

Sri Gaudiya Darshan

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

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

SRI GAURA PURNIMA 1995

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All glories to Śrī Guru and Gaurāṅga



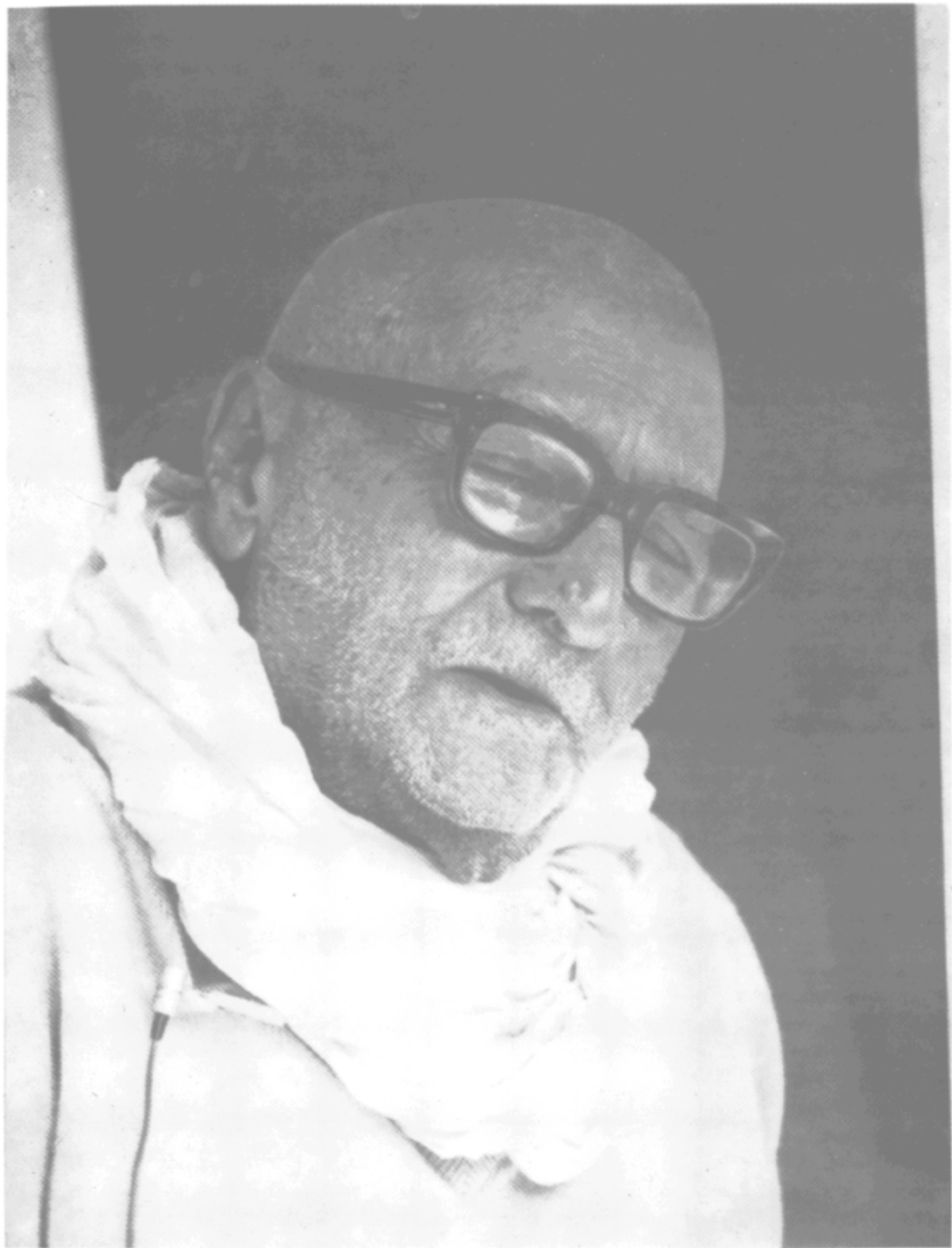
Śrī Gaudiya Darshan



The Devotional Newsletter of Śrī Chaitanya Paraswat Math, Nabadwip

Gaura-purnima Edition 1995—Centenary Year of Śrīla Bhakti Raksak Śrīdhar Dev-Goswāmī Mahārāj





**Ananta-Sri-Vibhushita Om Vishnupad Paramahamsa-Mukut-Mani-Jagad-Guru
Sri Srimad Bhakti Raksak Sridhar Dev-Goswami Maharaj**



Sri Gaudiya Darshan



The Devotional Newsletter of Sri Chaitanya Saraswat Math, Nabadwip

Gaura-purnima Edition 1995

Together in one ship

Always with our welfare in mind, Sri Acharyadeva of Sri Chaitanya Saraswat Math, Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, expresses his auspicious guidance:

“The line of Srila Guru Maharaj is very clear, but to follow the line is not so clear. I know that my service is to make harmony and take all the devotees within one ship. I consider my disciples as my friends. I never say, ‘You are my disciple,’ but I consider them as my friends. They are helping me to proceed in the line of Kṛṣṇa consciousness to the goal.

“If we can go together in *one* ship that is very happy for us. We are making a society, therefore it is not good if in each country there are three or four parties. Rather, it is very good if together as one party they will follow our principle.

“No doubt a few will go out from the shelter of the umbrella, but what can we do? We are not masters of this universe. We can only try to do good for others. If they will listen, that is very good, but if they won’t listen then there is nothing we can do.

“Above everything the will of Kṛṣṇa will act. Man proposes, God disposes; therefore we cannot control and we cannot do everything. But we will try as much as possible by us, and we shall try sincerely. Without diplomacy or duplicity we shall try to do good for others and ourselves.

“As Acharya my situation is that the good of all the disciples will come to me, and everyone’s bad will come to me also. That is my situation. We cannot make miracles, but the main thing is that we shall at least give encouragement so none will leave the line of Kṛṣṇa consciousness.”

Dignified celebrations

Srila Bhaktisiddhanta Saraswati Thakur’s Holy Appearance Day was this year celebrated in Sri Chaitanya Saraswat Math without, sadly, the presence of Srila Govinda Maharaj who was confined to Calcutta due to doctor’s orders. However, as per our Math’s tradition the programme was honoured upstairs on Srila Guru Maharaj’s verandah. With nice decorations and sincere praises; the *kirtan* and discourses by local and guest devotees brought nourishment to the hearts of all.

The discourses reminded everyone of the exalted nature of Srila Saraswati

Thakura, Srila Guru Maharaj, Srila Govinda Maharaj and this holy place of Sri Chaitanya Saraswat Math.

The programme of glorification drew to the Temple many Math devotees who are currently engaged in the annual village to village preaching and collection activities. The festival was held beneath clear blue skies, while cooling breezes, due to recent rains, refreshed everyone.

After the offering of *arati* and *puspanjali* (the offering of flower petals) a sumptuous *Prasadam* feast was honoured by all.

Resounding glorification

Practically every letter from every part of the world arriving at the beginning of this year brought news of the grand festivals held for the glorification of Srila Govinda Maharaj on the occasion of his Sri Vyasapuja. The whole world with ever greater intensity vibrated with these auspicious tidings.

Everywhere the devotees held special preaching programmes, *Prasadam* distribution and, in many places, chanting in the streets—all the ingredients for a grand Vaisnava festival.



Sri Gaura-purnima in Nabadwip

Twenty course feast

Having the fortune of Srila Govinda Maharaj’s association, devotees and guests of Calcutta congregated at our Kaikhali Ashram to honour the Appearance Day of Srila Bhakti Siddhanta Saraswati Thakur.

Srila Govinda Maharaj gave a beautiful talk, and under his supervision the grand conclusion of the programme came in the form of a twenty course feast.

The fruit, and the tree

My introduction to the Mission of Sri Chaitanya Saraswat Math

BY SIMON GREEN

Firstly, let me offer my sincere obeisances to all the devotees of Sri Chaitanya Saraswat Math—here in Nabadwip Dham, in Dum Dum Park, and throughout the world. I am simply an un-initiated *mleccha*, who through some causeless mercy far beyond my understanding had the great fortune to first meet a devotee, in the form of Vinode Bihari Prabhu, some two and a half years ago in Dublin, Ireland.

Since then I have been in and out of temple life, trying to do some seva at Bhaktivedanta Manor, London, and at Sri Sri Krsna-Balaram Mandir, Vrindavan, but always falling away after a few months.

Just before Christmas 1994 how-

ever, I re-established my connection with the Irish disciples of Srila Govinda Maharaj on a short visit to Dublin, and resolved to come to the Nabadwip Math to celebrate Sri Gaura-purnima, and take the association of the great souls who reside here. I had visited the Math for one night only last year, while staying at ISKON Mayapur, and had gratefully received the *darsan* of Srila Govinda Maharaj, but the visit was too brief to really appreciate the atmosphere here.

I know very little about Srila Govinda Maharaj, apart from the fact that he is obviously a very elevated Vaisnava, but just as a tree can be judged by the fruits it produces, so sim-

ilarly, by observing his disciples, I can gain some small appreciation of who is Srila Govinda Maharaj.

I like very much the atmosphere of the Maths I have visited—Nabadwip Dham and Calcutta. I was welcomed like an old friend by devotees who had never seen me before, and was immediately made to feel at home, and part of the family. Seeing the devotees, these unsung heroes, going about their duties with such humble attitudes and smiling faces, is for me more of a testament to the potency of Srila Govinda Maharaj, and Srila Guru Maharaj, than any number of scholarly books. Indeed, their quiet devotion makes me feel, at the same time, inspired and shamed. Inspired at what can be done through the grace of Sri Guru, and shamed at my own miserable position compared with these surrendered souls. That is why I have tried, although I can never factually succeed, to glorify the devotees with these few words. Please forgive my offences and mistakes.

All Glories to Sri Guru and Gauranga.

The first annual pilgrimage

BY SUNDARI DEVI DASI

Transcendental and all merciful is Sripat Bamunpara*, where this past December 1994, thousands of people, some from this place and others coming from surrounding villages, gathered with the devotees of Sri Chaitanya Saraswat Math to glorify widely the holy Appearance Day and birthplace of Srila Gurudev. They performed a sweet *parikrama*, talked about his pastimes, and distributed to everybody *Maha-maha Prasadam* (which is non different from Himself).

In so many ways mercy was given so everyone could have an approach to Krsna consciousness through Srila Gurudev. To try to worship the Spiritual Master under the guidance of

Vaisnavas is a very sweet and nourishing practice.

All along the way from Nabadwip Dham to Sri Bamunpara, Sripad Tirtha Maharaj led the *kirtan* engaging everybody in the glorification of Gurudev and the Holy Name. Arriving at the start of the *parikrama*, devotees were garlanded as conch-shells resounded in all directions. Singing the glories of the Lord, the *parikrama* continued throughout the entire village and ended at Sri Sri Radha-Gopinath Temple near the sacred birthplace of our Gurudev—our special place of pilgrimage.

Listening to the glorification of Srila Gurudev from advanced souls, we gained more understanding of the Vaisnavas' character. Offerings of glorification were given by Sripad B.P. Aranya Maharaj, Sripad B.D. Damodar Maharaj, Sripad B.A. Sagar Maharaj, Sripad B.P. Tirtha Maharaj, Sripad B.S.

Niskinchana Maharaj and Sri Rasabddhi Brahmachari Prabhu. Sri Chidananda Brahmachari Prabhu's and Srutasrava Prabhu's English language offerings in particular related some of the all-auspicious pastimes of Srila Gurudev on his recent world preaching tours.

In this way, this first festival in honour of Sripat Bamunpara was very successful, and joyful for everybody. By the infinite grace and causeless mercy of our Srila Gurudev, Srila Govinda Dev-Goswami Maharaj, we hope that the outcome of all this will be reflected by an increase in our inner hankering for 'die to live'. Sweet sacrifice to Gurudeva's mission is everything!

All glories to our all-merciful Acharyadev, Sri Srila Bhakti Sundar Govinda Dev-Goswami Maharaj!

All glories to Sripat Bamunpara Dham!

*—The village name evolved from the original: 'Brahmanpara'.

Centenary preparations

'My desire'

Personal words from

Srila Bhakti Sundar Govinda Dev-Goswami Maharaj

“Wherever possible we shall make some special memorial programme for Srila Guru Maharaj. Preaching is our main programme for this memorial year.

“In Nabadwip Sri Chaitanya Saraswat Math we are trying to make a Centenary Memorial Hall, and special programmes throughout all our other Centres.

“Everywhere already something is happening, and in an especially big way we shall try to make glorification at the time of Srila Guru Maharaj's Appearance Day, particularly here in Nabadwip and at Hapaniya.

“In many ways we are trying to preach Srila Guru Maharaj's conception and to publish his books; this is our main programme. Whoever is coming to India, I am engaging them in preaching and it is my desire that at all our centres worldwide others will also proceed in this way. They are doing so also.

“It is good if anyone will try to collect some articles of Srila Guru Maharaj from the tapes and make some books. If they will do that, I request that the final manuscript should be sent here for checking before printing.”

Record breaking rice collections

Just as Sri Sāṁdīya Darśan is going to press, one of the groups of devotees engaged in preaching for the Gaura-purnima Festival has returned with an all time record collection amounting to 130 *mans* (5,200 kilogrammes) of rice. Still having a few days before *parikramas* begin, they have gone out again in order to engage more persons for Mahāprabhu's service.

On hearing this news, Srila Govinda Maharaj is greatly pleased. They have broken his own longstanding record of 125 *mans*. He joyfully declared, “I have been defeated by them!”

*sarvatra vijayam icchet
putrāt śiṣyāt parābhavam*

“One shall generally desire victory over everyone, but he will be proud to accept defeat from his son or his disciple.”

“I am extremely happy to see that they have broken my own record, even without assistance of having a stalwart in their party.”

In earlier days Srila Guru Maharaj had quoted this same *sloka* and used a very similar expression to Srila Govinda Maharaj. Now Srila Govinda Maharaj is so pleased to have this opportunity to say it to the devotees here.

Those in the victorious preaching team are headed by Prabhu Yadu Gopal and Prabhu Dijan.

His Divine Grace is so pleased that he expressed his wish to give some form of ‘prize’ to each member of the team. They have certainly already received one important part of their prize—firmly within their hearts.



Electrification

Visitors to Nabadwip by train are all surprised to see the appearance of metal girder posts being erected alongside the tracks as part of Indian Railway's electrification programme.

Indeed it is only within the last few years that the once familiar steam trains have been withdrawn from service along this route. Watching videos of Srila Guru Maharaj and hearing cassette tapes of his discourses the sound of the whistles of steam trains is commonly heard.

Although the line through Nabadwip is only a single track, it has been selected for inclusion in the current modernisation programme. All pilgrims must surely welcome any improvement in local travel.



Making the most

As an experiment last year mustard was grown on the Math's nearby ‘Land of Nectar.’ The result was successful, so this year mustard was also grown at our larger land at Vanapukur near Sinjali. The crop has just been harvested and brought by buffalo-cart to the Math. After processing locally it is expected to produce 25 tins (each of 15kg) of mustard oil—a great favourite in the diet of every Bengali devotee. The leftovers from this process are also a great delicacy: as a special on the cows' menu.

This is the first time our fields have produced three full crops in a year: two of rice and this one of mustard. Already the land has been waterlogged in preparation for the next sowing of rice!

From the lotus mouth of Srila Govinda Dev-Goswami Maharaj:

“This special type of knowledge, this Kṛṣṇa consciousness, will come to the prisoners sleeping under Maya.

...now with this consciousness they have woken up, a revolt has broken out in the prison, and they are escaping.”

Crowning the Emerald Isle

A first-hand report from Srila Govinda Maharaj's latest World Tour

Condensed excerpt from a proposed publication about the 5th World Tour

BY PRABHU CHIDANANDA BRAHMACHARI

The plane left Budapest at 9:30 a.m. and Srila Govinda Maharaj was seen off by a dozen devotees, but it was to turn out to be an all-day trip from Budapest to Ireland.

On boarding the plane Srila Govinda Maharaj sat near the window. It was a 2½ hour flight to London where we were to change planes. London airport is big and it was busy as usual. We claimed our baggage and made it through customs.

It was a long way to the area where the flights left for Ireland, and it was getting late so we had to rush with all our luggage. Sripad Sagar Maharaj, with the help of Srila Govinda Maharaj who always has an intuitive way of getting things done properly, led the way to the appropriate area only to find the plane delayed by a wild-cat strike.

When Srila Govinda Maharaj finally arrived in Ireland it meant he had been travelling most of the day. He was met at the airport by Sripad Tridandi Maharaj and a band of dedicated devotees headed by Ram Gopal Prabhu, Vinod Bihari Prabhu, Vaikunthanath Prabhu and others. Sripad Tridandi Maharaj drove Srila Maharaj, Sripad Sagar Maharaj and Rasabdhī Prabhu in his car.

Srila Govinda Maharaj had previously been to Ireland in 1992 for one day. This time he wanted to spend a few days and get to know the devotees.

Welcomed

He arrived at the temple where he received an appropriate welcome. He offered *dandavats* to Mahāprabhu. He told how he was happy to be in Ireland, and that he had specifically asked his tour-manager, Mohanananda Prabhu,

to arrange a longer stay in Ireland this time. He wanted to get to know the devotees and see the country. He was very happy to be there and already Ireland looked like a very nice place to him.

He went to his room for a bath, *Prasadam* and a short rest. He was so anxious to meet with the devotees, that despite the fact that it had been an all-day trip he came down and met with everyone again.

The devotees live all over Dublin but they all gathered together to hear Srila Govinda Maharaj talk and to take *Prasadam* cooked by Vinod Bihari Prabhu. Srila Govinda Maharaj offered Sripad Tridandi Maharaj a chair next to himself.

Never lonely

The next day Sripad Tridandi Maharaj arranged a tour of Dublin City for Srila Maharaj. The Irish people are very friendly, straightforward and honest. It would not be possible to get lonely in Ireland as everyone wants to talk with you. The day was sunny and clear, which is rare. Srila Govinda Maharaj got into Sripad Tridandi Maharaj's car, and Sripad Sagar Maharaj and Rasabdhī Prabhu sat in the back. They drove up and down the white clean streets of the downtown area and saw much of Dublin.

In the middle of a city park is a huge zoo: it is one of the biggest in the world. Srila Maharaj had heard of the Dublin Zoo and wanted to see it, as he always likes animals.

He had also heard there was a big gorilla in the zoo and asked if it was true. Srila Maharaj had never seen a gorilla before although he had been to

many zoos. He walked and viewed the various animals: rhinoceroses, giraffes, lions, tigers, various birds and many other wonderful well fed animals kept in clean cages. He kept asking when we would reach the gorilla. When we finally reached the cage the gorilla was inside. We stayed around his cage for a while and he eventually came out.

Gorilla's a friend

He was huge. Srila Maharaj took his cane and put one end on the steel railings of the fence and began to run it back and forth making a rattling noise. Hearing this the gorilla would stand up straight and beat his chest, and from time to time run up and down his cage. Sometimes he would just sit and stare. He developed a happy, playful relationship with Srila Maharaj.

I was reminded of Lord Chaitanya going through the Jharikhanda Forest on His way to Vrindavan making all the animals dance and chant 'Hare Kṛṣṇa'. Maybe the gorilla and other animals were dancing and chanting—I wouldn't have the eyes to see it if they were. But all the animals were certainly satisfied to see our dear Srila Govinda Maharaj.

Big smiles

Back at the temple Vinod Bihari Prabhu and Dvarakesh Prabhu had cooked a big feast, and many devotees had gathered. Returning from his morning's outing, Srila Maharaj came in and wanted to talk to everyone. He entered with a big smile and told everyone he had been to the zoo and had seen the big gorilla and many exotic animals. To see Srila Maharaj happy, everyone was happy.

Vinod Bihari Prabhu finished

cooking, *arati* was held, and *Prasadam* was served out. There were many tasty, warming preparations to counter the wintry weather of Ireland. Srila Maharaj took *Prasadam* with the devotees and presently went to his room for a rest.

New friends

Srila Govinda Maharaj met several new friends in Dublin. They came to hear from Srila Govinda Maharaj and liked what they heard and saw. Several decided to request initiation.

One evening Sundar Krsna Prabhu and his entire family invited Srila Govinda Maharaj to their home on the outskirts of Dublin. They also invited many friends and devotees to meet His Divine Grace, so naturally there was a large gathering. Srila Maharaj said he was very happy to be there and to meet so many new people. He had heard that the Irish people were very friendly, and he was now personally seeing this everywhere he went.

He asked if anyone had any question. He said questions were very good for him, because he couldn't speak English very well but could answer all questions. One devotee asked how we can recognise a real Guru.

In reply Srila Govinda Maharaj said that we must be careful to know the real qualification of a saint, and that such qualifications are given in the scriptures. A real saint must know the correct conclusion of all the scriptures and, as Guru, he must be able to express this in a clear and pleasing, palatable way. He must be humble and a friend to everyone. He must be able to tolerate many things because many troubles will come to him, and he must have sacrificed himself for Krsna.

He also emphasised that the prime necessity now is to practise Krsna consciousness. It doesn't matter what one has. With whatever he has, he can begin from that point.

Srila Govinda Maharaj related the story of when he was a young boy of seven or eight years old. A relative had

died in his house in the middle of the night. It is the custom in India that as soon as someone dies the body is removed from the house. It is considered very inauspicious if this doesn't happen. Only he and his mother were there, but his mother was crying and didn't know what to do. It was five miles to the next village where he could summon help. There were many wild animals on the way, tigers, boars, snakes, etc. He told his mother he must go, and not to worry. He had no fear of the animals and felt the animals liked him, and that anyway Krsna and Siva, his 'father', would protect him. He walked the five miles and brought his relatives back to remove the dead body.

'Throwing-power'

He also described the time he was going by train from Delhi to Vrindavan, a three hour journey, and Guru Maharaj asked him to memorise the *Amar-kosh* (a Sanskrit anthology). He went to his seat and tried and tried but was not able to memorise the names. He went back to Guru Maharaj and said he was having difficulties. Srila Guru Maharaj took the book and pronounced each name as Srila Govinda Maharaj heard. In this way it took only one hour for him to memorise all the names.

Explaining this, Srila Maharaj said, "Because of Srila Guru Maharaj's 'throwing-power', still I can remember whatever he taught me in this way—and I shall never forget it."

Srila Maharaj continued to tell many more wonderful stories and talked for over two hours.

All of Sundar Krsna Prabhu's friends and his whole family felt honoured to have him at their house. They served a wonderful *Prasadam* feast of unlimited preparations.

Seeing Eire

Sripad Tridandi Maharaj caringly considered that Srila Maharaj would like to rest as well as see Ireland. After spending 3 nights in Dublin, he took

Srila Govinda Maharaj to Cork, a City in the south of Ireland where devotees have a farm and hold regular temple-programmes. Transportation was arranged by train for everyone who wanted to go.

The train left right on schedule at 9.20 a.m. Srila Maharaj had a comfortable seat next to the window. He didn't say much, but took in the scenery and observed what was going on in the train. Srila Maharaj later remarked that the train was better than a plane. The train was unbelievably clean and efficient. Attendants even served snacks from a battery-powered refreshment cart that they wheeled along the aisles of the carriages.

V.I.P. treatment

On the way an announcement came on the central loud-speaker system: "A very distinguished guest is on board. He is from India and he is on a World-tour to teach religious principles. He recently came from Hungary, and in a few days will go to London. We are very happy to have him with us today. His name is: His Divine Grace Swami Bhakti Sundar Govinda Maharaj." Everyone gave a grand applause!

Perfect symmetry

After Srila Maharaj arrived in Cork and was riding to the farm he used a particular Bengali word to describe the landscape. Then he explained a little of what it meant.

The meaning was something to the effect that the land has perfect symmetry for its climate. The hills are all gently rolling and have perfect angle and shape for the climate: they are not too steep, not too marshy, and pleasing to see.

By mid-afternoon Srila Govinda Maharaj reached the farm-houses of Veni Madhava Prabhu and Jayavati Devi Dasi. They had cooked a big feast for him and the devotees. Srila Maharaj was tired but very happy. He walked in

Continued on page 30...

The best day of my life: This, my first visit to Sri Chaitanya Saraswat Math

BY AN ASPIRING SERVITOR

I arrived at Calcutta Airport to start the Indian leg of my pilgrimage to Sri Chaitanya Saraswat Math.

On arriving that evening at Sri Chaitanya Saraswata Krishnanushilana Sangha located at Dum Dum Park I was relieved and more than nourished to meet with His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj and all the other devotees there headed by Sripad Bhakti Prapanna Tirtha Maharaj and Sri Amrita Krsna Prabhu. They made me feel very much at home.

Srila Govinda Maharaj explained that Dum Dum Park is a 'transit station' and that he would arrange for a car the next day to take myself and a couple of other recent arrivals up to Sri Nabadwip Dham.

Early next morning Srila Govinda Maharaj spoke to all the devotees and then bade us a safe journey. The air was quite cold as we journeyed on the National Highway as far as Krishnanagar before turning left onto a minor road for the last 20 kilometres or so to Nabadwip. On the National Highway we passed through Shantipur where Sri Adwaita Acharya lived. A large temple now stands at the site of his house.

As soon as we turned off the main highway the feeling of auspiciousness increased with every kilometre we travelled. We chanted and discussed the glories of the *Dham*.

One of the first places we came across actually within the *Dham* was Sri Nrsimhapali. The road passes right behind the Temple of Sri Nrsimhadev which, I am told, was inaugurated in *satya-yuga*. The driver mentioned that

it wasn't even sure which *satya-yuga* was being referred to.

On this day was a lively and bustling open-air market at Nrsimhapali with unlimited amounts of tomatoes being sold in large wicker baskets over a metre in diameter. Even ladies and old men were carrying such heavily laden large baskets. Apparently it is a weekly market. Within the market were buffalo carts, horse carts and two modern diesel pick-up trucks.

Paying our respectful obeisances to Lord Nrsimhadev and chanting prayers in glorification of Him, we continued our journey.

First glimpses

Presently along the way the driver pointed out our first glimpse of Sri Chaitanya Saraswat Math. Through fresh spring foliage we were able to see in front and to the right of us the two domes of Sri Chaitanya Saraswat Math rising above the skyline. This sight was very enlivening, especially to think that the focus of my dreams for many months since learning about Krsna consciousness, Srila Guru Maharaj and Srila Govinda Maharaj, was now so near at hand.

Soon a large, concrete bridge appeared before us. Crossing the Ganges in three spans, it rises up to a crest in the middle. There we stopped the car and had a truly magnificent view looking over to Sri Chaitanya Saraswat Math and the area of Koladwip (Kolerganj).

The Ganga was a little low. There were extensive, white sandy areas on the banks at the same side as Sri Chaitanya Saraswat Math. We could see people bathing, buffaloes wallowing

in the water and cows grazing on the banks.

My first impression of Koladwip was that it is such a green place. The whole skyline is covered with trees, and really practically the only signs of habitation are the Temple domes sticking up above the tree tops. The trees are predominantly coconut trees, other palm trees and many mango trees. Having blossomed recently the mango trees are preparing themselves to give fruits.

This is part of the flood plain of the river Ganges and it is a very green, lush area. Arriving here at the end of February just three weeks before Gaura-purnima, the climate was very pleasant. The white temple domes sharply contrast with the crisp, clear, blue skies. From the bridge we saw fresh flags flying from each of the domes of Srila Guru Maharaj's *Samadhi Mandir* and the main Temple of Sri Sri Guru Gauranga Gandharva Govinda-sundarjiu. The Temples really looked resplendent.

In my own country I had daily recited the verse composed by Srila Guru Maharaj glorifying Sri Chaitanya Saraswat Math: the verse on the back of *Srimad Bhagavad-gita*, *The Hidden Treasure of the Sweet Absolute*. Really the Temple appeared in all the glory described there. We savoured this transcendental scenery.

Looking northward from our Sri Chaitanya Saraswat Math the next visible building was the Sri Devananda Gaudiya Math which was established by Srila Guru Maharaj with Sripad Keshava Maharaj. This was established before Sri Chaitanya Saraswat Math. Further to the right on the banks of the Ganges is a newly constructed burning ghat: a modern electrically fired cre-

**śrīmac-caitanya-sārasvata-maṭhava-udgīta-kīrtir jaya-śrīm
bibhrat sambhāti gaṅgā-tata-nikata-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛhanti
śrīmad-rūpānuga śrī-kṛtāmāti-guru-gaurāṅga-rādhā-jitāśā**

“On the banks
of the Ganges in Koladwip, Nabadwip,
Śrī Chaitanya Sāraswat Maṭh stands resplendent.
The flag flies high, singing its glories around the world.
There, the residents chant the glories of Lord Gaurāṅga
and aspire to serve Śrī Śrī Rādhā-Govinda
in the line of Śrīla Rūpa Goswāmī.”

Composed by Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj
while residing in a hut on the banks of the holy Ganges river over
fifty years ago.

matorium. It even has its own generator so work can go on during power cuts and reduced voltage.

Further in the distance are one or two more domes of temples, and looking directly up-river from our position on the bridge we are able to see the domes of several temples in Mayapur—the centre of the whorl of the nine-island lotus of Sri Nabadwip Dham.

Savouring this transcendental scenery for some time we felt greatly invigorated by the special atmosphere. We then proceeded eagerly across the remainder of the bridge all the time in clear view of the Temple. At every second we gave our reverential respects in anticipation of arriving there soon.

Passing a toll gate that takes a whole Rs.2 (about 6 U.S. cents) per car for crossing the bridge, we soon entered the twists and turns of the village roads leading to the Math.

Entering the gates

The gates of the Math were wide open to welcome us, and many devotees were there to greet us. Apparently the devotees had noticed our car parked on the bridge. Arriving, my first impres-

sion was the bright faces of all the devotees welcoming us.

The cemented area just inside the gate of the Math is painted with designs as well as names of places Śrīla Govinda Maharaj visited on his last World Tour. In large letters is written “Welcome Home.” Amongst the designs in white paint are rose flowers and lotus flowers. All this made a very welcoming site.

After paying obeisances to the devotees who welcomed us, I looked up to see, through the metal grill of the front of the *Nat Mandir*, the Deities of Sri Sri Guru Gauranga Gandharva Govindasundarjiu. Again I paid my obeisances.

The *Nat Mandir* is where the *kirtans* and *kirtans* are held. Above the front grill is a brightly coloured relief. It immediately caught my eye. It was explained to me that this relief is the gist of the *siddhanta* of the Gaudiya Vaisnavas, and this relief is worshipped daily. Beneath it in Bengali is a *sloka* which was recited as being,

*mātala harijana kirtana-range
pūjala rāga-patha gaurava-bhaṅge*

This verse was originally composed by Śrīla Bhaktisiddhanta Saraswati

Thakur and it, along with the relief, describes that the *Vrindavan-lila* of Radha-Kṛṣṇa and Govardhan Hill is to be worshipped by the Gaudiya Vaisnavas. The Gaudiya Vaisnavas will not think that they have entered such pastimes but they will worship that as the highest goal.

The relief itself is split into three levels. On the lower level is a group of Gaudiya Vaisnavas, some dressed in saffron, some in white. Some are playing *karatalas*, some *mrdangas*, one rings a bell and offers a *chamara* (white yak-tail fan), another blows a conch while ringing a bell, and they are all chanting together in loud *sankirtan*.

The Gaudiya Vaisnavas are looking up and worshipping the second layer of the relief which depicts Kṛṣṇa lifting Govardhan Hill with the little finger of His left hand. He is accompanied by Srimati Radharani, the *gopas* and *gopis*. They all appear very content and they are full of a mood of worship to Kṛṣṇa.

The third level of the relief is Govardhan Hill which Kṛṣṇa is holding. Upon the Hill in the middle just above Kṛṣṇa is Sri Chaitanya Saraswat Math. On each side of the Math are cows and trees, and much rain is falling from the sky above. This, of course, shows the pastime of Kṛṣṇa lifting Govardhan Hill to protect the residents of Vrindavan from the torrents of rain delivered by Indra, the King of Heaven. Sri Chaitanya Saraswat Math is depicted as being upon the Hill due to its location here in Koladwip: ‘Gupta-Govardhan’—the hidden Govardhan Hill of Nabadwip-lila.

Holy Environment

In front of the *Nat Mandir* is a tall palm tree, and the whole vibration on entering the Math compound is one of natural peace and quiet. Many birds are singing, and there is no sound of cars, trucks, etc. From the neighbouring road is the gentle sound of people walking or cycling, and the occasional rumble of a buffalo cart.

Seeing the front of the *Nat Mandir*,

seeing the Deities through the gates, and looking around breathing in the fresh air and atmosphere of the Math, I then followed the devotees to the left. Here is the *Samadhi Mandir* of Srila Guru Maharaj. Coming through the gates leading into the *Samadhi Mandir* area, the first thing that struck me was the flower beds with nicely tended colourful flowers growing. From small pots there seemed to be flowers bigger than the pots themselves. Coming in front of the *Samadhi Mandir* everything appeared very clean and white with the sun brightly shining on the domes of the *Mandirs*.

The Samadhi Mandir

We reverentially passed the lotus-shaped *Tulasi-manch* and on to the front of the *Samadhi Mandir* where we immediately fell flat as logs in full respect to Srila Guru Maharaj. His form of divine pastimes in his world rests at this very place. His *Sri Murty* made of marble looked upon us as we made our prayers and humble prostrations before him.

Close to the raised plinth of the *Samadhi Mandir* we looked up at the very honourable and fully glorifying mood of the *Mandir* in which Srila Guru Maharaj is worshipped. Behind his *Murty* is a photograph of Srila Guru Maharaj standing, holding a long walking stick. It is one of the classic photos that has found its way into some of the publications from the Math.

On the pillars and walls surrounding the Temple are many *slokas*. These are *slokas* that Srila Guru Maharaj very much liked. They are from various scriptures and some were composed by Srila Guru Maharaj himself, and some were composed by Srila Govinda Maharaj. Indeed this whole *Mandir* was skilfully manifest under the exclusive direction of Srila Govinda Maharaj.

Stepping back from the *Samadhi Mandir* and watching the devotees making their prayers, I looked around to see the two remaining large, old mango trees that are mentioned in the book

Golden Reflections. The tree on the left has a shaded, circular, concrete sitting place constructed beneath it.

The third tree that used to stand here passed away on the day of Srila Guru Maharaj's disappearance. It used to stand exactly where now is the left pillar supporting the roof of the verandah of the *Samadhi Mandir*. Also to the left of the *Samadhi Mandir* is another garden with nice flowers blooming. Just behind the garden and the two mango trees is an 'L' shaped three-storey building, *Prachya Sevak Bhavan*, serving as the quarters for Indian guests. To the left of that is the guesthouse for men from abroad, *Paschatya Sevak Bhavan*.

Deities see us

I then followed the devotees as they proceeded directly before the main Temple. Coming before Sri Sri Guru Gauranga Gandharva Govindasundar and looking within Their Temple we were all very much overcome to see the beauty of the Deities. Automatically we paid our full obeisances without hesitation. Getting up I tried to remember Srila Guru Maharaj's direction recorded in his books that we should try to always consider that the Deities are seeing us, not that we are seeing the Deities.

Taking a couple of steps away from the Deities I entered within the very cooling air of the *Nat Mandir*. The *Nat Mandir* was constructed so the devotees may have a place to congregate for their *kirtan* sheltered from the sun, rain and elements. The air in this *Nat Mandir* really is very pleasant and cool in contrast to the now quite warm sunshine outside.

Within the *Nat Mandir* at the front is written in Roman writing the words of the morning, noon and evening *kirtans* chanted during the times of *arati*. These are written in large writing.

In Bengali script various framed *slokas* within simple decorative designs adorn the walls. On one wall is a display cabinet with a selection of books pub-

lished from the Math in English, Bengali and other languages. Seeing this display I am reminded actually of my home where our connection with the Math is very much through the daily recitation of these books and the worship of these publications.

Following the devotees I return to the car and collect my baggage. Rupa Vilas Prabhu is looking after the Western devotees this Gaura-purnima and he invited me over to the Men's guesthouse. Going up three steps into the Guesthouse, the reception room is facing me. It has double doors and inside it is carpeted and freshly redecorated. On three sides are attractive displays of books and on the far side is a television with video player, and a cassette player alongside. I am offered a comfortable sitting place while Rupa Vilas Prabhu goes behind a desk to get a key for me.

Hospitality

He then forcefully takes one of my bags, and leads me upstairs to a simple room with a verandah. It is on the top floor of this three storey building and has shelves, a ceiling fan, two wooden beds and an electrical outlet. Three showers, two basins and two toilets are through a door across the corridor and shared with others on this floor.

Feeling somewhat dusty due to the journey from Calcutta I took a shower and washed my clothes. Searching for a place to hang the laundry, I found my way to the roof. It was a great surprise and wonderful treat to see from there the magnificent views over the Ganges on one side, and the resplendent domes of the Temples on the other.

Returning outside

Coming downstairs the devotees insisted I take breakfast. I had heard that on arriving in a holy *Dham* one should fast, but the devotees would not allow that! They said that neither Srila Guru Maharaj nor Srila Govinda Maharaj would approve of visitors

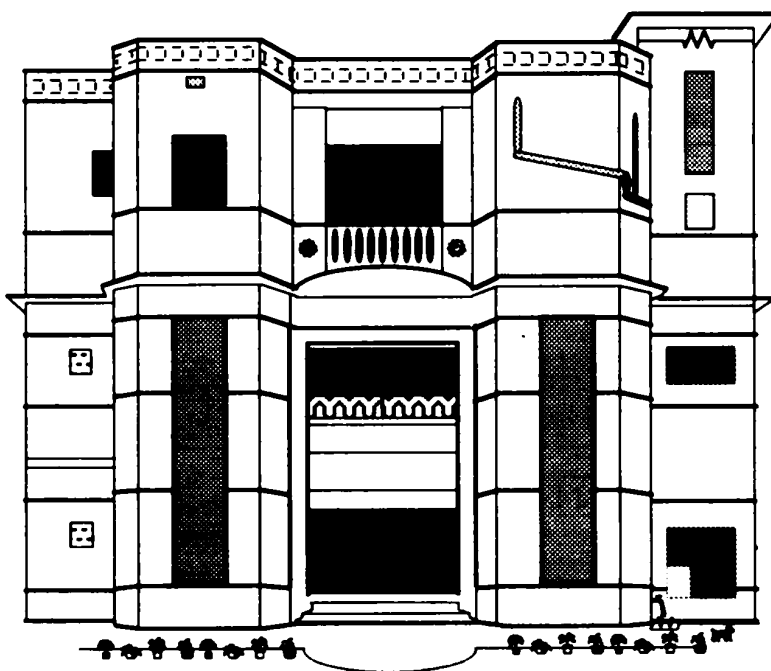
fasting. It seemed somewhat late for breakfast but in their kindness they would not accept 'no' for an answer, so I happily accepted the breakfast *Prasadam* most affectionately offered by them. Breakfast was served on a banana leaf plate and consisted of the famous *muri* (puffed-rice) along with yogurt, banana and a sweet-ball. We took breakfast on the verandah just near the kitchen.

Seeing around

Another devotee then took me for a walk around the Math. Everywhere throughout the Math there is so much noise from all the birds pleasantly singing in the trees. My first impression of Koladwip two hours earlier looking from the bridge was that everything is very green, and now walking around the Math those impressions are reinforced. Everywhere are trees: around, behind, overhanging and in front of practically all the buildings are trees. And trees are predominant in all open spaces.

First I am taken behind the Deities' Temple and shown Srila Govinda Maharaj's house: Acharya Bhavan. He lives here on the first floor. We pay our respects on his verandah which has many photos and paintings of Srila Guru Maharaj and our Parampara hanging on the walls. His verandah is 'L' shaped and shaded. It exudes a very sweet, happy and energetic vibration and feels most sanctified. Without Srila Govinda Maharaj personally here I am feeling a little sad, for actually it is particularly for his holy association for which I have come. However I am cheered up to remember that it is by his wish and arrangement that we came here today, and his last words this morning were that he will be here soon.

The whole area behind the Temples is shaded by many trees. I am then taken close by to meet Srila Guru Maharaj's sister in one bungalow, Dharmma Dham, and Srila Govinda Maharaj's mother in another: Sankari Dham. The setting is truly most tranquil. Behind



Paschatya Sevak Bhavan — the men's guesthouse

their houses is an area where mango and various palm trees are being cultivated.

Returning behind the main Temple we pass by two very rustic looking rice storage huts with pointed 'hats' as roofs, and a well. Then going toward the cowshed we pass by a large hay stack on the right which I am told is made of straw from the last crop of rice. The Temple's paddy fields are at Simjali, about five kilometres away. We then pass the Ladies' guesthouse, Ramaa Dham, on our right, and a small bungalow on our left with a verandah. This bungalow named Madhupati Dham has been recently enlarged and repainted.

Cultivation

There is then a vegetable plot with aubergines growing on the left. Another plot on the right just after the Ladies' guesthouse has potatoes growing and this plot is surrounded by shrubs.

A little further on the left is another area of potato cultivation, after which on the other side of the path is a two story house which I am told has also just been renovated and enlarged. Its name is

Manindra Dham.

Then to the cowshed. At the entrance is a very small bungalow where the cowhands live. Entering the cowshed I am surprised to find it totally empty of cows! But soon I am greeted by the bellowing of a bull in a separate pen beyond.

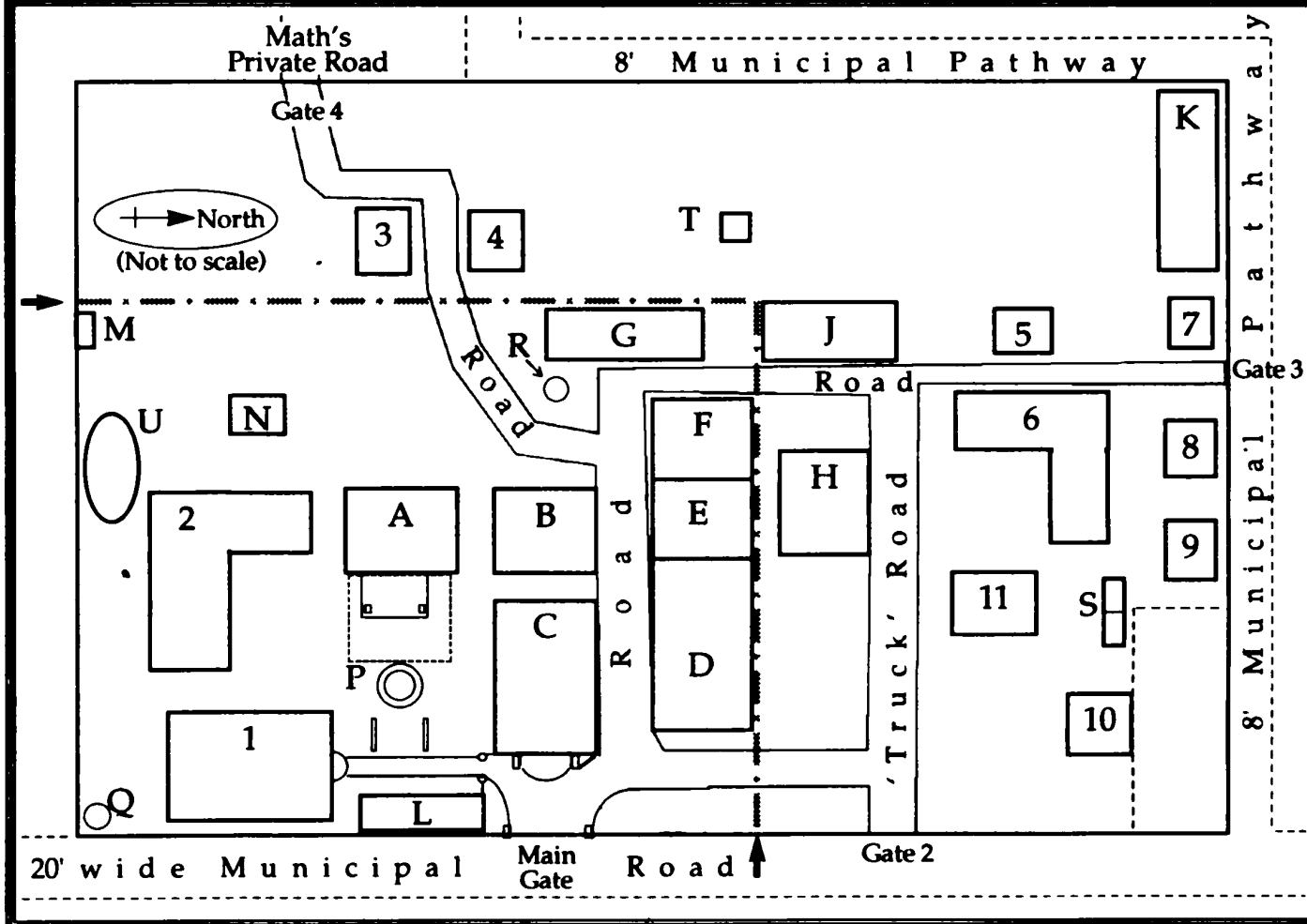
Busily engaged in the shed is a devotee cleaning away cow dung with a shovel and washing the area down very thoroughly with lots of water. The floor of the cowshed is totally bricked.

Bull, cows & calves

I am led to the other end, all the while being careful to step over puddles and cow-dung. Through a gate I am taken into a pen where several calves inquisitively approach. I see eight calves as well as the one large bull who is apparently father to all the calves here. The calves lick me and try to eat my clothing. They seem happy to greet me. The bull who was bellowing became silent as I stroked his forehead and talked to him. He just wanted a little attention too.

Returning through the cowshed I ask

Sri Chaitanya Saraswat Math, Nabadwip — General Building Plan



Plan legend:

Main Buildings of the Math

- | | |
|--|--|
| <p>A Temple of Union in Separation (Srila Bhakti Raksak Sridhar Dev-Goswami Maharaj's Samadhi Mandir)</p> <p>B Temple of Sri Sri Guru-Gauranga-Gandharvva-Govindasundarjiu</p> <p>C Downstairs: Nat Mandir (Kirtan Hall)
Upstairs: Sannyasi's & brahmachari's quarters</p> <p>D Downstairs: Sannyasi's & brahmachari's quarters
Upstairs: 'Srila Sridhar Swami Bhajan Dham' (Srila Sridhar Dev-Goswami Maharaj's quarters)</p> <p>E Downstairs: Deities' kitchen store</p> <p>F Deities' kitchen</p> <p>G 'Acharyya Bhavan' (Srila Bhakti Sundar Govinda Dev-Goswami Maharaj's quarters)</p> <p>H Prasadam Hall</p> <p>J Storage (old cowshed)</p> | <p>K New cowshed</p> <p>L 'Sri Chaitanya Saraswat Printing Works'</p> <p>M Garden guard room</p> <p>N Toilet block</p> <p>P Srimati Tulasi Devi, surrounded by lotus flowers</p> <p>Q Bamboo</p> <p>R Well</p> <p>S West side: Govinda Dham's kitchen
East side: Manual husking room</p> <p>T Generator</p> <p>U Unmanifest Kusum Sarovar</p> <p>➔ Indicates previous extent of Sri Chaitanya Saraswat Math</p> <p>Opposite and slightly north is 'Sri Chaitanya Saraswat Charitable Dispensary,' our homeopathic clinic</p> |
|--|--|

Legend (continued):Accommodation for Devotee Guests

- 1 Paschatya Sevak Bhavan (Guesthouse for Western men devotees)
 - 2 Prachya Sevak Bhavan: (Guesthouse for Indian devotees)
 - 3 Sankari Dham (Bungalow for devotee guests)
 - 4 Dharmma Dham (" " " ")
 - 5 Madhupati Dham (" " " ")
 - 6 Ramā Dham (Western lady devotees' guesthouse)
 - 7 Kishori Dham (Bungalow for devotee guests)
 - 8 Manindra Dham (2 storey cottage for devotee guests)
 - 9 Shanti Dham (" " " " " ")
 - 10 Govinda Dham (Bungalow for devotee guests)
 - 11 Guru Dham (" " " ")
- N.B. 3 minutes walk north of the Math on the left side of the road is our two storey blue house, the 'Special Guesthouse for Devotees'.

the cowhand in simple, make-do sign language where the cows are. He leads me out of the shed past their bungalow to a gateway on the left which goes out of the Temple compound. Crossing a narrow bricked path he opens another gate. Inside I see ten milking cows. They all look to be very well fed and strong. In the middle of the field is a bamboo shelter with a corrugated iron roof. Beneath it are two concrete troughs: one for drinking and one for feeding.

The cows all appear very content as they graze. As I approach a cow she immediately tries to butt me. I am then led to a cow they indicate is friendly; she is black with big, big horns. She looks much more dangerous than the cow I had tried to make friends with, but they say that I can stroke her safely. Doing so, she becomes like a big baby as she raises her head so I can scratch

under her chin, then behind her ears. Very nice indeed.

New rooms

Coming back inside the Temple compound, after a few yards we turn left behind the Ladies' house. And on our left I am shown around the newly redecorated Manindra Dham. In the compound of this house at the front are two mango trees, another tree and various shrubs. Beside the house are more flowering shrubs as well as roses springing to life after having been pruned back for the winter. Being taken around the back I am shown a nice new room with its own verandah protected by a metal grill.

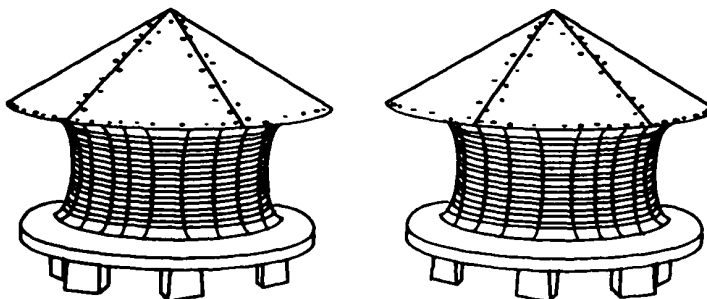
I am then led from this small compound, and to the left am taken to another two storey building, Shanti Dham, which apparently was a bun-



Home for the bull (left) and calves (centre and right)

galow until fairly recently a second storey was added. I am led upstairs to that second storey and enter the verandah. At the far end of the verandah is a kitchen area with a sink, tap, etc. And on the right are two quite large rooms. They have their own entrance doors and also are interconnected. They are furnished with nice beds and bedding and there is an attached bathroom. These are the quarters for fortunate family guests.

Coming downstairs, in front of the house is a clean concreted area with a tap. On the left is a garden with lots of Tulasi growing and many rose bushes and other plants. Passing beneath a tall mango tree we now pass alongside the Ladies' house, Rama Dham. Beside their guesthouse is a bamboo trestle with broad bean plants now in blossom. In front of Rama Dham is a tended garden, a young coconut tree, and shrubs along the wall. The building is of two storeys and is 'L' shaped with



Rustic storage huts for grains

rooms leading off the corridor.

Walking along the path, in front is a large jamrul (rose-apple) tree under which is a round, shaded sitting place. Opposite is another rustic-looking grain storage hut squeezed between the haystack and the two storey *Prasadam* distribution hall. This hall was constructed in the time of Srila Guru Maharaj.

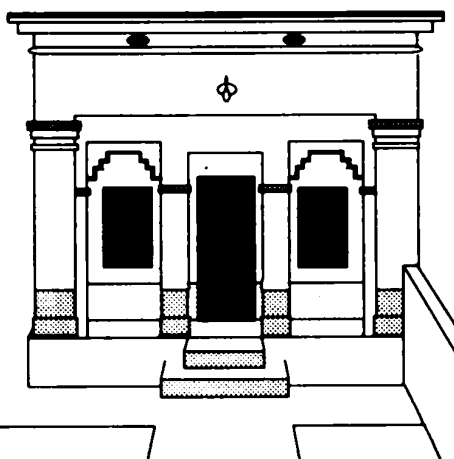
Now we walk along a large driveway at the far end of which is visible a large metal gate which serves as another exit from the front of the Temple compound. As we go down this road the *Prasadam* Hall is on our right and immediately on our left is a small bungalow, *Guru Dham*, which is the present quarters of Shankari Didi. As we walk along the drive I notice that *Guru Dham* is larger than it seems at first sight, having rooms at the back and the side also.

Exemplary devotion

I am told that Shankari Didi has been here since her 20's, and that when she came here to the Math and surrendered to Srila Guru Maharaj she very much wanted to stay here. Her vision was that her life had no value except in service, and she wanted to serve exclusively here. Srila Guru Maharaj agreed that her intention was very good, but disapproved of her staying permanently because, being a young, attractive lady, the *brahmacharis* living in the Temple may become disturbed by her presence.

Taking full consideration of Srila Guru Maharaj's statement she went away. Presently, and after shaving her head, she won Srila Guru Maharaj's mercy to grant permission for her to live in the Math.

Passing *Guru Dham*, on my left is a large mango tree and a couple of smaller lychee trees, as well as a garden with many jasmine flowers. This area is the site for the proposed Centenary Memorial Hall in honour of Srila Guru Maharaj. Behind the garden is visible the tall wall that surrounds the entire compound. Hand-splatted on this wall are cow-dung patties drying in the sun.



Tiny 'Govinda Dham'—at the north-east corner of the compound

When dry this will be used for lighting the fires for cooking Mahaprabhu's *bhoga*.

Passing through the garden is a narrow concrete path leading to a tiny house, *Govinda Dham*. It is painted light blue as are most of the buildings here. Below the roof is a yellow design, and the lower concrete sections are red. The sun is shining directly onto the front porch making it look most attractive. It is really very tiny. As I walk towards *Govinda Dham* there are many Tulasi plants on each side of the path., and on my right is a flower garden of roses and marigolds.

Arriving at the house I am met by a family of devotees from the West who are staying here during their visit. As everywhere in the temple the vibration is very transcendental, peaceful and quiet. From the porch I can hear the quietly industrious sound of a hand-loom click, click, clicking away. It is being operated by village people making their honest livelihood just over the other side of the compound wall.

Centenary construction

Returning down the pathway, opposite me is a branch of the driveway leading back to the front of the *Nat Mandir* and to the main entrance where

we came in. On each side are continuous piles of brand new bricks to be used for constructing the Centenary Memorial Hall. Here are two ox-carts, each with two strong oxen standing patiently chewing the cud while workers unload and carefully stack the bricks.

Behind the bricks on each side are many trees. On the left I am taken into a garden at the centre of which is a mango tree and another circular sitting place. All the mango trees in the Math have lots and lots of blossom that is just giving way to the first growth of their mango fruits. Behind this tree I am shown a large kadamba tree and a tamal tree. Also here are flowering trees, and the loud singing of many birds is particularly prominent.

Directly opposite as we come out from this garden is the building, *Srila Sridhar Swami Bhajan Dham*, where during his later years Srila Guru Maharaj lived upstairs, and the *brahmacharis* lived downstairs. Upstairs has dark windows. These were inserted along with an air-conditioner during the year before Srila Guru Maharaj's departure from this world so as to give him relief from the severe summer heat.

The flag flies high

A large saffron flag flutters from a tall bamboo pole above Srila Guru Maharaj's room. In front of the building is a tall plant with profuse crimson flowers trained over a metal archway spanning to the *Nat Mandir*. As I look, the sun is shining very strongly causing the whole scene to appear much more grand than any photograph I've ever seen.

Beneath Srila Guru Maharaj's room are circular pillars and three archways supporting the upstairs verandah. Behind the pillars is a downstairs verandah, behind which is the room where Sripad Hari Charan Prabhu Seva Ketan is staying. He has been living in the Math for over forty years. Honourable guests also share this room with him.

A greatly happy moment then comes to me: I am invited to go to see Srila Guru Maharaj's quarters. Thrilled at the prospect I am taken between the *Nat Mandir* and Srila Sridhar Swami Bhajan Dham, and on the way I am introduced to Sripad Bhakti Prasun Aranya Maharaj sitting on a chest-high verandah to our right. He is another long time resident of the Math, having resided here for over forty years. Sripad Aranya Maharaj is one of the first disciples of Srila Guru Maharaj.

The two rooms behind this verandah are the rooms Srila Guru Maharaj used to occupy for many years: one for the Deities and one for himself. This building with its history is mentioned in *Golden Reflections*.

Just after this verandah are three steps leading to where I took breakfast a little earlier. Going up a neighbouring flight of stairs we came onto the roof. Following the sound of German conversation and cooking coming from a room ahead of us, we arrive at the Western Kitchen. Inside I meet two devotees making lightly spiced preparations suitable for the Western palate.

Then up another four steps we come to the open area just outside Srila Guru Maharaj's verandah. Simple metal grills surround his verandah. On stepping inside we are immediately within a very, very sweet atmosphere. Right in front of us respectfully on an upholstered, covered armchair is a beautiful picture of Srila Guru Maharaj sitting cross-legged. This and the other armchair on the verandah were regularly used by Srila Guru Maharaj. Here also is a matching three-seater settee and an old electric water heater. Upon the shelves are still some medicines and other parapher-

nal. The verandah is very clean, simple and holy.

Sanctum sanctorum

I am then led through dark glass doors into the very quiet, gently fragrant inner verandah surrounded by blackened windows with blue curtains drawn open. In front of me is Srila Guru Maharaj's classic very long-armed wooden chair where he used to sit. In my country I have seen videos of Srila Guru Maharaj giving lectures from this chair. We immediately pay again our obeisances to Srila Guru Maharaj.

Stepping into his room is like stepping from intensity to intensity of auspiciousness and holiness. Everything, I am told, is exactly as when Srila Guru Maharaj was here. His red slippers are in front of his bed. Everything is very clean and tidy, and on the bed is a large photograph of Srila Guru Maharaj. The photo is leaning against bolster cushions. The room is very peaceful and quiet and on all sides is Srila Guru Maharaj's paraphernalia.

Concentrated divinity

Coming out of his room through a second door which faces east overlooking the Ganges and the front entrance of the Math, we come onto the other part of the 'L' shaped inner verandah. Here are three more photographs of Srila Guru Maharaj each respectfully leaning against a large bolster cushion upon a second bed. I have seen several videos also of Srila Guru Maharaj sitting here lecturing.

Nearby is a round table and chair where Srila Guru Maharaj used to take

his meals. A framed picture of him seated upon this very chair is on the table. Behind is a bed upon which, after passing away, Srila Guru Maharaj's divine body was taken on *parikrama* within the Math and to his *Samadhi*.

In this place we cannot help but think of the intensity of Srila Guru Maharaj and his teachings. To me this feels like the perfection of my life to have been able to come in here and be able to see, touch, breath and feel this environment. I am almost speechless to be here, and it feels as though time stands still.

Time moves again

Walking along the verandah past the wooden chair we again come out onto the open verandah surrounded by the simple metal grill. I am told this was installed to protect it from the pigeons coming to make the place dirty.

Paying again my respectful obeisances, time does continue and I am led back downstairs for the completion of this, my first introduction in person to Sri Chaitanya Saraswat Math.

And time to reflect

Soon the Sri Nabadwip Dham Parikrama will begin, but this year I shall be unable to join the devotees circumambulating the various holy places of the nine islands of Nabadwip. However, to me, today I feel totally satisfied as though I have already completed the *parikrama* of all holy places by my visit and circumambulation of Sri Chaitanya Saraswat Math, Nabadwip. In summary: the best day of my life. •••

From the lotus mouth of Srila Guru Maharaj

“Here in Koladwip, Nabadwip, we find a happy place where the Absolute is the most generous in His benevolence. When the Absolute is distributing Himself, He becomes Sri Chaitanyadeva. And that Sri Chaitanyadeva in the highest stage of His mercy is found here in Koladwip.”

Local Diary

● News and activities of our Centres in India

Nabadwip:

With the arrival every day of more bricks for Srila Guru Maharaj's Centenary Memorial Hall, its construction will soon begin. The four storey building has been officially sanctioned, and at the start of work a ground-breaking ceremony will be held to invoke auspiciousness.

A new residence for Srila Maharaj will be nicely made upstairs in the Memorial Hall.

Puri:

The strip of land that has been the unofficial pathway from the Temple of Sri Sri Nitai-Chaitanyadev to the Guest-house behind, now officially belongs to Their Lordships. Each side of the path are gardens of large Tulasi and flower beds.

Shortly after Srila Govinda Maharaj's holy Appearance Day, His Divine Grace spent twenty days in Sri Chaitanya Saraswat Math, Puri, along with about thirty devotees from around the world.

The official inauguration of the Temple of Sri Sri Nitai-Chaitanyadev took place on Sri Nityananda Prabhu's Appearance Day 1990. It was also on this day that the Deities entered Their Temple room. Every year the anniversary of this occasion is one of the main focuses of service in the Puri Math. This year's programme was on 13th February, and more than a thousand persons attended.

Govardhan:

Last Kartik, big arrangements were made for the Govardhan Puja and Vraja Mandal *parikramas* for pilgrims jour-

neying from Sri Chaitanya Saraswat Math, Nabadwip. Blessed by the presence of Srila Govinda Maharaj, many devotees from the East and West were present there. Several new programmes were added to those held in previous years, including visits for the *darshan* of Sri Radha-Govindaji in Jaipur, and of Srila Sanatan Goswami's original Deity of Sri Radha Madan Mohan now in Karoli.

Srila Sridhar Swami Sevashram, located at the foot of Govardhan Hill, is becoming more well known locally. The hospitality afforded by the devotees is helping to make it increasingly popular with pilgrims circumambulating Govardhan Hill. The holy books of our Sri Gurudevas are available at the Ashram, and several good souls have come there specifically in search of these publications.

Please note that although the Ashram is connected by telephone, sometimes one number works and sometimes another! These are the two numbers:

(0565) - 81 - 2195

and: (0565) - 85 - 2195

Dum Dum Park: Construction

The very noticeable news to all visitors is the rapid progress with the construction at Dum Dum Park of the Nat Mandir building. By Sri Gaura-purnima the hall and first floor of the new building will be available for devotees' use. Upstairs are six rooms with attached bathrooms.

The proposal to construct a third and fourth storey for further accommodation of devotees has recently been sanctioned by the municipality. This building work will soon begin.

Sri Gurupad Karnani has generously donated towards the construction of the Temple.

Distribution

Book distribution has been continuing in Calcutta by the service of several devotees headed by Sripad Bhakti Pavan Janardan Maharaj and Sripad Bhakti Prapanna Tirtha Maharaj. In particular Prabhu Chidananda, Prabhu Ram Gopal, Sunanda Devi Dasi and Uma Devi Dasi have been going out daily for this *seva*. Book distribution and collection have been going on side by side.

Passing on

Prabhu Virendra Krsna das Adhikari, an elderly disciple of Srila Guru Maharaj serving under the guidance of Srila Govinda Maharaj, left his body on the 8th February while engaged in the Lord's service. He served for several years in the Dum Dum Park Ashram, and lastly was in charge at our Kaikhali branch of Shree Chaitanya Saraswata Krishnanushilana Sangha.

He left his body while returning from collecting *bhoga* for the Lord. The traditional Indian customs held after someone's passing away were held in the Dum Dum Park Temple. Srila Govinda Maharaj, Sripad Aranya Maharaj and Sripad Tirtha Maharaj all gave speeches.

In particular Srila Govinda Maharaj was very sad because he was such a nice devotee and fully dedicated to Srila Maharaj's service. His Divine Grace has instructed that Prabhu Virendra Krsna's disappearance day be included henceforth in our Vaisnava Calendar.

Exemplary natured devotee honoured

A big festival was held at Shree Chaitanya Saraswata Krishnanushilana Sangha, Dum Dum Park, in honour of Sri Dhanpat Roy Karnani. A disciple of our Math, he was the treasurer of the

Sangha right up until his passing away last year. He was instrumental in arranging donations for the Calcutta Math.

Sri Dhanpat Roy Karnani was most humble and devoted. Srila Govinda Maharaj described his nature as "being that of a liberated-soul devotee. He was exemplary in humility and giving honour to others."

Serving with subji

Almost the entire necessity of vegetables for serving the Deities and Devotees of Dum Dum Park is now supplied by the generosity of various stall-holders in the area. In addition there have recently been collections for dhal, rice and potatoes for the upcoming Sri Gaura-purnima celebrations.

Servitor protection

Visitors to the Math can notice small flower beds snuggled up next to the *Samadhi Mandir* between it and the main Temple. The flowering bushes there are long-time residents of the the garden that formerly occupied the area of Srila Guru Maharaj's *Samadhi Mandir*. You may see a photograph of this garden on the inside cover of the book *Sermons of the Guardian of Devotion Vol.1*.

These bushes give flowers called kunda, and they rendered much service to the Deities and Srila Guru Maharaj, and this species is quite rare here.

It is by Srila Govinda Maharaj's ever caring nature that when construction of the *Mandir* began he personally ensured they would remain close by to continue their service, of Union in Separation.

Outstation Programmes

Midnapore:

Srila Govinda Maharaj was very respectfully and repeatedly invited to the Golden Jubilee Ceremony of the Sri Gauranga Temple of Sripad Bhakti Kumud Santa Goswami in Kesiari Village, Midnapore.

Srila Maharaj, being at that time unable to travel such distances, sent an exalted group of devotees to represent him headed by Sripad B.A. Sagar Maharaj, Sripad B.P. Janardan Maharaj and Sripad B.P. Tirtha Maharaj.

They felt fortunate to meet there our dear and honourable friend and well-wisher, His Majesty the King of Orissa: Divyasinghadev Gajapati Maharaj. Unreservedly the King showed his great happiness to receive a presentation copy of *Sri Chaitanya Saraswati* from the hand of Sripad Sagar Maharaj.

His Holiness Paramahansa Sripad

Bhakti Kumud Santa Goswami Maharaj was particularly affectionate to our party of devotees. He gave them special nourishment and repeatedly blessed them and our dear Srila Acharyadev, Srila Govinda Maharaj.

This Golden Jubilee Festival was grandly celebrated from 1st to 3rd March.

Sonarpur:

A large public meeting was arranged at Sonarpur, a famous area of Calcutta with a village atmosphere. Our dear Sri Acharyadev went with several senior devotees. Srila Govinda Maharaj sang and then kept the audience's rapt attention for a full two hours.

The enthusiastic persons present also heard inspirational lectures given by Mahamandaleswar Sripad B.A. Sagar Maharaj, Sripad B.D. Damodar Maharaj, Sripad B.P. Tirtha Maharaj and Sripad Srutasrava Prabhu.

At the conclusion of the programme thousands of people took sumptuous *kichuri*, *subji* and sweet-rice.

Parikrama's final kirtan

This is the time of Sri Nabadwip Dham Parikramas organised from the worshipable Sri Chaitanya Saraswat Math. The very last *kirtan* to be chanted as the *parikrama* party returns to the *Mandirs* of the Math is difficult to find in its transliterated form.

So, for all who will be taking part this year, the verse is:

*nagara bhramiyā āmāra gaura ela ghare
gaura ela ghare āmāra nitāi ela ghare
dhūlā jhāri śacimātā gaura kole kare
ānandete bhaktagane hari hari bole*

"After *parikrama* of the town, Gauranga returns to His house, and Nitai also comes to the house. Dusting off His body, Sachimata takes Gauranga upon her lap. Out of great spiritual joy all the devotees are chanting 'Hari Hari Bol!'"

From the lotus mouth of Srila Guru Maharaj

“While studying in B.A. class when we read the section in *Manu-saṁhitā* where Manu gives his description of the creation, and comes to the tree-section, we felt his eyes were full of tears when he described that trees also have souls like us, but now because of their special *karmma* they have been reduced to this tree-form of life, this tree birth. But none are to be blamed, it is their own *karmma*. The trees are really like us, but now they are in such a position due to their own bad *karmma*.”

Sri Gaudiya Darshan

We are now well into the Grand Centenary Year of our dearmost Srila Guru Maharaj, and it is natural to want to do something extra at this time. To encourage us all it is particularly noticeable that Srila Govinda Maharaj is eager that everyone will make a special effort to increase their *seva*. The increased service particularly prominent here at Sri Chaitanya Saraswat Math is preaching.

All devotees who have arrived here during recent months have been made well aware of Srila Govinda Maharaj's emphasis on preaching activities. His Divine Grace's whole nature is that of a preacher, and he is encouraging others to help carry the Math's banner. At present, as many persons as can be spared from the Temple's daily duties are being engaged in door to door, village to village, town to town preaching. In various ways they are introducing persons to our Math and extending to them the opportunity of *Vaisnava-seva*.

Those distributing Mahaprabhu's message include ladies and men, young and old, newcomers and seasoned devotees, and all are the recipients of Srila Govinda Maharaj's special type of mercy.

Let us care

Not only is there a need to render service by preaching, but we have a particular service of protecting the health of our grand preacher, our dear Srila Acharyadev, Srila Govinda Maharaj.

The last world tour of Srila Govinda Maharaj was very taxing especially for his health. Even now he has not fully recovered. Indeed he has been predominantly showing bad health ever since his return, sometimes particularly so. At such times everyone was shocked to see him, and starkly reminded that we must be much more attentive to help to serve him properly.

It is agreed by all, that the extensive travelling of recent years has significantly contributed to Srila Govinda Maharaj increasingly showing poor health. Furthermore, as soon as he returns to India it is his caring nature to immediately take on the duties he has always done here, so he gets little opportunity to relax—and thus cannot properly recover.

He is *most* caring, and we need to take our part at being caring, too. Certainly all devotees desire intensely the association of their Sri Gurudeva, so it is no surprise that practically every Centre throughout the world is already inviting His Divine Grace to return. However we should be conscious that sometimes he is under doctor's orders not to travel at all. Recently even a twenty minute drive from Dum Dum Park to Kaikhali (our two Centres in Calcutta) was a challenge to his health, what to speak of journeys further afield. Indeed, Srila Maharaj's health prevented him from making the 3½ hour drive to Nabadwip, thus necessitating a stay of several weeks in Calcutta.

At this time leading up to the beginning of the Sri Gaura-purnima *parikramas* Srila Maharaj is thankfully showing much better health, and this is bringing great joy and ever-increasing nourishment to the devotees.

At this Centenary time we are all trying to put in some extra effort. So, with caring understanding from all the devotees worldwide let us make a concerted effort to preserve Srila Govinda Maharaj's health by our careful consideration.

Praying for the causeless grace of all the Vaisnavas,

— Mahananda dasa Bhakti Ranjan

'Prabhu' first

Reasserting his approval of the Mauritian devotees' process of saying 'Prabhu' first, our dear Srila Govinda Maharaj explained that their custom of saying 'Prabhu' then the name of the devotee, i.e. 'Prabhu Adhoksaja,' 'Prabhu Dhamesvar,' etc., is very acceptable. By this process the first impression is that the person being addressed is worshipable, then comes the name of the person. He said, "This is the real Vaisnava style."

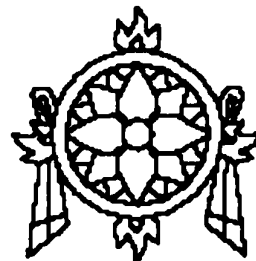
Srila Maharaj said it is his wish to establish this means of addressing devotees. However he explained that this process does not apply with 'Maharaj' since 'Maharaj' said first is the customary Indian address for a king.

Sweet dates

This is the time always remembered by the devotees. Each year it is a short but memorable season when our date-plam trees are tapped for their sweet, distinctive juice. The Math has eleven trees of which nine are currently giving the famous 'date-rasa' which is used to first satisfy Mahaprabhu, then the devotees—drunk 'as-is', as *gur*, or in such preparations as sweet-rice.

Special mention

For their specific service of helping towards the cost of producing this edition, a special mention and appreciation to Prabhu Chidananda Brahmachari and Prabhu Premanidhi das Adhikari.



Harmony is Sri Chaitanya Mahaprabhu's conception

HIS DIVINE GRACE

SRILA BHAKTI SUNDAR GOVINDA DEV-GOSWAMI MAHARAJ

SPEAKING SPECIFICALLY FOR THIS **Sri Gaudiya Darshan**

My mood in spiritual life has grown from its very conception by the grace of Srila Guru Maharaj. There is no doubt that I and many others having been born in Bengal have earlier gained some inspiration about Vaisnavism. It is natural for all Bengali Vaisnavas to worship Mahaprabhu. In every Vaisnava's house is Mahaprabhu's Deity, or some arrangement for His worship. If they do not continuously offer Him worship, at least sometimes they do so at specific festival times. They offer worship in the name of Mahaprabhu Sri Chaitanyadev, Nityananda Prabhu, Advaita Prabhu, etc.

What I knew about Vaisnavism from earlier days has some worth, but really I have got my birth in Mahaprabhu's conception only when joining at the lotus feet of Srila Guru Maharaj. I can say I gained my real birth in Vaisnavism when I fortunately came to the lotus feet of Srila Guru Maharaj. From him we received the seed of real *Jaiva-dharma*, real *Vaisnava-dharma*.

Srila Guru Maharaj tried to make his disciples into perfect preachers in the line of devotion as preached by Mahaprabhu and Prabhupad Srila Bhaktisiddhanta Saraswati Thakur.

Preaching instruments

Prabhupad Srila Bhaktisiddhanta Saraswati Thakur used many methods for his preaching. We know that his main preaching instrument was through the printing of *patrikas* (periodicals) and books. He started his first preaching by printing books and preaching; and by the end of his manifest pastimes here

we have seen that the *Gaudiya* gave the guideline for the whole of the *Sampradaya*.

Srila Prabhupad himself gave guidance as to the content of *Gaudiya*, therefore everyone respected *Gaudiya* at that time. Perhaps Srila Prabhupad did not see everything before it was printed, but he gave his guidance on most of the contents.

Growing Mission

Actually our mission is becoming so big now internationally. We have about forty Centres around the world in a variety of countries. They are all waiting and need some guidance from Sri Chaitanya Saraswat Math, therefore for them, as well as for this Math and every devotee, this English **Sri Gaudiya Darshan** will give some of our preaching thought. Our main guideline is very simple: Mahaprabhu said,

*trnād api suniceṇa
taror iva sahiṣṇunā,
amāninā mānadena
kīrtaniyaḥ sadā hariḥ*

"One who knows himself more insignificant than a blade of grass, who is as forbearing as a tree, and who gives due honour to others without desiring it for himself, is qualified to sing the glories of Lord Hari constantly."

This is the guideline: to always chant 'Hare Kṛṣṇa' without offence. But in which way will it be possible? Many varieties of circumstances come, and many varieties of difficulties come. In each country there are many different types of difficulties, but although the

local circumstances may vary the essence of the solution is given in this verse of Mahaprabhu.

Sometimes I am giving reply by letter to specific circumstances around the world, and a letter can be included in each **Sri Gaudiya Darshan**, for this will be helpful for others too.

Question: What would you like to see as being in common in each of our Centres worldwide?

Srila Govinda Maharaj: Actually there are two kinds of vision everywhere: one is the external form, and one is the internal substance. Both the show and the substance are necessary in this mundane world otherwise we cannot attract the general people. They are living in the mundane world therefore to attract them it is necessary to make a good, attractive cover.

Simple but rich

In the Goswamis' books everything is apparently simple, but inside that, everything given there is rich. Our own Math's *Sri Bhakti Rasamṛta Sindhu* externally is a big book looking like a dictionary, but internally our *Sri Bhakti Rasamṛta Sindhu* is greatly rich with knowledge with the explanations of Srila Guru Maharaj. Similarly all our Centres need to have an external form and an internal form. Anyhow we will harmonise.

Harmony

Harmony. Harmony is Sri Chaitanya Mahaprabhu's conception. When He

went to South India to preach He visited every type of temple, such as those of Ganesh, Kali, Siva, Durga, etc. Why did He visit all types of temples? He did so in order that he could reach the people to present to them the ultimate goal of life.

The conception of the Ramanuja *Sampradaya* is that they will never go to a Siva Temple. They have a saying that if a tiger will come to kill you, you may go to the mouth of the tiger but not to a Siva Temple even if you will get safety there! They have such a type of conception.

Reaching everyone

However, Mahaprabhu was not like that. He went to every temple He came across along his path of preaching. But everywhere Mahaprabhu went He only preached the Kṛṣṇa conception. He gave Kṛṣṇa consciousness to all, and everyone took to Mahaprabhu's religion. He went to Ganesh Temples, and the worshippers of Ganesh took to Mahaprabhu's religion. In that way He preached everywhere, and our conception also will be like that. Our intention will be like that.

We do not hate others. If we will hate, then they will go out. Therefore we must follow Mahaprabhu's conception of not hating any religion, but giving them Kṛṣṇa consciousness. So we must always make harmony with others, otherwise this type of peaching is not possible.

How to harmonise?

In which way shall we be able to harmonise everything? That policy or theory is very nicely decorated in *Sri Brahma-samhita*. There you will see very nicely harmonised the position of Mother Durga, Ganesh, Nrsinghadev, and of other forms of Kṛṣṇa: Narayan, etc. Everyone's position is nicely harmonised there. The way in which they will be connected within our society is all very nicely explained in *Sri Brahma-samhita*.

The conception of Sri Chaitanya Mahaprabhu can also be understood through *Sri Kṛṣṇa Karnamṛta*. This book explains the supreme goal in life, and the final conclusion for the *jiva* soul is also found there.

Mahaprabhu did not compose such books, but He brought *Sri Brahma-samhita* and *Sri Kṛṣṇa Karnamṛta* and He ordered Srila Sanatan Goswami and Srila Rupa Goswami to take charge. Mahaprabhu distributed to us the highest conclusions of His conception through Srila Rupa Goswami and Srila Sanatan Goswami.

At that time Sri Ramananda Ray was His friend and sometimes acted as if His adviser, but Mahaprabhu did not give the charge of His *Sampradaya* to Sri Ramananda Ray or Sri Swarup Damodar. He gave the charge for His society, *Sampradaya* or school, to Srila Rupa Goswami and Srila Sanatan Goswami and under them Srila Raghunath Goswami and all others. That is, Mahaprabhu gave Sri Rupa-Sanatan His full mercy in this regard.

Recognition

By Mahaprabhu's instruction Swarup Damodar prepared Raghunath Dasa Goswami. Finally Raghunath Goswami went to Srila Rupa Goswami and saw, "Here Mahaprabhu is present."

It is a proven fact that Srila Raghunath Das Goswami's character was that he did not want anything without the mercy and grace of Mahaprabhu. After Mahaprabhu passed away, in separation from Him Srila Raghunath Das Goswami resolved to leave his body by committing a type of suicide.

Mahaprabhu had given him a *Govardhan-sila*, a stone from Govardhan Hill, consequently he wanted to see the Hill of Govardhan once before passing away. He decided that he would commit suicide by jumping off Govardhan Hill. Naturally when he went to Vrindavan he would try to meet with Srila Rupa and Srila Sanatan Goswamis. When he met them he suddenly saw, "Here Mahaprabhu is

present in them!" He wanted to leave his body by jumping from Giriraj Govardhan but when he saw Sri Rupa-Sanatan he again got life and abandoned his former plan. Srila Raghunath Das Goswami said in his *sloka*:

*nāma-śreṣṭhaṁ manumapi
śaci-putramatra svarūpaṁ
rūpaṁ tasyāgrajamuru-purīṁ
māthurīṁ gostavāṭīṁ
rādhā-kuṇḍaṁ giri-varamaho
rādhikā-mādhavāśāṁ
prāpto yasya prathita-kṛpayā
śrī guruṁ taṁ nato 'sni*

"I am fully indebted to Sri Gurudeva. Why? He has given me so many things. He has given me...."*

Then, everything we will get from the books of the Goswamis. The *Manah-śikṣā* of Srila Raghunath Das Goswami is very valuable for us. The *Upadesamṛta* of Srila Rupa Goswami is also extremely good for us; we published *Upadesamṛta* before, I can remember.

Sri Rupa-Sanatan also harmonised, and the supreme example of harmonising is Mahaprabhu Himself. Actually He harmonised with all types of religion. He gave respect to all religions and over them all He established the temple of Kṛṣṇa consciousness. That is His harmonising capacity, we can say.

Practise and preach

Each of our Centres worldwide must first themselves practise in the way of Chaitanya Mahaprabhu, and I think that what I am preaching in this regard is perfect. I am trying to preach the conception of Mahaprabhu in the line of Srila Guru Maharaj and Srila Saraswati Thakur. This is my claim, and I have no other intention. If I shall not claim this with my full energy then I shall be an offender to Srila Guru Maharaj because Srila Guru Maharaj believed that I am capable. I am trying and everybody knows it. Still I know there are many difficulties going on in many

*—For translation see 'Sri Guru and His Grace' pages 38–39

countries—and it is natural. I feel it, but I am trying to give them harmony in the line of Mahāprabhu, and when they are getting harmony they are very happy.

Cure by harmony

A few days ago some devotees from Malaysia came here. A few months earlier they were feeling a little troubled but at that time I could not go to Malaysia. Seeing their situation I sent Sripad Sagar Maharaj there, and with his association they were very happy. They then came and told me, “Maharaj, we have gained new life with Sagar Maharaj’s preaching.”

Like that we are trying to harmonise everywhere. But the preaching principle of Sri Chaitanya Mahāprabhu is very simple: you be humble, be tolerant and give honour to others, and practise Kṛṣṇa consciousness in the line of Sri Rupa-Sanatan. This is the line given to us by Srila Guru Maharaj. We will find that the main thing given there is chanting: chanting without offence.

The main thing is chanting without offence, along with the nine kinds of activity of this devotional line: *śravanam, kīrtanam*, etc., Our main activity is *śravan* and *kīrtan*: give your perfect hearing from a good Vaisnava and then try to preach what you hear from him to others for their benefit and your own benefit. This is the advice of Mahāprabhu.

Especially if you are born in India you can easily fulfil your spiritual requirement here by the grace of Guru-Gaurāṅga; and the process is to give fulfilment to others also: to distribute this conception.

*harer nāma harer nāma harer
nāmaiva kevalam
kalau nāsty eva nāsty eva nāsty eva
gatir anyathā*

This is Mahāprabhu’s conception. He expressed it very nicely to Prakasananda Saraswati.

Prakasananda Saraswati said to Mahāprabhu, “Why are you preaching



this way?” Seeing Mahāprabhu’s clothing he said, “You are a *sannyasi* of our *sampradaya* but you are dancing and chanting with the general people, and thousands of people are following you. Like mad you are doing. Why are you doing this?”

Mahāprabhu replied “This is the only process in the age of Kali to satisfy our Supreme Lord.” That is, the Lord Himself in the form of *Hari-nam* has appeared in this age of *Kali-yuga*.

Mahāprabhu illustrated this in the second *sloka* of His *Sikṣastakam* prayers:

*nāmnām-akāri bahudhā
nija-śarvva-saktis
tat-rāpitā niyamitah smarane
na kālāḥ
etādṛṣi tava kṛpā bhagavan
mamāpi
durddaivam idṛṣam ihājani
nānurāgaḥ*

“O Lord, Your Holy Name bestows all good fortune unto the soul, and thus you have extended into the world Your many Names—Kṛṣṇa, Govinda, etc. You have offered all Your transcendental potency in Your Holy Name, without enjoining any (scriptural or

philosophical) hard and fast rules and regulations concerning time, place or circumstance to be observed in chanting it. Dear Lord, You have so graciously made Your Holy Name available to ordinary souls, and yet my misfortune, my offensiveness, does not allow love for that gracious Name to be born in my heart.”

Practising method

But in which way shall we gain attachment, attraction and love for *Hari-nama*? And in which way shall we practise. Mahāprabhu’s third *sloka* shows the answer to us:

*tmād api sunīcena
taror iva sahiṣṇunā,
amāninā mānadena
kīrtanīyah sadā hariḥ*

Mahāprabhu’s conception and method is very simple, and we are preaching it all over the world in varieties of ways. In different countries they adopt different methods to preach, but it is all going to one pocket: the practice of Kṛṣṇa consciousness.

Mahāprabhu said to Nityananda Prabhu and Haridas, “Tell everyone about Kṛṣṇa, serve Kṛṣṇa and learn about Kṛṣṇa. Kṛṣṇa is the Supreme Personality of Godhead.”

In a very simple and clear way Kṛṣṇa’s position is given in *Sri Brahma Samhita* (5.1).

*īśvaraḥ paramah kṛṣṇah
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarvva-kāraṇa-kāraṇam*

“The Supreme Personality of Godhead, the Embodiment of Truth, Consciousness and Joy, is Govinda, Kṛṣṇa. He is beginningless, the Origin of all that be, and the Cause of all causes.”

We shall try to follow this advice of Mahāprabhu: “Tell everyone about Kṛṣṇa, serve Him and learn about Kṛṣṇa.” My own feeling, given by the grace of my Srila Guru Maharaj, is that this guideline for us will be very good.

All Glories to Śrī Guru and Gaurāṅga

SHRI CHAITANYA SARASWAT MATH

Founder-Āchāryya — His Divine Grace Śrī Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj
Sevāite President-Āchāryya — Śrī Bhakti Sundar Govinda Mahārāj

KOLERGANJ, P.O. NABADWIP,
District NADIA, W.BENGAL,
PIN 741302, INDIA

Reference:

My dear Prabhu,

Please accept my humble dandavat pranams in remembrance of our Divine Masters Srīla Guru Maharaj and Srīla Swami Maharaj Prabhupad. I am very happy to read your long letter and I have seen there the future prospects of the jiva souls especially in Concord area is bright if we can really fulfil the desire of our Divine Masters.

Really, religion of the jiva souls is one. In Srimad Bhagavatam Sri Kṛṣṇa said: *mayadau brahmane prokta, dharmma yasyam mad-atmakah*. Sriman Mahāprabhu said more clearly: *jivera svarupa hoy kṛṣṇera nitya das*. There is no doubt that all the demigods' or gods' power is coming from the Supreme Personality of Godhead, and He is Sri Kṛṣṇa. After realisation in every way and all directions it is firmly concluded in all Scriptures and supremely in Srimad Bhagavatam that the Supreme Personality of Godhead is Sri Kṛṣṇa. Our only aim and object is Kṛṣṇa prema, Divine Love for Kṛṣṇa, and this is also concluded in all the Scriptures. Now it is very clear by the causeless mercy of Sriman Mahāprabhu and later on by their Divine Graces, Om Viṣṇupad Srīla Bhakti Rakṣak Śrīdhar Dev-Goswami Maharaj and Om Viṣṇupad Srīla A.C. Bhaktivedanta Swami Maharaj Prabhupad.

We are very insignificant and no doubt extremely fallen souls. Before also it was so unfortunate, but now it is not. Actually the door of our fortune was opened for us by their Divine Graces' causeless mercy. We don't always get such a chance. In Srimad Bhagavatam we can see this sloka:

*nr-deham adyam sulabham sudurllabham
plavam sukalpam guru-karnadharam
mayanukulyena nabhasvateritam
puman bhavabdhim na taret sa atma-ha*

Sriman Mahāprabhu is the non-different form of the Divine Couple. He appears as a Giver of the supreme goal of life and Himself has taken the form of a practitioner. He showed His Divine Preacher's Form in a very sweet and simple way. Therefore we are relieved from all

Side 2...

anxieties. Now our only duty is to perfectly follow under the guidance of his associates. The way is very simple, *naco gao bhakta-sange karak sankirttana, akantha kariya kara prasada bhaksana*. The clue to the practitioner's success is contained within this verse. The only necessity is *sambandha jnana*, which means to know our divine relationship and natural duty in connection with the Lord--that is our *svarupa sampad*. Srila Bhaktivinode Thakur said: *atmara ananda prasravana*--the fountain of ecstasy for the jiva soul. A very easy way to practise Kṛṣṇa consciousness was given by Sriman Mahāprabhu and later by His Divine associates in this age. We only need to have clear faith and avoid Vaisnava-aparadha. How sweet the way of practise: dance and sing with the devotees, chant the Hare Kṛṣṇa Maha-mantra and take Maha-Mahāprasadam. And,

*sarira abidya-jal, jodendriya tahe kal,
jive phele visaya-sagore
ta'ra madhye jihwa ati, lobhamoy sudurmati,
ta'ke jeta kathina samsare*

*kṛṣṇa baro doyamoy, koribare jihwa jay
swa-prasad-anna dilo bhai
sei annamṛta pao, radha-kṛṣṇa-guna gao
preme dako chaitanya-nitai*

Through that you get your elixir of life, and it will easily spread to others through your sincere activities and they will be extremely benefitted as you are.

Reading your whole letter I have also got much enthusiasm,...

...I have no doubt about Your Grace that if you will try sincerely you can do something for the greatest auspiciousness of all. To practise Kṛṣṇa consciousness is a very nice process. Who will practise must be benefitted and through his practising others also must be beneficiaries.

Our lifetime is very short and we do not always get such an opportunity. Then what one wants to do, do immediately, this is the advice of the Scriptures. So please realise all these things and do the needful.

Again my dandavat pranams to Your Grace and your family with associates.

Yours Affectionately,

Swami B.S.Govinda

All Glory to Śrī Guru and Śaurāṅga

May we always remember

by Srila Bhaktisiddhanta Saraswati Prabhupada

Shrī Krishna Chaitanyadeva is the Supreme Teacher of all teachers of this world and the ideal possessor of intelligence that is the highest of all. It should be our only duty to constantly chant those words regarding the cleansing of the mirror of the heart of which He speaks in His Eight Precepts (Shikshastakam). We are only the bearers of the Transcendental Word. We shall never in any way hesitate to offer every honour and facility, for which they are eligible, to all persons of this world. We must pray to all for the boon of aptitude for the service of Krishna. We shall come across many persons in this world, possessing an endless variety of characters, disposed or hostile to the service of Krishna. But we should not slacken in our loving service of the Lord of our hearts and should offer due honour to all persons.

We will have opportunities, as we approach different persons in all parts of the world with the vendor's bag of the discourse of Hari, to see a good many sights, to hear much, and to seek to derive much benefit from our experience. May we never forget that all entities of this world are essentially proteges of the Lotus-feet of Śrī Guru for helping the expansion of His service. May we always remember that all excellences must only be prepared to wait with the utmost eagerness on the particle of dust of the Lotus-feet of my Śrī Guru; otherwise they are merely the mirage devised by the deluding potency for our ruin. I wish to remind those friends of mine who are proceeding to the West for preaching the words of Śrī Chaitanya, the two precepts of my Master Śrī Rupa: (1) "The constant endeavour for cultivating relationship with Krishna of a person who, being free from all mundane affinity, enjoys the entities of this world, having due regard to the propriety of each case, in pursuance of his purpose, is called the proper kind of renunciation." (2) "The abnegation, by persons desirous of liberation, of entities that have an affinity with Hari in considering their mundane nature, is termed renunciation possessing little real value."

A little-read gem: A wonderful touch

BY HIS DIVINE GRACE

SRILA BHAKTI RAKSAK SRIDHAR DEV-GOSWAMI MAHARAJ

It cannot be denied that a kind of energy is necessary to maintain one's present position. Some sort of energy is necessary for that, but then we are to give some extra push forwards in order to go ahead, and that is all-important. A seeker after the truth will search after newer and newer planes, and that will be considered as living and accommodating. We are to become more and more accommodating, earnest and eager.

*sva-dharmme nidhanam śreyah,
para-dharmmo bhayāvahah
(Bg. 3.35)*

The advice is given: "Try to maintain your position even at the cost of your life," then at the next point, "Go ahead. March on." Why was it first advised to maintain your present position? So that you may not fall back, but that does not mean you are not to make progress in the front. *Sva-dharmme nidhanam śreyah*—"Even at the cost of your life try to firmly maintain your position," does not mean you are not to go ahead.

*sarvva-dharmmān parityajya,
mām ekaṁ saraṇam vraja
(Bg. 18.66)*

"Give up all considerations and take the risk of marching onwards." Only to help this, was the first advice given. First, "At any cost you must maintain your position," and then, "March onwards!" These are relative and absolute considerations. A living spiritual conception must be of that type.

The dire necessity is that in the background we address the question of how to maintain—and improve—our present position.

Devotee: In the spiritual world does everyone hold the position of a Guru for those who enter?

Śrīla Guru Mahārāj: Of course, and whatever little help we will receive from anyone, we must be grateful to him. A person with good temperament must be thankful to all. Receiving even slight help he will feel, "Yes, I am very thankful for your guidance."

Learn gratitude

We are to learn the theory and science of gratitude. "I am grateful to you and to everyone in the environment," the very domain is of that character. Everyone thinks himself to be a thief, "I am a trespasser. Only by the grace of the environment can I have a position here. They are all well-wishers except for myself," this should be the temperament. He will be busy and sometimes forgetful of himself in the intensity of his service.

*vaikuṇṭhara prthivy ādi
sakala cinmaya
(C.c. Ādi 5.53)*

We are to think, "The environment of that land in which I aspire to live is made of better stuff than I am." We are to enter into a super-subjective domain. The attitude of all the newly recruited persons there should be: "I am not of subjective character, I am of marginal potency, *taṣṭha*, but I am receiving permission to enter the super-subjective area where everything holds a higher position than myself." Everyone there is of that consciousness. "The air, the earth, the trees, etc. all hold a higher position than myself, but still I have

been given permission by the supreme authority to wander here. Only, I have been given some service, and I am eager to render that service to this land." With this attitude in the background, one should live there, and in the foreground one will become accustomed to discharging his particular duty. "I have come and I am treading on a soil whose intrinsic value is really superior."

A child reveres his mother but he may be taken on her lap, such is the example of our situation when we enter *Vaikuṇṭha* and *Goloka*. "The whole atmosphere is higher than myself and is to be revered, but still they have embraced me and taken me in their lap—*svarūpa-śakti*—and I have been asked to do some duty there. The whole environment is to be revered, and I am allowed to live there only as a matter of grace, not as a matter of right." We are *taṣṭha*, and as a matter of right we may be cast in *Brahmaloka*, the marginal potency, so we must become conscious of this fact. Before enlisting our name in the Kṛṣṇa consciousness school we must have this primary knowledge. "We are having the chance to enter where? In a revered land, God's throne. Only for a particular service am I entering the temple which holds a superior position. Wholly for service am I entering, and by their gracious nature they are drawing me there. I am being taken on my mother's lap. I take her feet-dust upon my head, but she is taking me, including my feet, upon her lap."

Devotee: With such bright prospect, why do we sometimes find devotees leaving the Gauḍīya missions?

Śrīla Guru Mahārāj: It will happen only if there is something wanting in us, so we must try to keep up the high level we had during our Guru Mahārāj's day. It is recorded that the highest test comes when a *jīva* is passing out from the clutches of *māyā*, illusion. At that time the personification of *māyā*, *Māyādevī*, comes with folded hands to pray, "Why do you leave me? Allow me to serve you. I am at your disposal and I am

ready to serve you in any way. Don't leave me."

She was so cruel to punish them when they were within her clutches, but when they are leaving she approaches very modestly, "Why are you leaving me? I want to render service. Please be with me."

Pāśabaddha bhavet jīva, pāśamukta sadāśiva—what was once her prey has now become her master. So the friendly request also exists. If we have real attraction for the higher life, we are to pass that charming aspect which will try its best with sweet proposals and offerings to keep us within its jurisdiction. Such is her nature and we must be aware of it. So, not only "God, save us from our enemies," but also, "God save us from our friends"!

*sadṛśaṁ ceṣṭate svaryāḥ,
prakṛter jñānavān api
prakṛtiṁ yānti bhūtāni,
nigrahaḥ kiṁ kariṣyati*

(Śrīmad Bhagavad-gītā 3.33)

Nature is indomitable, so it is quite natural that one may fall prey to his own previous nature, but how can we be saved from the results of our past activities—our acquired previous tendencies? The key is here:

*indriyasyendriyasyārthe,
rāga-dveṣau vyavasthītau*

(Bg. 3.34)

Each sense has its corresponding external attractive objects. If you can stop the tendencies just as they are beginning, you can be successful. But if you allow them to progress, you will be undone. Only at the starting point can they be checked. If you allow them to contact with the enemy party you are lost.

Prakṛtiṁ yānti bhūtāni, nigrahaḥ kiṁ kariṣyati (Bg. 3.33)—however wise you may be, you will be helpless because *māyā* has such great power. Only if you can catch the tendencies as they sprout will it be well and good, otherwise at the next moment they will go beyond your control. That is the suggestion given by the Lord Himself,

"Don't allow yourself in any way to have negotiation with the other party. Try to nip it in the bud. If it is allowed to grow a little, it will be beyond your control." This advice is general to all material nature. So, every event is to be tackled in proper time.

Royal road

Another broad point is:

*indriyāṇi parāṇy āhur
indriyebhyaḥ param manaḥ
manasas tu parā buddhir
buddher yaḥ paratas tu saḥ*

*evam buddheḥ param buddhvā
saṁstabhyātmānam ātmanā
jahi satruṁ mahā-bāho
kāma-rūpaṁ durāsadam*

(Śrīmad Bhagavad-gītā 3.42-43)

A royal road giving a very broad and comprehensive control of all evil propensities is recommended here. How to get that relief? First you are to consider the importance of your senses compared with matter; then, the importance of the mind over the senses. Then you are to consider, concentrate and understand the efficacy, fineness and importance of the faculty of judgement within you. Surpassing that, you are required to go higher and search for the cause from which the intelligence comes—its source. If for a second you can have a touch of that substance you will find a wonderful layer that is extraordinary in every point compared with that of the plane in which you are now living. It is so charming and so attractive that it will help you to bid goodbye once and for all to this material charm. If even for a second you can have a touch of that higher substance, the material pleasure will turn into trash. Everything there is wonderful— all dealings and experience.

*āścaryavat paśyati kaścid enam
āścaryavad vadati tathaiiva cānyaḥ
āścaryavac cainam anyah śṛṇoti
śrutvāpy enam veda na caiva kaścit*

(Śrīmad Bhagavad-gītā 2.29)

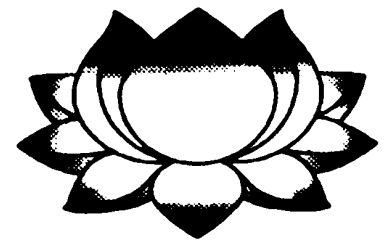
The unintelligible, charming conception of that high plane will give some particular divine type of prospect that will at once turn all your material prospects into trash. Even if you come back, it still won't have any real influence upon you. Such is the realisation of the *ātmā*, what to speak of *Paramātmā*: that is more and more laudable and desirable.

Evam buddheḥ param is the *ātmā*. In the beginning, with the help of your reason, concentrate even for a second there. Your inquisitive ego may even for a second meet with your real self—*jahi satruṁ mahā-bāho, kāma-rūpaṁ durāsadam*—then all the charm for material pleasure, both gross and subtle, will bid you adieu for ever.

Universal love

Simplicity is the first qualification. If you are really simple, or sincere, then automatically you cannot but come under the divine feet of Mahāprabhu, Śrī Chaitanyadev. It is so plain and so un-artificial. Love is a plane truth that should attract everyone. Even more than general love, Divine Love will attract all normal persons, it cannot but be. It is only necessary to be simple and unprejudiced. The antithesis is the only thing drawing us back from God, otherwise it will be found to be the plane of universal love. And 'universe' does not mean to a particular part of the universe, but the whole. Love is coming from the Absolute.

"Is there such a fool in the midst of mortality in this world who will not worship He who even the immortal worship? It is a great wonder that there can be such a person who will avoid such worship just to undergo all the mortal sufferings." •❧•





World Diary

● Keeping in touch with
our Centres around the world

Brazil:

The devotees in Sao Paulo are presently searching for a suitable plot of land to build a permanent temple for their Deity of Sriman Mahaprabhu. In central Brazil is an area called Alto Paraiso upon which their current search is centred. Appropriately, the name means 'High Paradise'.

Further south in Brazil is Itajai which is home to several devotees. In celebration of Srila Govinda Maharaj's Appearance they held special programmes which included *Harinam-sankirtan* chanting in the streets with *mrđanga* and *karatala*s.

The success of a feast often marks the success of a celebration. Judging by the description of preparations offered, the festival was surely a grandly held occasion.

Prabhu Hari Govinda along with the other devotees of Curitiba have enthusiastically begun a preaching programme aimed at the glorification of Srila Guru Maharaj and Srila Govinda Maharaj during this year of Srila Guru Maharaj's Centenary. With publicity posters, *Harinama-sankirtan*, video shows, *Prasadam* distribution, etc. they are broadcasting far and wide the

transcendental message of our Srila Gurudevas.

Venezuela:

A long lecture hall with upstairs accommodation for devotees is under construction in Venezuela. Plans have also been submitted for the construction of the Deities' Temple. The authorities have estimated that the foundations need to be a massive 10 metres deep in order to support the Temple structure.

Colombia:

A severe earthquake recently struck Colombia, however, by the grace of Krsna, no harm came to any of the devotees.

By the concerted efforts of them all, headed by Prabhu Aravinda Seva Sundar, preaching is progressing in Bogota as well as in the provinces. Many new devotees are now coming to join in the *kirtan* of Sri Guru and Gauranga, and they are engaging in varieties of glorious service.

Understanding the importance of communicating and working together, the devotees are making a sincere effort to serve Srila Govinda Maharaj.

Santa Cruz:

Fulfilling Srila Govinda Maharaj's wish, Sripad Bhakti Kusum Ashram Maharaj recently went to oversee the Californian Santa Cruz Ashram. Under his guardian's eye this Centre in Soquel continues to run steadily.

The devotees arranged the digging of a well on the property. They hit a natural underground supply of water which now bubbles up with a constant supply. Srila Govinda Maharaj said, "It is showing the mercy of Nityananda Prabhu over that land. Earlier there was a deficiency of water. Now they have suddenly got not only one, but two wells, both supplying pure water."

A new guesthouse with four rooms upstairs and four rooms downstairs is under construction. The Deities' accommodation is also being upgraded. Several varieties of trees are being planted on the land.

The devotees of California are going out preaching, including chanting with *karatala*s, and *mrđanga* in the public streets.

Mexico:

Srila Govinda Maharaj's Sri Vyasapuja was celebrated in several places in Mexico. One festival was held in the auditorium of the Veracruz Museum. All seats were occupied, and still more queued up during *Prasadam* distribution. The cooked preparations were first offered to Srila Govinda Maharaj's photograph for his satisfaction. The many delicacies included: "young shoots of 'col morada' filled with carrots, nuts and olive oil; sweet-rice; cakes, and 'Nectar of Jamaica Flower'." No doubt all these have by now become favourites of our dear Srila Maharaj.

With Sripad B.K. Ashram Maharaj, head of the Mexican Veracruz Ashram, presently in California, he delegated the responsibility of the preaching programmes for the first trimester of 1995 to Madhuchanda Devi Dasi. She recently sent to Srila Govinda Maharaj a bound report of their activities.

Their Ashram, Sri Chaitanya Saraswat Ashram, in January arranged and attended programmes in the 'Allende' State Prison and two programmes in the 'Red Cross' old peoples home. The devotees also engage in door-to-door preaching.

Each Wednesday within their Ashram is a special preaching evening with *kirtan*, discourse, *Prasadam* distribution and the distribution of books and incense. Each Thursday from 10.00–11.30 a.m. is a Scripture Study Period.

The Sunday newspaper 'Sur' now regularly carries articles sent by the devotees as well as invitations to the Ashram and news of festivals. Publicity over the airwaves is distributed each Wednesday on the local radio station, 'MAR F.M.'.

New Jersey:

With united effort the devotees of New Jersey and New York are engaged in many preaching programmes arranged in cooperation with each other. The devotees are headed by Sripad Bhakti Kanan Giri Maharaj in New Jersey and Prabhu Jagannath Vallabha in New York. Their preaching is also opening doors to many sincere seekers in Russia and includes the first ever publication of a Russian magazine representing Sri Chaitanya Saraswat Math, CAT-CAHTXA (*Sat Sangha*).

Also see 'The Book Table' page 29

Maui:

The registered branch mission, Sri Chaitanya Sridhar Govinda Mission at Kula, Hawaii, has been the recipient of a government programme giving technical equipment to worthy causes. In this way they have received equipment to enable the regular compilation and editing of broadcasts representing Sri Chaitanya Saraswat Math.

Sri Madhusudan Prabhu, making good use of this opportunity, now airs a regular programme of seventy minutes each Tuesday evening at 8 o'clock on

their local cable television station, Akaku Television. One hour of this time is transmission of a recording of Srila Govinda Maharaj lecturing or discussing with devotees.

See boxed dispatch opposite

Ireland:

The devotees have by now nicely settled into their newly rented St. Alphonsus Road premises serving as the ashram and preaching centre of the Sri Chaitanya Saraswat Sangha, Dublin. On entering the main door, is immediately the Sangha's main room where *kirtans* and lectures are regularly held.

The recent winter was particularly cold and the devotees found the most economical way to heat the new ashram was by burning logs and coal.

The severe winter also saw the urgent installation of insulation in the temple room of Sriman Mahaprabhu.

Planning permission was recently granted in order to improve the Lord's accommodation. Work is expected to begin in the spring. Sriman Mahaprabhu is served by a full time *pujari*, Prabhu Dvarakesh.

United Kingdom:

In his Last Will and Testament, Srila Guru Maharaj made mention of the branch missions throughout the world, but mentioned specifically just one: the Sri Chaitanya Saraswat Math of London. In remembrance of that stress of Srila Guru Maharaj, Srila Govinda Maharaj constantly gives encouragement to the devotees there in their preaching activities. Heading the programmes, Sripad Bhakti Ananda Sagar Maharaj on returning to the United Kingdom in January has been preaching at programmes arranged at devotees' homes throughout England and Scotland. Recent public preaching engagements included an evening at the Sri Murugan Temple, Manor Park, London, and another evening at the Sri Nathji Temple, Wembley.

In particular at least every Saturday

and Sunday, special evenings preaching programmes are held either in a devotee's house or a public place.

Prabhu Uddharan and Prabhu Jai Krsna are heading a programme to increase funds to make the expressed desire come true of purchasing a property for the London Math during this Centenary Year.

Inside preaching

Prabhu Devasis has been actively preaching by distributing the magazine he compiles, *Counterpoint*. He has also been keeping up correspondence with several sincere souls who have written to him after reading *Counterpoint*.

A prison inmate was introduced to the teachings of Sri Chaitanya Saraswat Math in this way. In particular he was charmed by the representation there of Srila Govinda Maharaj. Devotees met him from time to time in prison, and eventually his hankering led to him being blessed by the grace of Srila Govinda Maharaj's connection. He recently received initiation via the *rivik* process through the holy hand of Sripad Bhakti Svarupa Tridandi Maharaj.

Service example

In Bournemouth, Prabhu Mukunda and his family head active preaching programmes. They take Mahaprabhu's message from door to door, and honestly request service contributions. By their humble service, Prabhu Mukunda, his wife Anjali Devi Dasi and their twin sons, Prabhu Krsna Bandhu and Prabhu Lila Sundar are an inspiring example to every devotee.

Holland:

Many of the Dutch devotees have previously taken the opportunity to meet with Srila Govinda Maharaj during his visits to England and Europe. Now, inspired to see the reception afforded him on the European mainland by the German and Hungarian devotees during the last tour, the Dutch devotees are

expressing their sincere hankering that Srila Maharaj may visit them in their own land.

In the meantime translation of Srila Guru Maharaj's and Srila Govinda Maharaj's books into Dutch continues steadily. Public lecture programmes also are given by the devotees.

Germany:

After the great success of last autumn's visit by Srila Govinda Maharaj—particularly due to the intense efforts of the devotees headed by Sri Premanidhi Prabhu and his wife, Anupama Devi Dasi—the devotees of Germany are ever more enthusiastic to reach out to more good souls of their country. A series of 'Bhakti Yoga' articles authored by Prabhu Prema-sindhu have appeared in various German newspapers and these have generated much interest—and much correspondence. In addition Prabhu Prema-sindhu is consistently distributing literature on the University campus and other places mainly within Berlin.

Several of the German devotees stayed for most of the winter with Srila Govinda Maharaj in India and rendered service in many ways. Meanwhile a spiritual retreat is being made back in Germany by Prabhu Yadupati and Priyasundari Devi Dasi. They have made their home into a welcoming devotees' country retreat.

Sweden:

Aditi Nandana Prabhu and Premamoy Prabhu have together with their families begun regular programmes in Malmo, Sweden.

Twice a week they gather with guests for kirtans, arati, readings and Prasad distribution. They also hope to one day have Srila Govinda Maharaj bless their land with his holy lotus feet.

Mauritius:

The construction of the Temple and accompanying buildings is going on

Sri Chaitanya Sridhar Govinda Mission Naalehu, Hawaii

BY SRI MADHUSUDAN PRABHU

The land for Sri Chaitanya Sridhar Govinda Mission is at Naalehu on the Big Island of Hawaii. It was purchased on Lord Nrsinghadeva's Appearance Day last year.

It is 13,068 square feet and measures approximately 100 feet by 130 feet. It is beside a road running through the middle of a single 1100 acre piece of dairy land, and is on a ridge 300 feet above, and in full view of, the town and the island's belt of highway.

Anyone, including many tourists from all parts of the world, will be able to see any temple built here. The land faces east and affords spectacular views of sunrises and moon-rises over the nearby ocean.

We pray that Sri Guru and Gauranga may be satisfied with this property and bless it with Their gracious glance.

Sri Chaitanya Saraswat Sridhar Sangha Terranora, Australia

BY PRABHU MOHANANANDA DAS ADHIKARI

Here in Australia we are preparing with great speed the completion of the new building. We had hoped the opening to coincide with the planned visit of Srila Gurudeva: the highlight of the Centenary celebrations here. His visit has been delayed but we have no doubt that Srila Gurudeva will grace this land again soon. We don't mind the delay because our—and everyone's—priority is certainly that his health will always come first.

The opening of the new building on Sri Govinda Dham will provide the sort of amenities we have sadly lacked and yearned for in all of our hearts for a long time.

Meanwhile at the Dham, we are putting together the final touches. The plastering is almost complete. The chanting hall and the two bedrooms are completed and the kitchen only needs to be furnished for it to be functional.

Keeping in mind Srila Gurudeva's health, most of his visit will be set aside for private time.

In the last three months we have been able to hold all our festival days at the Centre and the response from all within, and outside, the community has been superb. On Srila Govinda Maharaj's Appearance Day we had over 130 people come from all around to help celebrate the auspicious occasion. Everyone was amazed at the building and its construction style and design. Despite the numerous obstacles and the financial strain, devotees led by Sri Anadi Krsna Prabhu were able to do so much with so little.

Also planned is a tour to India by a large group of devotees and their families. Many wish to be present to assist in the necessary services that will be required for the grand occasion of Srila Sridhar Maharaj's Centenary.

With our limited membership and financial support, we are unable to proceed with much fanfare. However we feel that our activities are a simple—and hopefully effective—way of joining in with the rest of our communities worldwide in glorifying our beloved Divine Masters.

steadily. The devotees have almost completed the Nat Mandir as well as the rooms for Srila Govinda Maharaj upstairs on the first floor. The preaching and practising activities of the Mauritian devotees is an example of a constant, ever-increasing flow of service. They probably lead the world in the size and frequency of their public programmes.

Prabhu Adhoksaja wrote: "The devotees here are financially poor, but by the grace of Guru Maharaj—Srila Govinda Dev-Goswami Maharaj—they all go to collect from house to house. The construction once begun, is going on at a satisfactory pace. All the initiated devotees with jobs contribute at least 10% of their income, as well as donating materials, etc.

"...Since Srila Guru Maharaj's visit, so many people come that there are no more even standing places in the pandal. Such is the mercy of Srila Govinda Dev-Goswami Maharaj."

South Africa:

It is Srila Maharaj's expressed wish to return to South Africa. In particular this is due to the earnest invitations and great affection of Sripad Rishabdev Prabhu who is a sincere servitor of our Math, and honourable disciple of Srila Guru Maharaj.

Sripad Rishabdev Prabhu is very strict in his conception of Srila Guru Maharaj, and he is feeling great need for increased preaching. He has already telephoned five times inviting Srila Govinda Maharaj: "Please come here again and give strength to the devotees' preaching attempts." Furthermore, although he is a man of humble means he is taking responsibility for the passage of the entire party. Everyone in South Africa is very joyful to hear that Srila Govinda Maharaj will again set his lotus feet in South Africa.

In Pietermaritzburg the Centre on behalf of Sri Chaitanya Saraswat Math

is already about half way built. Sri Bhuvan Pavan Prabhu brought Srila Govinda Maharaj a model of the entire project. He also brought along photographs of the construction so far. The inauguration of this building is due to be held during the Sri Gaura-purnima festival.

Meanwhile, in Johannesburg the devotee community is also actively engaged in advancing their service activities. With regular programmes and preaching events they continue to give nourishment to the local devotees as well as drawing newcomers to the 'relief camp' mission of our Srila Gurudevas.

Malaysia:

By the holy will of Srila Govinda Maharaj and the invitation of many devotees, Sripad Bhakti Ananda Sagar Maharaj gave his auspicious association to the devotees of Malaysia. Staying for almost three weeks he travelled throughout the country visiting the devotee communities.

Informal discourses, 'question and answer' sessions and several public preaching programmes were held. Wherever Sripad Sagar Maharaj went he was received with great respect.

A little while after his visit several devotees from Malaysia visited His Divine Grace Srila Govinda Maharaj and Sri Nabadwip Dham. In particular they brought the bright news of Sripad Sagar Maharaj's successful preaching there, as well as their recent unified preaching successes at the 'Thaipusam Festival', the largest Hindu festival in the Malaysian calendar.

Singapore:

More friends are getting to know about Srila Govinda Maharaj, and they are eager and happy to attend the weekly programmes organised by the devotees

headed by Prabhu Vijay Krsna and Rajesvari Devi Dasi. Several of the devotees from Singapore visited Malaysia to meet Sripad B.A. Sagar Maharaj and they unanimously received much nourishment.

Australia:

The January edition of Mission News contained photographs of the altar and the new Community Hall. It all looks very grand and clean with polished wooden floors and large windows looking out onto a scene of rich sub-tropical vegetation.

The dispatch on the previous page was faxed directly from Australia summarising the current plans and activities of the devotees there.

Fiji:

The community of prospective devotees in Fiji is growing rapidly primarily due to the auspicious influence of Sunandana Devi Dasi's father, Sri Ramasre. They are now very much eager for Srila Govinda Maharaj's guidance and presence. By their heartfelt invitation and necessity Srila Govinda Maharaj has directly stressed that when he goes to Australia next time, he must go to Fiji. Preparations are very happily already being made for his visit.

New Zealand:

With the possibility of Srila Govinda Maharaj visiting Australia, the devotees of New Zealand are taking the opportunity of inviting Srila Maharaj to bless their country with his lotus feet.

In the meantime Sripad Bhakti Svarupa Tridandi Maharaj has expressed his intention to be in New Zealand during Sri Gaura-purnima. Representing Srila Govinda Maharaj, his sincere dedication and amenable nature is sure to enliven everyone.

The Book Table

● Keeping up to date with news of publications



The International Book Fair in Calcutta was this year again a greatly successful preaching exercise. This January we were fortunate to get double the space available to us last year. This gave the opportunity to display and distribute more books, as well as more space to explain Kṛṣṇa consciousness to those good persons attracted to our stall.

English:

Written by Sripad Bhakti Ananda Sagar Maharaj just before his recent visit to Malaysia, *Spiritual Assistance for our Friends* is aimed to assist the young devotees in the line of Srila Guru Maharaj and Srila Govinda Maharaj. Though small in size it has given much nourishment and food for thought to the devotees.

Vaiṣṇava Transmission published by Prabhu Gokulananda under the guidance of Sripad Bhakti Kanan Giri Maharaj continues to go from strength to strength. It contains powerful articles to build the faith of devotees, and on each page are auspicious photographs to complement the text. Srila Govinda Maharaj's face lights up with great joy on receiving each edition.

Appearance Day offerings by innumerable devotees around the globe were received by Srila Govinda Maharaj for his Sri Vyasa-Puja, 20 December 1994. Many of these were received in time to compile a very nice book of offerings. This in turn was presented to His Divine Grace. He received it during the festival and was greatly satisfied.

The 64th edition of the Australian journal *Sri Chaitanya Saraswat Sridhar Mission News* was published in February. Sri Radha Madhava Prabhu

now produces this journal monthly to keep the Australian devotees informed of the local news and news about Srila Govinda Maharaj.

Sri Vaisnava Tosari continues to appear regularly from Santa Cruz. It is now well established amongst the devotees as a special journal to look forward to each two months.

The Spring '95 edition of *Counterpoint* is due to be offered during this Sri Gaura-purnima festival to Srila Govinda Maharaj's lotus hands. Edited by Prabhu Devasis, this magazine is a further welcome source of inspiration to the devotees.

See 'Inside preaching' Page 26

Serving the need for a regular newsletter in South Africa is '*Vaisnava Seva*'. Srila Govinda Maharaj continually stresses his wish for devotees in each country to be unified. With '*Vaisnava Seva*' is the opportunity to help devotees throughout South Africa to keep better in touch with each other.

The thirst for devotees to hear about Srila Guru Maharaj is reflected in the continuing great demand for the biography book: *Srila Guru Maharaj—His Divine Pastimes and Precepts in Brief*. Upon its release during Srila Guru Maharaj's Vyasapuja, 1994, many copies were immediately distributed, and the demand has continued steadily ever since.

Vaisnava Calendar

As every year at this time, we have already received many requests for the new Vaisnava calendar published from Sri Chaitanya Saraswat Math. And, as happens each year, we humbly need to request your understanding that, after

an inevitable short delay, as soon as possible this will be dispatched.

Yearly we need to explain that its compilation relies on another astrological almanac which is published just before Sri Gaura-purnima. Only for this reason is our own calendar consistently available only in the last days before Sri Gaura-purnima each year.

In the meantime, included with this issue of *Sri Caitanya Baraṇan* is a separate sheet with the dates of special Vaisnava events for the beginning of the new year of '510 Gaurabda'.

Bengali:

শ্রী গুরুদেব ও তাঁর করুণা

Dr. Dolgobinda Shastri recently rendered much appreciated service by translating *Sri Guru and His Grace* from English into Bengali. This important book is currently at the printing press and it will be offered for Srila Govinda Maharaj's and Srila Guru Maharaj's satisfaction at the time of Sri Gaura-purnima.

সুবর্ণ সোপান

Meanwhile in California Srimati Devamayi Devi Dasi has been busy with a number of translations into Bengali. Translated by her, and with finishing touches by Srila Govinda Maharaj himself, the Bengali edition of 'Golden Staircase' will also be available in time for the coming festival. This book is entitled, সুবর্ণ সোপান, '*Suvarna Sopan*'.

Russian:

CAT-CAHΓXA

There is no comparison to the immense vibration of satisfaction that emanated from His Divine Grace Srila Govinda Maharaj when he received the first copy of CAT-CAHΓXA. Following a similar format to *Vaisnava Transmission*, CAT-CAHΓXA is the first Russian language publication giving an overall introduction to Sri Chaitanya Saraswat Math. The title transliterates as 'Sat-Sangha'. *Continued overleaf...*

It has all been possible by the guidance of Sripad B.K. Giri Maharaj; the capable typesetting and layout of Prabhu Gokulananda, and the financial backing and Russian connections for distribution of Prabhu Jagannath Vallabha.

Srila Govinda Maharaj's merciful attention is already upon the residents of Russia, therefore it is no surprise that their fortune is increasing day by day.

Spanish from Venezuela

Prasādam Recetario Vegetariano Vol I is a new Spanish paperback book containing recipes for ten full meals. It has a mouth-watering, colour cover, and inside is a large colour photograph of Srila Govinda Maharaj. Beneath his photograph is a dedication translated by the author as follows:

"This vegetarian recipe book is an offering made with love and devotion to The Guru of the Universes, His Divine Grace Srila Bhakti Sundar Govinda Dev-Goswami Maharaj, Sevaite-President-Acharya of Sri Chaitanya Saraswat Math in Nabadwip, Bengal, India, and its branches worldwide.

Dandavats—
Pranesvari Devi dasi"

With such an auspicious invocation it must surely be a great success. If you would like to purchase or distribute this book please contact Pranesvari d.d.; Av. 23 No. 20-80; Edif. Uraichima Apto 9-B; Maracaibo - Zulia; Venezuela. Tel: (061) 517816.

Spanish from Ecuador

Prabhu Raja Ram and Revati Didi are working hard to present their *Ambrosia* magazine to Srila Govinda Maharaj on the occasion of Sri Gaura-purnima. Included will be translated articles from *Sri Sāudīya Bāraṇaṇ*, news from Nabadwip, their local news and articles from our Sri Guru-varga.

German:

Göttliche Inspiration — Srila Govinda Maharaj in Deutschland is a forthcoming book containing German translations of every lecture and every recorded conversation during Srila Govinda Maharaj's recent visit to Germany. The book is being compiled by Prabhu Premanidhi and his wife, Srimati Anupamaa Devi Dasi. It is in the final stages of proof-reading.

Taking the opportunity to come to India for Srila Govinda Maharaj's Sri Vyasapuja, Prabhu Premanidhi has con-

sulted directly with His Divine Grace concerning the content of the book.

Prabhu Prema-sindhu has also been busy in Germany translating *Subjective Evolution of Consciousness* into German. He personally offered the final manuscript of the book to Srila Govinda Maharaj's lotus hands.

Czech:

The Czech edition of *Srimad Bhagavad-gita, The Hidden Treasure of the Sweet Absolute* is now ready to be published.

Srila Govinda Maharaj has personally given much encouragement to Prabhu Paragati and his good wife, Sunayana Devi Dasi, to carry out this service project. Between them they have translated the entire book as well as typeset and prepared the final manuscript ready for going to the press.

A very humble petition arrived from Prabhu Paragati to ask if we may include in *Sri Sāudīya Bāraṇaṇ* a request for financial help for this printing. It will cost about £4,500 for three thousand copies, and at present he is finding much difficulty to raise this kind of amount. If you wish to render service in this way please contact Prabhu Paragati; c/o Ramsonius; Olivenvej, 43; 6000 Kolding; Denmark. Tel: (45) 75 503253.

CROWNING THE EMERALD ISLE

...Continued from page 5

and gave a big smile to everyone. Smiling from ear to ear he sat on a big soft chair next to the fireplace. The whole house was spotlessly clean and reminded one of a cosy secure house that is an entity all to itself.

Veni Madhava Prabhu is an expert craftsman and can do just about any kind of work. He and his wife found this property as a dilapidated farm house on five acres of land in Southern Ireland, and with lots of hard work fixed everything up. They live simply and are happy Vaisnavas. When they heard Srila Govinda Maharaj would come to

Ireland they were overjoyed, and when His Divine Grace came and blessed their home, their joy was boundless.

Dining & delivering

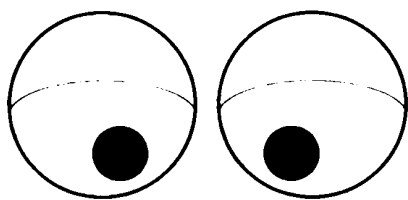
Veni Madhava Prabhu had told his neighbours and friends that a great saint from India was coming to visit him, and they came to meet him and took dinner.

A middle-age couple, who run a yoga-ashram in the area, asked Maharaj about Chaitanya Mahaprabhu and the appropriate way of self-realization in this age. Many other questions were asked and both Srila Govinda Maharaj and Sripad Sagar Maharaj spent much time in conversation with the assembled seekers.

They talked for several hours until it was getting late. Srila Maharaj then led an enlivening *kirtan*. Soon everyone was chanting and dancing as if in Nabadwip chanting and dancing with Mahaprabhu, Nityananda Prabhu and Their associates. Sripad Sagar Maharaj played a *mrdanga* and the chanting and dancing continued until everyone was completely exhausted.

Loving memories

The next day Srila Maharaj was up early. He was to leave for London that morning. Looking splendid as usual, Srila Maharaj came downstairs for a group photo. As everybody was gathering for the photo, all the farm dogs



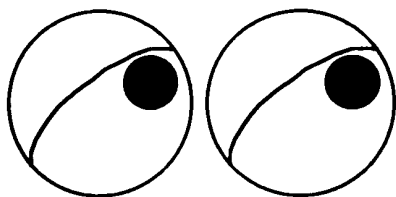
International dispatch

Please note the revised rates for donations requested for shipping books outside India. This was drawn up after several suggestions from those who distribute books abroad.

Quite simply it is much fairer to the other Centres and devotees worldwide who need to distribute the publications at prices reflecting their cost.

To benefit from the discounted Indian rates there is now an extra bonus: you'll need to come here to the Math (or order from within India).

Both rates are included in the adjoining booklist.



and horses started to act a little strange. The dogs were madly racing around and the horses were making a big noise. Finally we figured out that they wanted to be in the picture too.

When everybody was gathered together under the bright morning sun with many cows grazing nearby and the wind blowing its invigorating magic over the land, Rasabdi Prabhu pressed the button.

I was later to see this, and many other photographs from Śrīla Maharaj's stay in Ireland, invoking wonderful memories of those auspicious days. My heart immediately again danced in repeated joy.

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A selection of Publications Available

By and about Śrīla B.R. Śrīdhara Mahārāj:

	SPECIAL INDIAN PRICE Rupees	ABROAD U.S.\$
Absolute Harmony	40	5.00
Exclusive Guardianship—Concise Conclusions of Devotional Life	15	1.00
Holy Engagement	40	4.00
Home Comfort—An Introduction to Inner Fulfilment	10	0.80
Loving Search for the Lost Servant	325	15.00
Ocean of Nectar	40	1.30
Search for Śrī Kṛṣṇa—Reality the Beautiful	120	5.00
Sermons of the Guardian of Devotion Vol. I	200	10.00
Sermons of the Guardian of Devotion Vol. II	200	10.00
Sermons of the Guardian of Devotion Vol. III	50	2.00
Sermons of the Guardian of Devotion Vol. IV	25	1.00
Śrī Guru and His Grace	120	5.00
Śrī-Śrī Prapanna-jivānāmṛtam—(Positive and Progressive Immortality)	325	11.00
Śrī Śrī Prema Dhāma Deva Stotram	5	0.30
Śrīla Guru Mahārāj — His Divine Pastimes & Precepts in Brief	50	3.30
Śrīmad Bhagavad-gītā—(The Hidden Treasure of the Sweet Absolute)	325	17.00
Subjective Evolution—(The Play of the Sweet Absolute)	325	18.00
The Golden Staircase	40	3.00
The Golden Volcano of Divine Love	120	6.00
The Guardian of Devotion	60	5.00

By and about Śrīla B.S. Govinda Mahārāj:

The Benedictine Tree of Divine Aspiration	150	14.00
The Divine Servitor	40	3.50
Dignity of the Divine Servitor	40	3.50
Divine Guidance	40	8.00
Golden Reflections	40	3.50
Divine Message of the Devotees	20	0.80

Various (in English):

Kirtan Guide (2nd Edition)	85	3.00
Relative Worlds (by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura)	40	2.00
Śrī Brahmā-saṁhitā	100	14.00
Śrī Chaitanya Mahāprabhu—His Life and Precepts	60	6.00
Śrī Chaitanya Sarasvatī—(The Voice of Śrī Chaitanyadev) #1	20	1.00
Śrī Chaitanya Sarasvatī— #2 (Full colour)	100	6.00

If ordering books from Śrī Chaitanya Sārasvat Math, Nabadwip

- Please make cheques postal orders (if from abroad: IMO, International Bank Draft, etc payable in Calcutta or at least India) payable to: "Śrī Chaitanya Sarasvat Math".
- Foreign orders: Post and packing please add 30% plus Rs30 (by sea mail).
Air Mail can be more than double the book price. Please enquire.
- Indian inland orders: Post & packing please add 15%.
- Bulk rates and bulk shipping arrangements by request.

Selected Opportunities

Travel, serve & learn

Do you wish to travel and not stay long in one place? One to three persons are invited to join up with an experienced distributor of paintings to tour U.K. and Europe selling paintings as practical service towards the Central Sri Chaitanya Saraswat Math and local branches. Travelling by van throughout the continent, it is also a chance to learn English and other European languages. Perhaps Russians or South Americans would particularly like to make the most of this opportunity. For further details contact Prabhu Vamsi Vadan, c/o John Concannon, Flat 3, 19 Beach House Rd., Croydon CRO 1JQ, England, U.K.

Daily viewing

Electricity permitting, each day one hour or more of videos of Srila Guru Maharaj and Srila Govinda Maharaj are shown here at Nabadwip Sri Chaitanya Saraswat Math. Yet more good reasons to come! Be here tomorrow, and daily, at 2 p.m. in the Reception Bookroom.

Video treasures

Fifteen hours of Srila Guru Maharaj on video are now available. These are clear and undoubtedly of immense value.

Sixty treasure hours of Srila Govinda Maharaj in India and on tour in Germany, Hungary and England are also available. These include recent lectures in Nabadwip and Jagannath Puri.

The videos are all in PAL colour system and are \$10 each plus postage. For a list and further details contact Prabhu Premanidhi, Tel & Fax 49(Country)-30(City)-6919 320.

Photos please

The Math is particularly short of photos of Srila Guru Maharaj, and of the Math and events of all years.

Cameras were, and are, constantly clicking, so we humbly request you for copies of photos for displays, publicity, publishing and preserving as archive albums as service projects in this Grand Centenary Year. Please as far as possible give dates and details.

The devotional magazine, **Sri Śaṅkṛāṇa Baraṇa**, was originally founded by the Founder-President-Āchāryya of Sri Chaitanya Saraswat Math, Ananta-śrī Vibhūṣita Paramahansa-cūdāmaṇi Oṃ Viṣṇupāda

Śrī Śrila Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj
The merciful inspiration for its present English form has been given by the Most Magnanimous Sevāite and President-Āchāryya, Oṃ Viṣṇupāda Śrī Śrila Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

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Srila Guru Maharaj's Grand Centenary Sri Vyasa-puja Day

and the culmination of special events during this, His Centenary Year, is

18th October 1995

Particulars of the special functions organised by Sri Chaitanya Saraswat Math, Nabadwip, will be given as they become available.

In the meantime, volunteers are welcomed to participate in varied service so we may all do our best for Srila Guru Maharaj at this unique time.

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**kṣāntir avyārtha-kālatvaṁ viraktir māna-śūnyatā
āśā-bandhaḥ samutkaṇṭhā nāma-gāne sadā ruchih
āsaktis tad-guṇākhyāne prītis tad vasati-sthale
ityādayo 'nubhāvāḥ syur jāta-bhāvāṅkure jane
(Śrī Bhakti-rasāmṛta-sindhuḥ)**

“For those in whose hearts the bud of true Devotional feeling [Bhāva] has sprouted, these feelings follow:

1. They feel forbearance;
2. They don't like to waste any time;
3. They are detached from the mundane;
4. They are completely free from pride;
5. They live in full hope;
6. They are always eager to serve;
7. They always taste nectar when taking the Name;
8. They love to tell of the Divine Qualities of the Lord,
- and 9. They love the Holy Abode of the Lord.”

