living quarters of His Divine Grace here at the *Math*. Srila Govinda Maharaj moved to the first floor upstairs in the Centenary Memorial Building in October last year so the improvements could take place.

The veranda of 'Sri Acharyya Bhavan' has been expanded to take up the whole area of his former room and veranda combined, and a new room has been constructed by extending the building westwards.

Other improvements include an additional bathroom and a much broader main stairway. Srila Govinda Maharaj was very happy to see the work completed sufficiently for him to be able to give *darsan* there on the first day of our Sri Nabadwip Dham Parikrama. Everyone is surprised at what a transformation has taken place.

Seva-Kunja

During his stay in the Seva Kunja, Centenary Memorial Building, Srila Maharaj's quarters have proved very suitable especially in regard to the ample space available for his morning and evening *darsans* with the devotees. The broad corridor has become the focal centre for countless devotees receiving inspiration and guidance from His Divine Grace.

On the ground floor of the Seva Kunja, Srila Guru Maharaj's permanent Centenary Museum and reading library

is open to the public daily. It contains a broad cross-section of artefacts, pictures, and excerpts illustrating the teachings and activities of Srila Guru Maharaj and the ever-expanding continuation of his Mission through Srila Govinda Dev-Goswami Maharaj. The reading corner and exhibition are appreciated by devotees and visitors alike.

Just outside is a well maintained, colourful flower garden facing onto a new gateway with smart 'estate gates' painted black and gold.

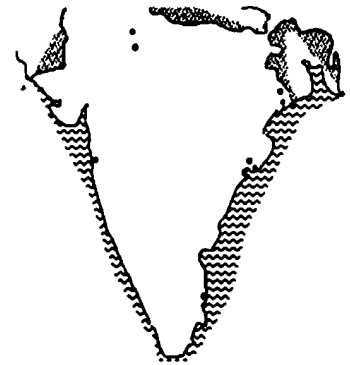
Festival kitchen

During each major festival it has always been necessary in Nabadwip to make temporary fire-pits and temporary shelters for cooks to be able to cater for the sudden influx of thousands of pilgrims and visitors. However, in preparation for this year's Sri Gaura-Purnima a lasting solution is being made by constructing a permanent kitchen for festivals.

Facilities in the *Math* are constantly improving, largely managed by the enthusiastic energy of Vinod Ranjan Prabhu. Other recent improvements include the digging of two large drainage sumps to improve the drainage of the cow sheds without water logging the surrounding lands. For the service of the cows extra land has been procured between the *Math* and the 'Blue House'.

Smart 'Blue House'

Our nearby 'Blue House' has recently been substantially repaired and redecorated for the influx of visitors for Sri Gaura-Purnima. The Blue House's fame increased some years ago when Srila Bhaktivedanta Swami Prabhupad stayed there with his Western devotees. Having



been repainted a bright white instead of the original blue, the building now has its actual name written in large letters along two sides: 'Sri Govinda Sevaka Bhavan'.

Charitable dispensary

Sri Chaitanya Saraswat Math's Charitable Dispensary now has a team of eight qualified doctors maintaining service to the community seven days a week. There are Ayyurvedic, homoeopathic and allopathic doctors in attendance in the surgery.

The villagers and devotees receive much benefit by this effort of Sri Vinod Ranjan Brahmachari Prabhu. In the land of the Charitable Dispensary the cultivation of flowers is booming.

Cultivation

Crops this year included wheat, sesame and mustard. In particular the wheat crop was so successful that it hasn't been necessary to buy extra supplies from the market. Wheat is used daily in the making of chapatis for the Lord and His devotees.

This year there will be an extra bonus for those who will be braving the heat of summer. By the vast amount of blossoms, this coming season is likely to bear the biggest mango crop ever.

Dum Dum Park

With the completion of the buildings at our main Calcutta ashram, the main energy of the devotees headed by Sripad

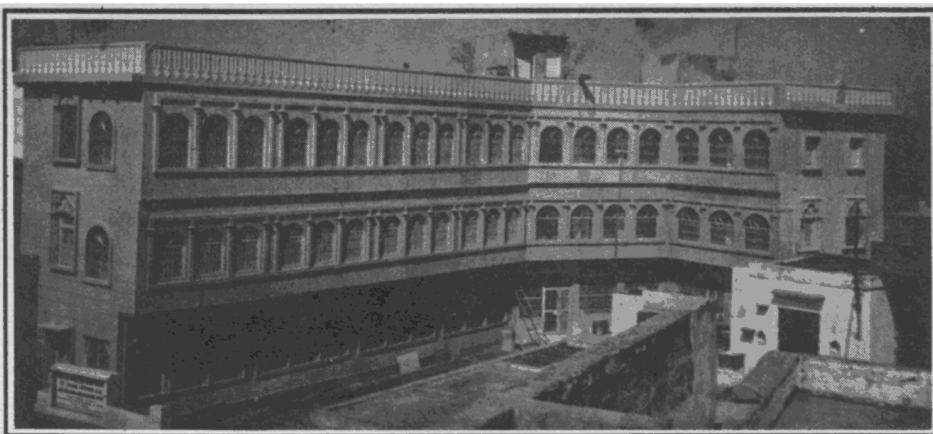
Bhakti Prapanna Tirtha Maharaj has been focused on preaching. Daily book distribution is firmly established as part of the life of the Sangha, along with extending hospitality to the ever-increasing numbers of devotees coming through Calcutta.

Several book distribution parties have been busy with daily distribution in the austere environment of Calcutta. Bhakti Lalita Devi Dasi and Uma Devi Dasi have headed the ladies teams, while Nitya Gopal Prabhu and Karuna Moy Prabhu headed the men's teams.

In January our Sree Chaitanya Saraswata Krishnanushilana Sangha of Calcutta were given a stall at the Calcutta Book Fair. This is now established as one of the major international book fairs in the world and attracts huge crowds. Our devotees arranged our stall and displays nicely and they were rewarded with a constant flow of searchers for spiritual truth.

A major disaster struck the fair after a few days when a fire gutted the whole of the exposition pavilion. Undaunted, the fair was re-opened within four days, and our devotees rebuilt their displays and preached with ever new fervour.

Several lecture programmes have been held by our Mission in the Calcutta area. One of the recent principal events was being the inaugurators of a religious function extending over several days. This function was organised by the Sri Sri Radha-Govinda Bhagavat Samaj. No less than sixteen of our devotees went there in a grand representation of our Sri Gurudev. His Divine Grace Srila Govinda Maharaj was invited to head the programme, but being unable to attend he wrote an opening address which was read out at the assembly. Our delegation was headed by Sripad B.D. Damodar Maharaj, Sripad B.P. Tirtha Maharaj, Sripad B.S. Tridandi Maharaj, Sripad Haricharan Seva Ketan Prabhu and Sri Mahananda Das Bhakti Ranjan. Together with the other devotees they chanted *Harinam-sankirtan* and spoke *Krishna-katha* for the benefit of all.



Vrindavan: Srirupa-Saraswati-Sridhar-Sevakunja completed, painted and furnished.

Puri

The good reputation of our Sevak Bhavan devotees' guesthouse in Puri is now so well established that automatically the rooms are almost constantly filled. The amenities, location and devotional hospitality of the resident devotees makes it a unique staying place.

Srila Govinda Maharaj was in Puri Dham for Sri Nityananda Prabhu's Appearance Day, accompanied by some thirty-five devotees from Nabadwip. During his stay Srila Maharaj was visited by many respectable residents of Sri Puri Dham.

Sripad B.P. Tirtha Maharaj led the visiting devotees on several *parikramas*, and explained to them the relevance of the various *tirthas* they visited. The devotees distributed books and preached widely about our Mission.

Vrindavan

The main 'Srirupa-Saraswati-Sridhar-Sevakunja' building at our new Vrindavan Ashram is now completed and fully painted. After Srila Guru Maharaj's *Sri Vyasa-puja* our traditional pilgrimage party this year shared their time between Sri Chaitanya Saraswat Math, Vrindavan, and Srila Sridhar Swami Seva Ashram, Govardhan. Everyone, headed by His Divine Grace, was very

impressed to see the resplendent way these centres have developed.

In recent days the whole compound of the Vrindavan Ashram has been cemented over and made very tidy and organised. As a dignified finishing touch, the lower parts of the walls are being covered with marble.

Govardhan

With the many traditional pilgrims visiting Govardhan, our Ashram there has become a natural shelter for many. The resident devotees continue their wide-scale distribution of Prasadam, especially to the children, and they have cultivated neat flower gardens to make the pilgrims' stay ever more pleasant.

Srimati Lavanga Lata Devi Dasi of the Philippines has a natural affinity to help the local *Dham-basis*. Each time she visits Govardhan she freely distributes clothing and food. ◊



Govardhan: Distributing sweet Prasadam to children in the grounds of our Seva-Ashram



World Diary

KEEPING IN TOUCH WITH OUR WORLDWIDE
 AFFILIATED CENTRES AND BRANCHES

USA

—Santa Cruz

As the temple in Santa Cruz, the Sri Chaitanya Saraswat Seva Ashram, has a very nice size community, there are several different services being done there. Sripad Bhakti Pavan Janardan Maharaj heads the programme. He is assisted by many sincere devotees.

Srimati Dyuti Sundari Didi takes care of the organically maintained fruit orchard. The dedication of Advaita Acharya Prabhu has manifest a new large, arched green-house. Srimati Swarnangi Didi in her full-heart's dedication is rendering special service by making beautifully designed outfits for their Lordships Sri Sri Guru-Gauranga-Gandharvika-Giridhariju. Constant mention must always go to the dedicated service of Sripad Yudhamanyu Prabhu Seva Vikram for the management of the Temple and the Ladies Ashram. Also a big mention to Sripad Hasyapriya Prabhu who stays at the Santa Cruz Ashram and manages the many service projects done there.

Srimati Sureshwari is dedicating her life to arranging the *bhoga* offerings to the Deities with the help of many including Srimati Kirtida who also sees to the care of Srimati Tulasidevi.

Srimati Sanatani Devi Dasi along with her children cook the offerings for three days each week, and help extensively in many other ways. The new temple commander is Jaya Gauranga Prabhu. He is getting many things done around the ashram.

On Saturday the devotees go downtown for *Harinam* and book distribution. This attracts many people, some of whom attend the Sunday Programme which always is a full house.

Sripad Sarvabhavana Prabhu along with all the dedicated souls at Ananta Printing have reprinted *The Golden Volcano of Divine Love*, which the whole world has been praying for. Actually so many are giving so much energy to the continual growth and nourishment of the Temple that it would be impossible to name them all.

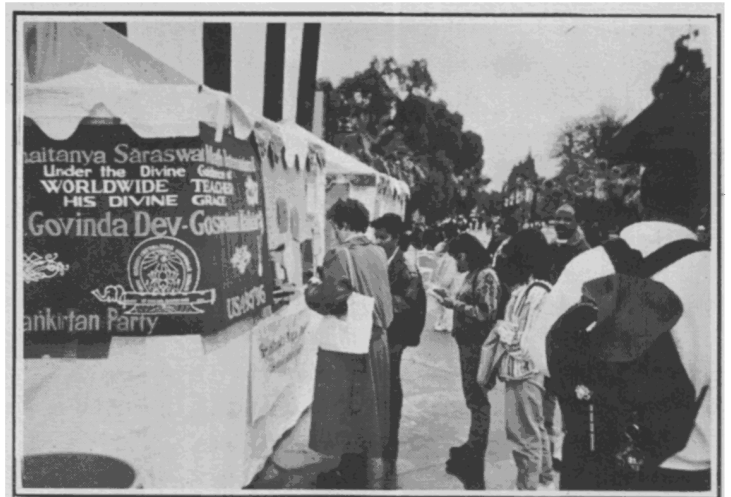
San Jose

On the other side of the mountains in San Jose, the Ladies' Ashram steadily continues the ever-worshipable

daily preaching service, in addition they are continuing the programmes at the San Jose State University as established by Vraja Mohini Devi Dasi. These university programmes are currently being arranged by our Sudevika Didi who helped by her sisters Srimati Kalindi and Srimati Yajnaseni Devi Dasis and by many devotees from the Santa Cruz Seva Ashram itself. Sripad Srutasrava Prabhu graces everyone at these meetings with beautiful spiritual talks. He was recently invited by a professor of religion to address his university class.

Yudhamanyu Prabhu Seva Vikram gives daily morning classes at the Ladies Ashram which gives them nourishment to continue their services each day. Srimati Jivana Didi is always there with her warm, affectionate heart and she makes sure that the ladies each have a packed lunch even though she is extremely busy herself. Special recognition must also go to the children who sacrifice so much so that their mothers and fathers may render service for the Temple. Every other Saturday a programme is held at the home of Sripad Rishabhdev Prabhu and Srimati Kum Kum Didi. This programme is for people who are unable to go over the mountains to join the Santa Cruz Temple's programmes. The main attendance for this programme is from the Indian community.

All is continuing nicely by the group efforts of all of the devotees who



A booth set up by our Californian preaching party

together make Sri Chaitanya Saraswat Seva Ashram glorious.

United Kingdom

Without doubt the first impression of arriving at our London Sri Chaitanya Saraswat Math is the energetic service activity and mood of the devotees. Their immediate guide, Sripad Bhakti Ananda Sagar Maharaj, is often abroad accompanying Srila Govinda Maharaj and otherwise preaching widely, but the momentum and inspiration of service life of the London devotees is constantly maintained throughout.

In recent times Sripad Sri-Govinda Prabhu has flown from America to relieve Sripad Sagar Maharaj from much of the day to day management of the *Math* and preaching programmes there. The devotees have eagerly welcomed him and are already gaining much from his extensive experience.

There is a large Asian community in the area who are slowly but surely coming to realise the treasure in their midst, that is the London Sri Chaitanya Saraswat Math.

Russia

Russia and the former states of the U.S.S.R. are immense in size. By the potency of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, and by the sincere seeking of the inhabitants, we now have devotees from Moscow to Bella Russia to Ukraine and all the way over to the far eastern region of Kamchatka close to Japan.

In all the communities in Russia, Ukraine and Minsk the devotees are eagerly preparing for the prayed-for arrival of His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj in the summer. As part of their preparations they are inviting Sripad Bhakti Ananda Sagar Maharaj in July.

Madhu Krishna Prabhu in Odessa, Ukraine, is currently translating *Srimad Bhagavad-gita* in Russian.

In the Minsk area Om Prakash Prabhu holds public programmes as well as gatherings for the local devo-

Ireland

Seva-report by Kesavananda Prabhu Brahmachary

The devotees make every effort to come together for *Sankirttan* and *Krishna-katha* as often as possible. The Deity of Sriman Mahaprabhu along with the smaller Gaura-Nitai *Murtis* are being very nicely cared for by Sundar-Krishna Prabhu, his good wife Vidhu-Priya Devi Dasi, and their six children in their new home in the countryside outside Dublin, the capital city of Eire. Srila Govinda Maharaj gave his blessings that his new home will be recognised as the Sangha's address.

Asita-Krishna Prabhu often travels from his home in Dublin out to the country in order to worship and cook for the Deities at times when work or family commitments prevent Sundar-Krishna Prabhu from doing so.

In February all the Irish devotees eagerly received Sripad B.A. Sagar Maharaj and his party from London who infused a new sense of joy and enthusiasm in their hearts with his surrendered mood and eagerness to preach the glories of our divine guardians Param-Guru Srila B.R. Sridhar Dev-Goswami Maharaj, and Guru Maharaj, Srila B.S. Govinda Dev-Goswami Maharaj.

tees. Meanwhile near the Black Sea the devotees recently held two public seminars. They are also engaged in translating our *Math's* publications.

The main focus of attention for everyone in Russia is the preparation for the summer preaching tour of His Divine Grace.

Mauritius

Since Srila Maharaj's visit to Mauritius the devotees have proceeded with ever-increasing enthusiasm with their widespread preaching activities as well as their in-house Temple programmes. Taking the opportunity of the big traditional festivals in Mauritius connected with Sri Sivaratri, over 30,000 booklets were distributed within the space of one month by the grand concerted effort of the whole devotee community.

The numbers attending even the daily programmes in our Srila Bhakti Sundar Govinda

Ashram are increasing so quickly that the devotees are urgently making arrangements to expand their facilities.

Australia

Blessed with continuing momentum from Srila Maharaj's recent historic visit, the Australian devotees continue their dedicated service to Sri Guru-Gaurasundar. Three *pujaris* are already trained in the procedures for the Lord's worship. Between them they ensure a full and regular programme for the satisfaction of Srila Govinda Maharaj and Mahaprabhu.

Amongst the varieties of activities



Mauritius: Sri Bhakti Sundar Govinda Ashram

undertaken by the devotees since Srila Maharaj left in January was a Charity Indian Cultural Evening held in the 'Bhakti Centre' of Sri Govinda Dham. The programme included various aspects of Indian traditions and a banquet befitting royalty. The event drew an appreciative audience, who all received an introduction to our Temple and a link to our affectionate guardians.

Brazil

Sripad Hari Govinda Prabhu has been extensively travelling throughout the expansive country of Brazil holding programmes at the homes of devotees and in public gatherings.

In Sao Paulo, Bhuvan Mohan Prabhu is pivotal in strengthening the propaganda activities of the Mission. In the extreme south of Brazil Priyatama Didi helped organise meetings with several friends.

Ecuador

Sripad Raja Ram Prabhu and his wife Srimati Revati Didi steadily continue the centre in Ecuador. Despite the current severe difficulties in the economy they keep up the daily programmes at the temple and have larger weekend programmes. Regular outside programmes are held in the shop where Aditi Didi is working. Translation work from English to Spanish is being rendered and is now continuing with the good help of Madan Gopal Prabhu.

South Africa

The opening of the new centre in Lenasia by the potency of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj through the devotees there, has made a big difference to the lives of practitioners in the area. Devotees came from as far as Durban and Pietermaritzburg to attend the opening. Land has been offered by the local government and soon construction will begin on a house for Srila Govinda Maharaj, devotees' quarters and a temple replete with domes. The devotees are presently consulting with Srila Govinda Maharaj and

Singapore Seva Report

As part of the Singapore devotees' services to the divine lotus feet of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, the dearmost son of our Guardian of Devotion, Srila Guru Maharaj, the devotees held their Annual Mass Bhajans at the Leyland-East Siva Temple. This was organised by the Singapore Hindu Centre, and, in spite of several other group performances, the public was mainly inspired by the Vaisnavas' songs led by Srila Maharaj's disciples. In particular the chanting of *Raghupati Raghava Rajaram...* led by Sri Ravindra Krishna Prabhu melted the hearts of even the passers-by. The devotees felt that Srila Guru Maharaj and Srila Govinda Maharaj were present in the special vibration of the *kirttans*.

Brief but beautiful

The devotees of Singapore are constantly engaged in *kirttan* and lecture programmes and they associate together regularly. In recent times the most important event in their lives was when His Divine Grace's lotus feet blessed Singapore on his way back to India from Australia.

He had a short stop-over in the Singapore Airport transit area, so the devotees eagerly jumped at the chance to serve and associate. They brought Prasadam to Srila Govinda Maharaj and his holy team, who were all fully satisfied with the South-Indian style Prasadam prepared by Srila Maharaj's favourite cooking daughter, Rajeswari Didi, and her associates.

Cellular association

A handful of devotees were granted permission to be with Srila Maharaj in the transit area, and the remainder had a long, close-up view of His Divine Grace from behind glass screens.

While seeing Srila Maharaj from behind the glass panels the devotees talked freely with him by cellular hand-phones. Even the youngest local disciple of Srila Maharaj, seven year old Vaisnavi, had nourishing *darsan* of Srila Maharaj. They each talked with His Divine Grace, with Sripad Sagar Maharaj, Rasabdhi Prabhu and Purnananda Prabhu by using cellular telephones provided by Ramesh Krishna Prabhu and Ravindra Krishna Prabhu.

Just when it was time for boarding, Srila Maharaj was guided by Sripad Vijay Krishna Prabhu and Raseswari Devi Dasi to the boarding gate while the remainder of the devotees were suddenly plunged into great sadness of sudden separation. Many of them cried, including a young girl, Anti, who could not stop her crying due to her longing to go with Srila Maharaj.

With continued separation from His Divine Grace the devotees of Singapore join unanimously with full respect and many prayers to the divine lotus feet of Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, which is the only road to satisfy Srila Guru Maharaj, Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj, our Grand Guardian of Devotion.

the Secretary of Nabadwip Sri Chaitanya Saraswat Math, Sripad Purnananda Prabhu, to finalise details of the design and construction.

By the wish of His Divine Grace regular daily programmes have been established from the very day of

opening. The Chairman of the Lenasia Centre, Premasindhu Prabhu, heads the activities there by the guidance of Srila Govinda Maharaj. The devotees hold *Harinam sankirttan* in the streets, deliver lectures, and distribute literature and *Maha-prasadam*.

Mexico

Resumen de la segunda Asamblea Nacional de Ministros (Summary of the second National Board's Directors' Meeting)

1) Morelia

Bhagavan Prabhu representando a la comunidad de Morelia informó que en Morelia está siendo construido un salón de 4 x 8 metros con capacidad para 60 personas en la casa de Prabhu Krishna Sundar Das. Esta es una solución temporaria para llevar a cabo las reuniones buscando la prosperidad de un centro de prédica. Los devotos están trabajando en la traducción de "La Búsqueda de Sri Krishna: la Hermosa Realidad".

2) Tijuana

Prabhu Janaswami de Chula Vista, California ofreció su ayuda a la comunidad de Tijuana al ofrecer una casa que adquirió como propiedad suya para que sirva como un centro de prédica.

3) Mérida

Sripad Bhakti Kusum Ashram Maharaj representando a la comunidad de Mérida, Yucatán informó que después de tres meses de construcción ininterrumpida en este momento los cimientos están terminados.

4) Veracruz

Se aprobó que se aceptara el terreno que el hermano de Madhuchanda Didi está ofreciendo. Este se dividirá en lotes para su venta y que de este modo la propiedad pueda ser pagada y pase a ser propiedad de la comunidad de Veracruz. Un honorable invitado donó los fondos para adquirir la tierra.

5) Orizaba

Prabhu Vrajanath trabajó en un curso básico para los candidatos a iniciación.

Vrinda-Duty Didi presentó un proyecto extraordinario para los niños el cual será seguido en las comunidades y se aceptó con gran aprobación de parte de los líderes. Ella y Krishna Devi Dasi están encargadas de ello.

También han invitado a Sripad Atmarama Prabhu para predicar en la comunidad. Tienen clase del Bhagavad-gita dos veces a la semana.

Prabhu Vrajanath regularmente envía su artículo llamado "El Gran Legado de los Vedas" cada Domingo para el periódico El Mundo de Orizaba.

Los devotos fueron visitados por Madhuchanda y Raghunandan Prabhu en varios festivales.

La prédica ha incrementado tanto que los programas están adicionalmente siendo arreglados en la ciudad de Córdoba, Veracruz.

La comunidad está trabajando en la traducción del libro "The Benedictine Tree of Divine Aspiration".

6) Ciudad de México

Srimati Laxsmirani Didi sigue atendiendo a las juntas organizadas por la Dirección de Cultos y Asociaciones Religiosas del Gobierno de México para ayudar a las instituciones y a sus practicantes para crecer en todo sentido, tal como: adquisición de propiedades, visas, seguro hospitalario, etc.

1) Morelia

Prabhu Bhagavan Das representing Morelia community informed that in Morelia is being constructed a hall of 4 x 8 metres with capacity for 60 people at the house of Prabhu Krishna Sundar Das. This is a temporary solution for the gatherings looking for the prosperity of a preaching centre. They are working on the translation of "Search for Sri Krishna: Reality the Beautiful".

2) Tijuana

Prabhu Janaswami from Chula Vista, California offered his help to the community of Tijuana by giving the devotees the use of a house that he bought, as a preaching centre.

3) Mérida

Sripad Bhakti Kusum Ashram Maharaj representing the community of Mérida, Yucatán informed that there have been three months of uninterrupted construction, and at this time the foundations are finished.

4) Veracruz

It is approved to accept the land that the brother of Madhuchanda Didi is offering. This will be sold in divided pieces of land so the property can be paid and the rest of the land will be for the community of Veracruz. A respected guest donated funds for acquiring the land.

5) Orizaba

Prabhu Vrajanath worked on a basic course for candidates for initiations.

Vrinda-Duty Didi presented an extraordinary project for the children to be followed by the communities and it is accepted with great approval by the leaders. She and Krishna Devi Dasi are engaged on it.

They have been inviting Sripad Atmarama Prabhu for preaching in the community. They have *Bhagavad-gita* classes twice a week.

Prabhu Vrajanath regularly sends his article named "The great legacy of the Vedas" each Sunday for the newspaper *El Mundo de Orizaba*.

The devotees of Orizaba were visited by Madhuchanda and Raghunandan Prabhu for several festivals.

The Orizaba preaching has increased so much that programmes are additionally being arranged in the city of Córdoba, Veracruz.

The community is working on the translation of the book "The Benedictine Tree of Divine Aspiration".

6) México City

Srimati Laksmirani Didi is keeping on attending the meetings organised by the Direction of Cults and Religious Associations from the Government of Mexico to help the institutions and practitioners to increase their growth in every sense, such as: acquiring properties, visas, hospital insurance, etc.

Sueños Espirituales Hechos Realidad

un resumen de la carta de Sri Vrajanath Prabhu a los devotos del Sri Chaitanya Saraswat Math, Nabadwip

Todas las glorias al Sri Chaitanya Saraswat Math de Orizaba ki jaya!" diría Sripad Janardan Maharaj mientras Srila Govinda Maharaj golpeaba con la punta de su bastón en el piso.

Es una experiencia muy hermosa el comprobar como la gracia de nuestro Gurudev se manifiesta en la realización práctica de esos íntimos deseos que uno ha atesorado, pero debido a que uno se siente totalmente incualificado e impuro, no se considera digno de esa consideración especial, y lo ve como algo muy bello, como un sueño guajiro imposible de realizarse en mi persona. Sin embargo llega Gurudev y te toca en el corazón, precisamente donde corresponde, satisfaciéndote con la realización de tus deseos más íntimos y que tenías tan guardados que casi los habías olvidado.

Aquí en Orizaba nos encontramos empeñados en la edición del libro: "The Benedictine Tree of Divine Aspiration" de nuestro Gurudev, éste se encuentra todavía en la última fase de la traducción del inglés al español.

Los devotos y simpatizantes más íntimos nos estamos asociando todos los jueves y sábados para tener clases sobre el Bhagavad-Gita. Todo esto surgió a partir de la carta en la que nuestro Gurudev misericordiosamente expresaba su deseo de que la comunidad de Orizaba aumentase y de que la fe y devoción de los integrantes se reforzara.

Aparte de mi hay otras dos personas que predicán: Anu Krishna Das y Vrinda Duty Didi, mi esposa.

Vrinda Dyuti se encuentra a cargo de un programa semanal de conciencia de Krishna para niños que se realiza todos los viernes y que incluye kirttan, prédica, actividades manuales y prasadam.

Para promover la asistencia de otras personas interesadas, se sigue publicando gratuitamente en un periódico de la localidad la publicación: "El Gran Legado de los Vedas" una vez a la semana.

Imploramos por la misericordia y bendiciones de nuestro Gurudev pues sentimos el peso de nuestra incualificación al querer hacer algo mejor sin tener los medios para ello, sobre todo recursos humanos; pues somos una comunidad muy pequeñita y cuando trato de hacer alguno de estos eventos siento un agobio muy grande, siento que mi energía desaparece, sin embargo estamos porfiando en el intento y veo que la misericordia no me abandona. Mi único deseo es que pueda seguir con la misma energía organizando más y más conferencias para la satisfacción de nuestro Gurudev.

Vrajanath Das
Orizaba, Veracruz

Spiritual Dreams Come True

Condensed from a letter by Sri Vrajanath Prabhu to the devotees of Sri Chaitanya Saraswat Math, Nabadwip.

"All glories to Sri Chaitanya Saraswat Math of Orizaba ki jaya!" said Sripad Janardan Maharaj while Srila Govinda Maharaj hit the floor with the tip of his cane.

It is a very beautiful experience to see how the grace of our Gurudev, Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, is being manifested in the practical realisation of our innermost wishes. We always feel ourselves to be totally unqualified, impure and unworthy of that special consideration, so his special grace is something very beautiful, as an intense dream we thought as impossible to come true for us. Nevertheless Gurudev comes and touches our hearts precisely at the place of our innermost hidden hankerings which we had kept for so long that we had forgotten them.

Devotees and several close friends meet together every Thursday and Saturday to have classes on *Srimad Bhagavad-gita*. All this manifested since we received a letter from our Gurudev in which he mercifully expressed his wish that the community of Orizaba would increase and that the faith and devotion of the members would be strong.

Besides myself there are two other people who preach: Anu Krishna Prabhu and Vrinda Dyuti Devi Dasi who is in charge of a weekly programme of Krishna consciousness for children. This programme is held each Friday and includes *kirttan*, preaching, manual service activities and honouring Prasadam.

To promote the attendance of interested people the devotees produce an article which is included in a weekly free newspaper distributed within the town. The article is called *The Great Legacy of the Vedas*.

We implore for the mercy and blessings of our Gurudev since we feel the weight of our incapacity of wanting to do something better without having the ways for that. We are a very small community and always feel the need for more devotees so they can help with the many services. We are so few that we find much difficulty when making programmes, and sometimes feel that all our energy is disappearing, however we are trying in the attempt and see that the mercy of Sri Gurudev never abandons us.

My only desire is that I can keep on going with the same energy organising more and more conferences for the satisfaction of our Gurudev.

Vrajanath Das
Orizaba, Veracruz, Mexico

Sri Chaitanya Saraswat Sangha

New Zealand **Seva Report 1996-97**

Nine months after Srila Govinda Maharaj's New Zealand April 1996 visit, Sripad Bhakti Swarup Tridandi Maharaj returned there from Europe. His visit encouraged the community and again consolidated and deepened their understanding of His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj's message. His Holiness reminded everyone of how Srila Maharaj had helped the devotees with their understanding of the nature of the mundane environment and helped their capacity to adjust their angle of vision to try to see the environment as a friend, not an enemy. He explained that this was one of the most fundamental truths we had learned from Srila Sridhar Maharaj and perhaps is one of the most difficult to grasp; but in it lies the key to success. It became clear in these talks that many of the problems arising between people are born of misunderstanding due to lack of proper communication.

In New Zealand, there are several devotees living in and around the largest city, Auckland. Several more devotees, both families and single, live around Whakatane, a rural area half way down the east coast. The leader of the community is Sri Namacharyya Prabhu.

Sripad Tridandi Maharaj reminded them that Srila Govinda Maharaj had said in a morning *darsan*:

“Here in New Zealand I am seeing that the grass is so green and has such effulgence. It is mentioned in Mahabharat that where *durbar* grass grows lushly spreading its effulgence, that is a very auspicious place. I am seeing these symptoms here, and I am feeling that it is always a very peaceful country, so why it should have lacked Krishna consciousness previously, I cannot understand! Actually, this is the land of Krishna consciousness...

“In our childhood we received some impression about Vraja-Dham, and all these decorations of natural beauty appear to us like that. Later on we read many things but when we had not read anything but had only heard *Krishna-Lila*, at that time some impression came to me, and that impression was like I see here—such natural decoration of the earth.”

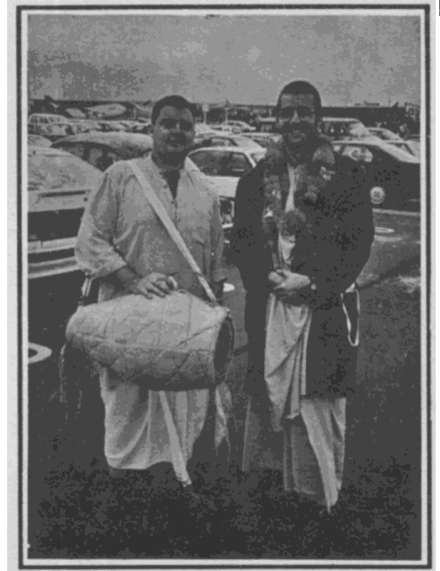
Srila Govinda Maharaj said that the symptoms of natural beauty he had seen while travelling in the Western world—not only in New Zealand but also in Australia, California, Ireland, Mauritius and other places—reminded him of Vraja-Dham.

During this recent visit Sripad Tridandi Maharaj drew the devotees together for *sadhu-sanga*, and produced new resolve in them to engage in *seva* for our Sri Gurudev, Srila Bhakti Sundar Govinda Dev-Goswami Maharaj. He encouraged the devotees to contemplate the holy teachings and apply them in their service to the Holy Name, Sri Gurudev and the Vaisnavas.

His Holiness used a classic English expression: ‘birds of a feather flock together.’ He explained that people with similar views will gravitate towards each other, so the devotees should regularly gather together and encourage each other in service-engagement.

In this way the community gained strength from open and loving discussions in mutual association. In response to questions by the local devotees, Sripad Tridandi Maharaj mentioned that if we feel ourselves to be in a ‘crisis’ in spiritual life we should know that we are ready to grow, and that our previous understanding which worked for some time is no longer sufficient. In Srila Sridhar Maharaj's words, “What was once tasteful has now become stale.” He explained that this means we need to go deeper and are ready to do so, and that is why the crisis occurs, hence the need for “acceptance and elimination”.

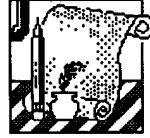
He expressed that the past year has shown that the devotees of New Zealand are being called to appreciate how variety in its form of the painful duality of the material world need not be our enemy but our friend.



Sripad B.S. Tridandi Maharaj
with Sri Namacharyya Prabhu.

The Book Table

Keeping up to date with
news of publications



Srila Govinda Maharaj is very pleased to see the continued publication of the various periodicals of our associated missions around the world. Recent editions received by His Divine Grace include *Sri Vaishnava Tosani* (U.S.A.), *Vaishnava Seva* (U.S.A.), *Vaisnava Transmission*, (U.S.A.) *Mission News* (Australia), *Vaisnava News* (S. Africa), and *Sadhu Sanga* (in Spanish from Mexico). In addition to **Sri Gaudiya Darshan**, His Divine Grace receives from time to time *New York Harmonist* (U.S.A.), *Sri Gaudiya Darshan* (Spanish from Mexico), *Counterpoint* (U.K.), *Kalyan Kalpataru* (Australia), *Sri Chaitanya Saraswati* (U.K.), *Vaisnava News* (S. Africa), *Amrita* (S. Africa) and *Sat-Sangha* (Russia).

Srila Acharyyadev said, "Within the regular service activities of our devotees, we are receiving so many new books. All over the world, magazines are coming out for the spiritual benefit of devotees everywhere. By this, we are now enriched with over 200 publications for our devotees and for preaching. I am very happy to see this progress of preaching."

Srila Maharaj also receives numerous brochures, advertising material and illustrated news reports from our centres around the world. His Divine Grace is invariably very satisfied to see these.

Golden Volcano

Ananta Printing of Soquel has just completed the first print run of a fully re-typeset *The Golden Volcano of Divine Love* by Srila Guru Maharaj.

Keeping the same size and similar layout the devotees at Ananta Printing are scheduled to print the following accompanying books as a boxed set:

The Search for Sri Krishna, Sri Guru and His Grace, The Loving Search for the Lost Servant, and The Subjective Evolution of Consciousness.

Divine Inspiration

From the devoted energy of Sri Pranashis Prabhu in Germany a new book has been compiled from the holy discourses of Srila Govinda Maharaj. It is appropriately entitled, *Divine Inspiration*. With the assistance of devotees in Germany and London, Pranashis Prabhu has produced this as a limited edition for the devotees' inspiration.

Spanish 'Nabadwip'

The Hidden Treasure of the Holy Dhama Nabadwipa has now been printed in Spanish under the title *El Tesoro Escondido del Santo Dham Nabadwip*. This book was comprehensively researched and compiled in the English edition by Sri Anakadundubhi Prabhu. The translation into Spanish was done by Sundari Devi Dasi while engaged in her full-time service in Nabadwip Dham.

The book was made as an offering to Srila Govinda Maharaj on the occasion of his *Sri Guru-puja*. His Divine Grace was very pleased to receive this, especially so when he learnt that the whole book had been translated, typeset and printed totally at the *Math*. He expressed his wish that it be printed soon in quantity by the devotees abroad.

In Orizaba Sri Vrajanath Prabhu is now busily finalising the translation of *The Benedictine Tree of Divine Aspiration*, from English to Spanish.

Portuguese

Sripad Bhuvan Mohan Prabhu has produced *Som, Som, Som*, an attractive booklet compiled from Portuguese translations of Srila Guru Maharaj's teachings. The basis of the booklet is Srila Guru Maharaj answering the question, 'How can a man pronounce the Name of God and perceive it, although he has material senses?' This has been published with the aid of printing equipment donated by Sri Vyasa Prabhu.

Despite economic difficulties, the devotees are resourcefully making the teachings of our *Sri Guru-varga* available in their local language. Using computers, they are preparing books on floppy discs which can be read on screen or printed out. Currently available are *Sri Sri Prapanna-jivanamritam* and *Srimad Bhagavad-gita, The Hidden Treasure of the Sweet Absolute*.

Russian

Especially prepared for Srila Maharaj's visit to Russia last summer, the devotees produced the first Russian edition of *The Golden Volcano of Divine Love*. This book was very happily received by His Divine Grace.

Feeling the great need for more books in their own language, the Russian devotees have gathered a selection of Srila Govinda Maharaj's English language lectures and translated them into Russian. Some of the content is translated from *Divine Guidance* and the cover is of a similar colour and style. The book has the title: *Treasure of the Divine Servant, БОГАТСТВО СЛУГИ БОЖЕСТВЕННОГО МИРА*.

Hungarian

With a truly outstanding cover design, Srila Guru Maharaj's book *Sri Guru and His Grace* has, by the efforts of Sripad Ananta Krishna Prabhu, now been published in Hungarian. Keeping a similar layout to the original, Sripad Ananta Krishna Prabhu has added photographs some of which are in colour. In Hungarian its title is *Sri Guru És Kegye*.

Publications available

at Nabadwip Sri Chaitanya Saraswat Math

English

i) By and about Śrīla B.R. Śrīdhar Mahārāj:

- Centenary Anthology
Dedication to the Guardian of Devotion (from Hawaii)
Exclusive Guardianship
Holy Engagement
Golden Volcano of Divine Love
Home Comfort (Newsprint, Regular print & Large print editions)
Inner Fulfilment (Indian edition & Californian pocket edition)
Search for Śrī Kṛṣṇa—Reality the Beautiful
Sermons of the Guardian of Devotion Vol. I, Vol. II & Vol. III
Śrī Gauḍīya Darśan 1982-91 (annual Vyāsa-pūjā publication)
Śrī Guru and His Grace
Śrīla Guru Mahārāj—His Divine Pastimes and Precepts in Brief
Śrī-Śrī Prapanna-jīvanāmṛtam—(Positive and Progressive Immortality)
Śrī Śrī Prema Dhāma Deva Stotram
Śrīmad Bhagavad-gītā—(The Hidden Treasure of the Sweet Absolute)
Subjective Evolution—(The Play of the Sweet Absolute)
The Golden Staircase

ii) By and about Śrīla B.S. Govinda Mahārāj:

- Dignity of the Divine Servitor
Divine Guidance
Golden Reflections
Śrī Gauḍīya Darśan 1989-94 (annual Vyāsa-pūjā publication)
Śrī Guru-pūjā (1995 offerings)
The Benedictine Tree of Divine Aspiration
The Divine Servitor

iii) Periodicals:

- Counterpoint - London
Sri Gaudiya Darshan - Nabadwip
Sri Gaudiya Darshan - Nabadwip
Sri Kalyan Kalpataru - Australia
Śrī Vaiṣṇava Toṣaṇi - California
Vaiṣṇava Transmission - New Jersey

iv) Various:

- Archchan Kan
Guardian of Devotion (Calcutta Edition No. 1 & No. 2)
Kirttan Guide (Song Book)
Omni-Science
Relative Worlds (Śrīla Bhaktisiddhānta Saraswati Thākura)
Spiritual Assistance for our Friends (Sripad B.A. Sagar Maharaj)
Sri Brahma-samhita (Bengali / English) (with Commentary of Saccidānana Śrīla Bhaktivinod Thākura)

- Śrī Chaitanya Mahāprabhu—His Life and Precepts (Śrīla Thākura Bhaktivinod)
Śrī Chaitanya Saraswati—#2 (Full colour with Hindi, Gujarati and Bengali)
The Bhāgavata (Śrīla Thākura Bhaktivinod)
The Divine Message
The Holy Name and Offences to be Avoided (1996 expanded edition)
Vaiṣṇava Calendar (annually)

Bengali

- Amṛta Vidya
Archchan Kan
Paramartha-Dharmma-nirnay
Saranagati
Sasvata Sukha-niketana
Sri Bhakti Raksak Divya-vani Vol. IV
Sri Bhakti Rasamṛta Sindhuh (Complete edition.)
Sri Bhakti Rasamṛta Sindhuh (Separately: Parts 1 & 2)
Sri Brahma-samhita (Bengali / English — as in English listing)
Sri Chaitanyadever Vaisista
Sri Chaitanya Bhagavat
Sri Chaitanya Charitamritam
Sri Gaudiya Darshan
Sri Gaudiya Gitanjali
Sri Gaudiya Parvatalika (Calendar)
Sri Gurudeva o Tahara Karuna
Sri Kirttan-Manjusa
Sri Kṛṣṇa Karnamṛta
Sri Kṛṣṇanusilana Sangha Vani (colour cover)
Sri Kṛṣṇanusilana Sangha Vani (other editions)
Sri Nabadwip Bhavataranga
Sri Nabadwip Dham Mahatmya
Sri Namabhajan o Vicar Pranali
Sri Nama-Namabhāsa o Namaparadha Vicar
Sri Siksastakam
Sri Sri Kalyan Kalpataru
Sri Sri Prapanna-jivanamṛtam
Srimad Bhagavad-gita
Suvarna Sopan (Golden Staircase)
Tattva Viveka

Gujarati

- Divya Sandesh (Divine Message)

Hindi

- Paramartha Path Nirdesh (Sri la Govinda Maharaj)
Rasaraj Sri Krishna (Sri la Sridhar Maharaj)
Sadhana Path (Sri la Sridhar Maharaj)
Sri Siksastakam
Amṛta Vidya (Sri la Sridhar Maharaj)

German

- Goldene Reflexionen (Sri la Govinda Maharaj)
Göttliche Inspiration—Sri la Govinda Maharaj in Deutschland
Songbuch

Hungarian

- A Kutatas Sri Kṛṣṇa Utan (Sri la Sridhar Maharaj)
Az Arany Avatar (Sri la Sridhar Maharaj)

Italian

- La Ricerca di Shri Krishna - La Dolce Realta (Sri la Sridhar Maharaj)

Oriyan

- Paramartha Path Nirdesh (Sri la Govinda Maharaj)
Amṛta Vidya (Sri la Sridhar Maharaj)
Sri Guru and His Grace (Sri la Sridhar Maharaj)
Krishna Chaitanya Sadhu Sanga (excerpt from 'Divine Guidance')

Russian

- Шри Гурю и Его милость [Sri Guru and His Grace]
CAT-CAHITXA [Sat Sangha (magazine)]

Spanish

- Ambrosia (periodical - Ecuador)
Asistencia Espiritual Para Nuestros Amigos
Divino Mensaje
El Guardián De La Devocion
El Volcan Dorado del Amor Divino (Sri la Sridhar Maharaj)

• Enquiries welcome •

The devotional offering, **Śrī Gauḍīya Darśan**, was originally founded by the Founder-President-Āchāryya of Śrī Chaitanya Sāraswat Math, Ananta-śrī Vibhūṣita Paramahansa-chūrāmaṇi Om Viṣṇupād Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

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Sri Chaitanya Saraswat Vaisnava Society,
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“In the last few days I have received four new publications from our devotees around the world, but I am finding that so few of our devotees are reading our books. It is not that these are to be opened and looked through, or read once; but they are to be read daily and repeatedly. I have been in the Mission now for fifty years and I am still reading *Srimad Bhagavad-gita*. By this I am surprised how much new light and inspiration is coming to me from the *Gita*.

“Now we have so many books from our Mission, around two hundred publications, but the devotees must constantly read and re-read these. This procedure is good for our devotees, and it is my desire that they will do so.”

A quote by Srila Acharyyadev,
Srila Bhakti Sundar Govinda Dev-Goswami Maharaj,
Sri Gaura-purnima, 1997.