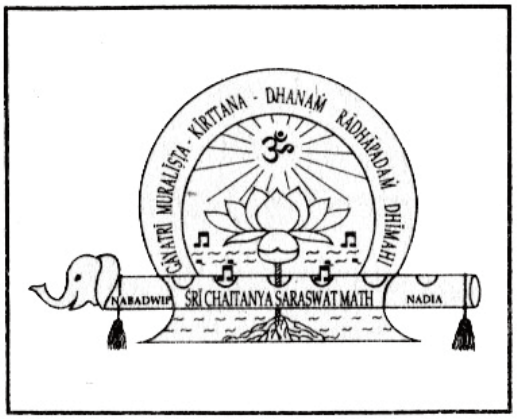
Golden Reflections



Swami B.S. Govinda
Sri Chaitanya Saraswat Math
Nabadwip Dham

GOLDEN REFLECTIONS



His Divine Grace
Srila Bhakti Sundar Govinda Maharaj
Sri Chaitanya Saraswat Math

All Glories to Śrī Guru and Gaurāṅga

GOLDEN REFLECTIONS

The Golden Jubilee of the founding of
Śrī Chaitanya Sāraswat Maṭh, Nabadwip Dhām.
Reflections on the Mission and its Founder President Ācāryya,

His Divine Grace
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj,

by the President Ācāryya,

His Divine Grace
Śrīla Bhakti Sundar Govinda Mahārāj.

Sri Chaitanya Saraswat Math, Kolerganj, P.O. Nabadwip,
Dt. Nadia, W. Bengal, PIN 741302, India. (Tel: Nabadwip 85)

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Editorial

First and foremost I offer my sincere and heart-felt obeisances to all the Vaiṣṇava devotees throughout the whole devotional community. All glories indeed to all our *Śrī Guru-varga* headed by our manifest Śrī Ācāryyadeva Śrīla Bhakti Sundar Govinda Mahārāj and our Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

Today I have good cause to make a petition for their, and your, grace that you may all exhibit your forgiving nature towards this fallen soul. This book, *Golden Reflections*, is made up of transcriptions of an interview and lectures by Śrīla Govinda Mahārāj and, in order to meet the print deadline, there was insufficient time for Śrīla Mahārāj to read the manuscript during the busy period before going to press although it was the wish of both of us. Now times here at Śrī Chaitanya Sāraswat Math are somewhat quieter with the successful completion of the recent Golden Jubilee and Śrī Gaura-pūrṇimā celebrations and, this book having already been published, Śrīla Mahārāj has duly read the contents. He has picked up various points that should be adjusted in any future reprint—and that should be mentioned, at least in a general way, to the sincere readers at this time. So, although customarily not done, let me start with this apology.

In order to stay in the background from any accusations that name and fame is being sought after by those compiling books I had purposely omitted my name from its title pages. However, in so doing I also omitted to take into account the obvious: my preparation from tape to book-form of his words inevitably, though unintentionally, has brought about some omissions, irregularities and inaccuracies, and it should be clearly known that these are solely my responsibility. In particular it is necessary to mention the irregular usage throughout of the correct address of the Vaiṣṇavas (such as "Honourable", *Śrīla, Śrīpad, Śrīmatī, Śrī, Śrīyukta,* etc.). Śrīla Mahārāj pointed out that in all the fourteen years of his publishing from this *Maṭh* the monthly journal *Śrī Gauḍīya Darśana,* he did not once omit the appropriate title of a devotee.

Fallen as I am, and with errors, as no doubt there are, it is my

humble prayer that this book with its purely related descriptions about the *Maṭh*, its devotees, and the principles of devotional practice, will bring joy to the hearts of all the sincere souls who aspire to serve the Śrī Gauḍīya Vaiṣṇavas in the line of our Śrīla Guru Mahārāj through Śrīla Govinda Mahārāj.

Aspiring for the blessings of all the Vaiṣṇavas,

Humbly,

Mahānanda dāsa Bhakti Rañjan
Appearance Day of Śrī Rāmachandra
11th April 92

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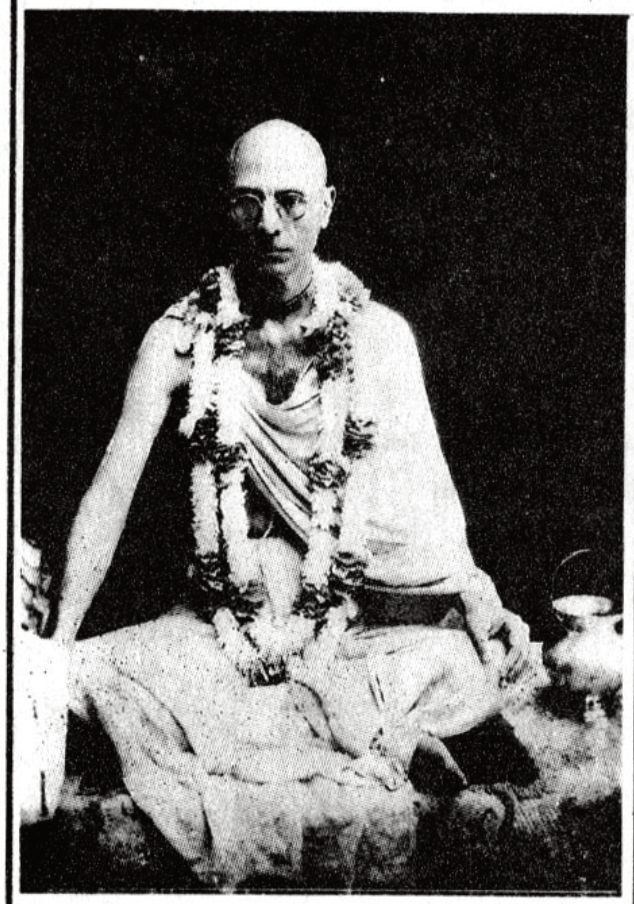
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Foreword

by His Divine Grace
Śrīla Bhakti Rakśak Śrīdhar Dev-Goswāmī Mahārāj
Founder President Ācāryya of Śrī Chaitanya Sāraswat Maṭh,
Śrīdhām Nabadwip



This Nabadwip Dhām, on the banks of the Ganges, has such great value, especially for the realisation of our highest self, as recommended by Śrīman Mahāprabhu. It is the land of love, sweetness, charm and beauty—all are synonymous. It is heart-capturing. Our real existence is neither in our knowledge nor our power, but in our heart. Really, our proper identification is with our heart. So, in which direction our heart is moving, that is the all-important factor in our life. It is a heart-transaction.

Mahāprabhu recommended: "Don't rely on your knowledge, reasoning capacity, or power, but the heart-transaction is all-important in you. The inner factor of your existence is in your heart. So try to guide your heart towards sweetness—towards home. And your real home is not here where we are wandering around with no certainty throughout eight million four hundred thousand species according to our *karmma*. But only in the human birth, with the help of the Divine Agent, can we go back to our home: to home and affection."

Home is there, where the environment will take care of us, our fortune, and our comfort, independent of our consideration. The affectionate paraphernalia there will help us

very affectionately and lovingly. So we should make good use of this opportunity to go back to God, back to home, our sweet, sweet home.

Mahāprabhu recommended the path: "With the help of the Divine Agent and the revealed Scriptures, try to go there yourself. Your present position is uncertain. After death it is not fixed where you will be carried by the current of your previous *karmma*, therefore try to utilise for the best whatever time is available before your death. You have free-will, therefore those days before your death are to some degree in your hand to use, so that time you must utilise with the utmost care for God-realisation." There is nothing so important as this for all of us.

The advice in common for us all is: "Give up all your duties and jump into the one duty, to go back home. There, everything is full and complete, and everyone will look after your real interest. So you must go there: back to God, back to home." And Śrī Chaitanya Mahāprabhu came here only for the purpose of telling us this: *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*—"Whoever you meet, talk to him about Kṛṣṇa, and both parties—the hearer and the speaker—will be benefitted. By this cultivation of Kṛṣṇa consciousness, both parties will be benefitted permanently." So, only in Kṛṣṇa consciousness will our time and energy be best utilised.

Other things are superficial, but the serving spirit is the deepest part within us. That is the deepest transaction: a transaction with the environment in the deepest plane. And that serving spirit is divided into two. In the lower position it has some calculation, such as: "I must do this, I must not do that; for I need to attain so many things." But in the highest section, there is no calculation based on any selfish transaction. There the sacrifice is so great and so complete—so perfect—and the servitors have such deep connection with the Absolute that they do not care for themselves in the least. Through love and sacrifice they come to have such a deep connection. Their transaction with the Absolute is all-affection, all-loving.

Mahāprabhu Himself is the Absolute. He came as an *Ācāryya* to preach about the highest destination of the *jīva* (the soul). He disclosed

that the highest attainment is the greatest sacrifice: we must "die to live." Our ego—our entire egoistic individuality—must die a wholesale death, and then we will find we are in such a place: in the family of God, the family of the Absolute. We shall be amongst our family members, and they are not guided by any law, but only by affection and love. Our highest fulfilment of life is achieved neither through attaining knowledge nor power, but through affection and love. No science and no power can achieve that.

At present science is serving power. So many scholars are investigating and discovering so many things, but that scientific research is really subservient to power because it is trying to compete for the domination of this lower world of selfish sense-satisfaction. But the fulfilment of our heart's satisfaction is in the Kṛṣṇa conception of the Absolute. He is the Lord of love, beauty, ecstacy and happiness. That is the innermost necessity of us all. Śrī Chaitanya Mahāprabhu said, "Go straight to Vṛndāvan by this special train. Don't try to break your journey anywhere, for that will only be a loss of time and energy." In addition He said, "Whoever you find, give them Kṛṣṇa consciousness. It is just as in a famine-stricken country, whoever you will find you will give some food to save him, but this is a hundred times more urgent—so you are to inject Kṛṣṇa consciousness. Tell them, 'A loving Lord is above your head seeing everything—you only have to connect with Him and His servants. His servants are very, very kind and magnanimous. Somehow get some connection with them, and try to go to your home. Here, nowhere is home. Your home is only there."

For example, a madman may be wandering here and there, but if he is cured of his madness, he will go straight from the street to his home. He won't continue to wander in the street endlessly like a vagabond but he will go straight home to both satisfy himself and also to satisfy his near and dear ones, his guardians.

So, whoever you come in contact with, Mahāprabhu advises: *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*—"Whoever you find, you will have no other duty than to inject them with Kṛṣṇa consciousness—that



Śrīla Bhakti Rakśak Śrīdhar Dev-Goswāmi Mahārāj—Śrīla Guru Mahārāj

Kṛṣṇa consciousness will not only save everybody from all troubles but it will also give them their highest fulfilment of life. Take that up and do such service with all seriousness and earnestness."

Nityānanda Prabhu is the most magnanimous among the group who recruit. He is the head, the leader of all the generous recruiters: the most generous recruiting officer. We must try to have His mercy. A single drop of Nityānanda Prabhu's mercy can help us wonderfully. Nityānanda Prabhu wanted to distribute Śrī Gaurāṅga to one and all. He approached every

door, begging each person, "Take the name of Gaurāṅga! Take the name of Gaurāṅga! I shall be eternally indebted to you. If you only take the name of Gaurāṅga once I shall be your slave—your eternal slave!" Appealing in such a way He would begin to cry and He would fall down and roll on their doorsteps.

When Mahāprabhu took His permanent seat in Jagannāth Puri He sent Nityānanda Prabhu to preach: "I give You Gauḍa-deśa (Bengal). Without You, Nityānanda, no-one will be able to help them. Look after them. I give you this role. Go to Bengal to help them, to deliver them and give them the fulfilment of life."

Nityānanda Prabhu took up that responsibility, and here in Nabadwip Dhām we are under His guidance. Nityānanda Prabhu is the leader of those preaching about Gaurāṅga; and for one who receives the grace of Gaurāṅga, automatically the Rādhā-Govinda *Līlā*, the Vṛndāvan *Līlā*, is his.

yathā yathā gaura padāravinde
vindeta bhaktiṁ kṛta puṇya-rāśiḥ
tathā tathotsarpati hṛdy-akasmāt
rādhā padāmbhoja sudhāmburāśiḥ

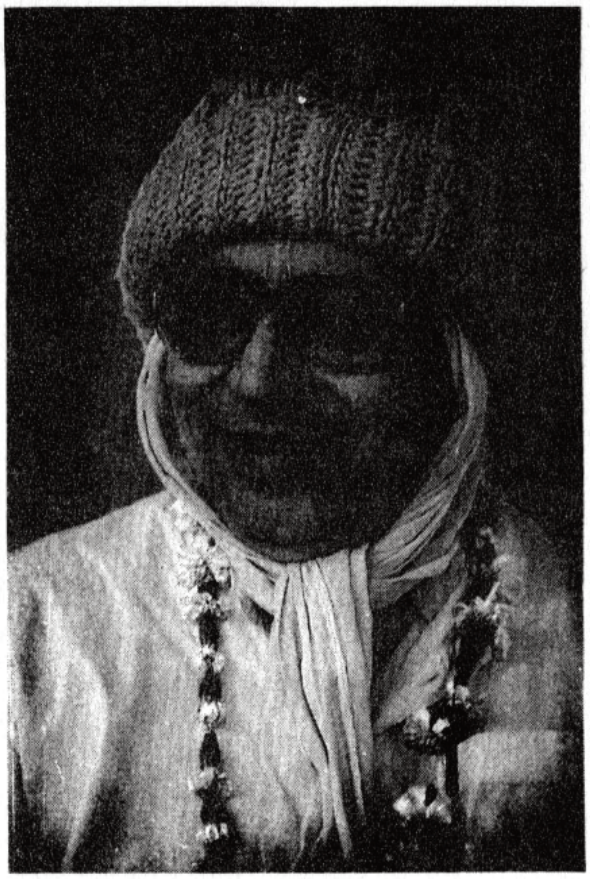
Unknowingly, that *Līlā* will come within your heart. Your attitude cent per-cent will be to understand Gaurāṅga and you will find yourself to be automatically in Vṛndāvan—*rādhā padāmbhoja sudhāmburāśiḥ*—you have become a member in the camp of Rādhārāṇī: the place of *Madhura-līlā*.

When *Madhura* is being distributed to the ordinary public, it is called *Audāra-līlā*, and that is the highest. When nectar is being distributed, that nectar is more sweet. Nectar is sweet and gives the highest fulfilment, but when it is being distributed, it becomes greater, more generous and more rare.

• • •

1: Earlier Days

First part of an interview with His Divine Grace
Śrīla Bhakti Sundar Govinda Mahārāj,
Sevāite President Ācāryya of Śrī Chaitanya Sāraswat Maṭh



Question: Now is the Golden Jubilee, the 50th anniversary of the Śrī Chaitanya Sāraswat Maṭh, Nabadwip. Please explain something of the early days here at the Maṭh and in particular, why Śrī Chaitanya Sāraswat Math is considered to be such a special place.

Śrīla Govinda Mahārāj: After the disappearance of Śrīla Bhakti Siddhānta Saraswatī Prabhupāda, the mission begun by him — Gauḍīya Maṭh — started to go in an unexpected way, therefore many of the prominent personalities left. When Śrīla Guru Mahārāj came out from the Gauḍīya Maṭh then about fifty percent of the senior devotees also left. Everyone in the Mission had much respect for Śrīla Guru Mahārāj, therefore when he left, they also left. Some of the devotees who withdrew from the Gauḍīya Maṭh at that time were: Hayagrīva Brahmachārī (Mādhava Mahārāj's former name); Goswāmī Mahārāj, who was in charge of preaching in the West; Keśava Mahārāj, who then was Vinod Bihari Brahmachārī—he was the estate manager in charge of commanding Śrīla Prabhupāda's central Maṭh, Chaitanya Maṭh, Māyāpur; Narahari Prabhu, the advisory manager of Chaitanya Maṭh, Narasiṁha Mahārāj; Jājāvar Mahārāj; Vaikhānas Mahārāj, as well as many others.

Most of the stalwarts left the Mission. Only three stayed: Niśikānta Sānyāl; Bhakti Sudakash Prabhu, he was a man of great personality; and Sundarānanda Vidyāvinod, the editor and publisher of the *Gauḍīya Magazine* as well as of many of the books of the Gauḍīya Maṭh. By the mercy of Śrīla Prabhupāda he did much *sevā* at that time.

After the breakup of the Gauḍīya Maṭh Śrīla Guru Mahārāj was not very enthusiastic to preach. He did not want to make another mission and therefore went alone to Vṛndāvan. The devotees then lost track of him, but all Śrīla Guru Mahārāj's Godbrothers were very enthusiastic to take him preaching, so they repeatedly searched in many places to try to locate him. Finally some Godbrothers discovered Śrīla Guru Mahārāj in Nabadwip. I have seen the place in which he stayed at that time: it was a single room opposite the Ganges. It has since been altered but not demolished.

Word soon reached the other Godbrothers and they came to take Śrīla Guru Mahārāj to preach. Again they tried to make another mission with the association of Śrīla Guru Mahārāj. Then Keśava Mahārāj, Goswāmī Mahārāj, and Naṛasiṁha Mahārāj all took *sannyāsa*. They were the first three *sannyāsa* disciples of Śrīla Guru Mahārāj, and with them the *Gauḍīya Vedānta Samitti* was started there at the Devānanda Gauḍīya Maṭh. But again some differences came between the devotees.

It was Śrīla Guru Mahārāj's nature to stay alone, so when again some differences came, he gave everything to Keśava Mahārāj.

Keśava Mahārāj was a great disciple of Śrīla Prabhupāda. He took *sannyāsa* from Śrīla Guru Mahārāj and wanted to preach and be a guru. Śrīla Guru Mahārāj established him as the head of the Devānanda Gauḍīya Maṭh, and under him the preaching programme continued.

Śrīla Guru Mahārāj stayed alone and did not go out even to beg. Mani Bābu, his next younger brother, was a divisional superintendent in the Eastern Railway. Every month he gave ten rupees to Śrīla Guru Mahārāj with which he maintained himself, thus he did not go out to beg. He lived in a house named Mager Bāḍī near



Śrīla Govinda Mahārāj—1947

to what is now Śrī Chaitanya Sāraswat Maṭh and he paid two rupees per month rent. That house has since been demolished.

While staying at that Mager Bāḍī two Godbrothers of Śrīla Guru Mahārāj were enthusiastic to stay with him. It later turned out that their thinking was that if they could help Śrīla Guru Mahārāj to start another mission then in due course of time they would inherit it, but Śrīla Guru Mahārāj was very simple-hearted and could not understand their motive. He again engaged himself in preaching, but in a limited way, and on one occasion he engaged in *Bhāgavata-pāṭ* (lecturing on *Śrīmad-Bhāgavatam)* for one month in the Temple at the King of Manipur's Palace.

At that time Sakhī Bābu, a Godbrother of Śrīla Guru Mahārāj, offered to buy Śrīla Guru Mahārāj some land. Sakhī Bābu was a great disciple of Śrīla Bhakti Siddhānta Saraswatī Prabhupāda, who had done much service in Chaitanya Maṭh. He did many things for Śrīla Prabhupāda including the building of the Yogapīṭha Mandir, and also the Bhaktivijay Bhavan. He brought there electricity, a generator, and a road also.

It was this Sakhī Bābu who told Śrīla Guru Mahārāj, "If you choose a piece of land I shall give the money to purchase it." In this way for his *bhajan āśram* Śrīla Guru Mahārāj chose this land where Śrī Chaitanya Sāraswat Maṭh now stands. At first its area was one acre, stretching from the bamboo trees on one side, up to six feet behind Śrīla Guru Mahārāj's building on the other side, and up to my present house on this side. The south-western corner was marked by the small bathroom building, now in ruins.

At the time when Śrīla Guru Mahārāj chose this

land there were only a few trees: three mango trees, two guava trees, and the tree just to the north of my house here. One of the three original mango trees left at the same time as Śrīla Guru Mahārāj's disappearance.

After the purchase of this land in 1941 Śrīla Guru Mahārāj made a thatched house, and on *Rathayātrā* of that year he entered into this Maṭh.

The Gauḍīya Maṭh was founded by Śrīla Bhakti Siddhānta Saraswatī Prabhupāda and later Jājāvar Mahārāj and other Godbrothers of Śrīla Guru Mahārāj incorporated the word *Gauḍīya* in the name of their Missions such as: *Samanda Gauḍīya Maṭh, Devānanda Gauḍīya Maṭh*, etc. But Śrīla Guru Mahārāj thought in another way. Our *Sampradāya* was actually started by Śrī Chaitanya Mahāprabhu and it is running under His divine direction. Although we are *Brahmā Mādhava Gauḍīya Sampradāya*, the real conception of *rāgānugā-bhakti* is that first it was shown by Mādhavendra Purī, the 'Grand Guru' of Śrī Chaitanyadeva. There the conception was in seed form, but it manifest in the form of a tree in Chaitanya Mahāprabhu. Therefore, bearing in mind the main identification of our *Sampradāya*, Śrīla Guru Mahārāj included the name of Śrī Chaitanya in the name of his *Maṭh*. The name of Śrīla Guru Mahārāj's Guru is Śrīla Bhakti Siddhānta Saraswatī Prabhupāda, therefore to cover from beginning to end the identification of the whole *Sampradāya* Śrīla Guru Mahārāj used the name Śrī Chaitanya Sāraswat Maṭh as the name of his Temple and Mission.

Śrīla Guru Mahārāj personally chose and purchased a very long, strong, and costly bamboo pole from one Nārāyaṇa Ghosh who owned a large bamboo garden. On the very first day of his stay he hoisted a flag on that tall bamboo flagstaff on the spot where the Temple now stands.

When Guru Mahārāj entered, his Deity was Giridharijīu, who he had brought from Vṛndāvan. He chose this place for a number of reasons. One reason was that it is *aparādha-bhañjan-pāṭ*, Koladwīp: the place where all offences of those who surrender are vanquished. Another reason for establishing his Maṭh here was that, as well as being *aparādha-bhañjan-pāṭ*, this is Girirāj Govarddhan, Gupta



Śrīla Guru Mahārāj seated in front of the earliest building at
Śrī Chaitanya Sāraswat Maṭh
Present day Śrīpad B.P. Araṇya Mahārāj is seated to his lower left

Govarddhan (Hidden Govarddhan Hill).

Śrīla Bhakti Siddhānta Saraswatī Prabhupāda preached over the whole of India and he also tried to preach all over the world, but still he was not able to preach successfully in this area of Koladwīp. Here there were many great *paṇḍits* who heavily opposed Śrīla Prabhupāda and his preaching programme, therefore Śrīla Guru Mahārāj wanted to convert that section.

He started to preach to that party headed by Tripathanāth Paṇḍit. He was the head of the area of Tegharipara. Also there was another big *paṇḍit* famous throughout India, his name was Gopendu Sāṅkhyatīrtha.

Śrīla Guru Mahārāj started to preach in the house of his own aunt, Sarojabāsinī Devī. She was a very popular lady and her name is also included on a plaque on the side of Mahāprabhu's Temple here. She was very

famous and everybody respected her. When Śrīla Guru Mahārāj started preaching in her house many of the members of the opposing group also came to hear—and were converted by him.

After Śrīla Guru Mahārāj first came here, some of his Godbrothers joined with him showing themselves to be unconditionally surrendered. Presently also, other Godbrothers joined with Śrīla Guru Mahārāj. These *brahmacārīs* joined at least a few months after Śrīla Guru Mahārāj's first coming here to Śrī Chaitanya Sāraswat Maṭh.

Guru Mahārāj's nature was always to compose something, and he composed many *ślokas*. When he started Śrī Chaitanya Sāraswat Maṭh he immediately composed the following *śloka*:

śrīmac-caitanya-sārasvata-maṭhavara-udgīta-kīrtir jaya-śrīṁ
bibhrat sambhāti gaṅgā-taṭa-nikaṭa-navadvīpa-kolādri-rāje
yatra śrī-gaura-sārasvata-mata-niratā-gaura-gāthā gṛṇanti
śrīmad-rūpānuga śrī-kṛtamati-guru-gaurāṅga-rādhā-jitāśā

"On the banks
of the Ganges in Koladwīp, 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 Śrī Rūpa."

One day his Godbrother Sakhī Bābu, after hearing this verse, told his other Godbrothers, "Śrīla Guru Mahārāj has nothing except a thatched house, but he has erected a very long bamboo pole with a flag on top, and has then composed this *śloka!*" But Śrīla Guru Mahārāj said to him, "You will see in future what will be here." And later he has come to see what has manifest, as have we all.

Question: What size was the original thatched room?

Śrīla Mahārāj: That building was twenty feet long by about twelve feet wide. At first there was not even a bed, but with

some bamboo Śrīla Guru Mahārāj presently constructed two. It was perhaps a few months or a year later that the *brahmacārīs* came and built a house out of bamboo with a corrugated tin roof. When I joined I first stayed in that house.

Giridhari was in a thatched room measuring about six feet by ten feet made by Guru Mahārāj beside his own room. It was where the present kitchen and *bhoga* store-room stand. After maybe one or two years Guru Mahārāj's present building was constructed. Its picture is on the front of our *Gauḍīya Gītāñjali* book of *bhajans*. When I joined here on *Nṛsiṁha-caturdaśī* day of 1946 or 47 I saw that building. It was then about two years old. The building was made by a donation of bricks from a nearby brick-field owner. The third generation of the man who gave the bricks still come here and they are very respectful always. Several of that family came and took *dikṣā* from this Maṭh.

The building was made from earth and bricks and was covered by plaster. No cement was used. Until today it is standing, though I need to repair it from time to time. The upper floor of the building was built much later and is constructed using cement.

Giridhari and Mahāprabhu were installed there by Śrīla Guru Mahārāj. In the right hand room where Śrīpad Araṇya Mahārāj now stays is where Mahāprabhu used to be. When I joined here Śrīla Guru Mahārāj lived in the room to the left of Mahāprabhu, and later Śrīla Guru Mahārāj came to stay in the right hand room and Mahāprabhu moved to the left room.

I made two latrines, one for the *brahmacārīs'* room where Hari Charan Prabhu now stays, and the other for Śrīla Guru Mahārāj's room. Around 1957 when we made the room upstairs for Śrīla Guru Mahārāj, I then moved into Guru Mahārāj's old room.

The first *brahmacārīs* who came wanted to serve Śrīla Guru Mahārāj, but some came with some inner intention. It was their understanding from his horoscope that he would not live for more than 58 years, furthermore his health was not very strong and three or four times each month he would be very sick with severe headaches. They did not

consider Śrīla Guru Mahārāj would live very long and they thought that after his disappearance they would become the proprietors of this Maṭh. But Śrīla Guru Mahārāj did not tell any of them that they would be chief *sevāite* or proprietor of the Maṭh, this was because he wanted to maintain his preceptorial line as well as his *Guru-paramparā*.

The *Guru-paramparā* descends through the disciples, therefore Śrīla Guru Mahārāj searched for someone a little younger who he could train up to continue his *paramparā*. It was under such circumstances that I joined in 1947, and after talking with me Śrīla Guru Mahārāj decided within seven days that he would train me to be his successor. He could not hide anything and he expressed this wish to Kṛṣṇa Dās Bābājī Mahārāj, Rāmā Didi, to Gopāl's Mother, to his aunt, to Kṛṣṇamayī Didi, to his Godbrothers, and to others.

Question: In those days what was the daily routine?

Śrīla Mahārāj: There was a full programme of worship.

Mahāprabhu was installed in 1944 or 45, so on the altar were Mahāprabhu and Giridhari. The morning, noon and evening *aratis* along with the other programmes were going on, just as at present. The programmes were held on the verandah.

Question: How many devotees were here when you first came?

Śrīla Mahārāj: There were eighteen devotees: twelve adults and six youths. They would go to preach in Calcutta. Śrīla Guru Mahārāj established the Calcutta Maṭh some two or three years before I joined. It was started by the desire of Śrīla A.C. Bhaktivedānta Swāmī Mahārāj.

Śrīla Swāmī Mahārāj was always very affectionate with Śrīla Guru Mahārāj and he would come to meet him from time to time. He requested Śrīla Guru Mahārāj, "I have two houses, one of which I am living in with my family, and the other has a laboratory downstairs. I shall give you the free use of two rooms above the laboratory for the purpose of preaching. In order to have your association I can spare these two rooms. If you will kindly go there and stay, I shall be very happy." This is how the 7 Sitakanta Banerjee Lane Branch of Śrī Chaitanya Sāraswat Maṭh was begun.

Question: Śrīla Guru Mahārāj particularly came to Koladwīp to be withdrawn from the

preaching field, so was it purely Śrīla Swāmī Mahārāj's petition that led him to start another Maṭh in order to preach in Calcutta?

Śrīla Mahārāj: Śrīla Guru Mahārāj always wanted to stay in the background. He did not want to take a prominent role to recruit others, make disciples, etc., but Śrīla Swāmī Mahārāj very much wanted to do something—to make another *Gauḍīya* Mission—headed by our Śrīla Guru Mahārāj. He many times told Śrīla Guru Mahārāj his wish, but Śrīla Guru Mahārāj was not enthusiastic to do so. It was because of Śrīla Guru Mahārāj's close, affectionate relationship with Śrīla Swāmī Mahārāj that he accepted his proposal.

During their stay in Sitakanta Banerjee Lane some very prominent people came to see Śrīla Guru Mahārāj through Swāmī Mahārāj, and in that way some *gṛhastha* devotees joined. Bhutabrit Prabhu and Nṛsiṁhānanda Prabhu were big *brahmacārīs* and they also stayed in Śrīla Swāmī Mahārāj's house and preached in Calcutta. From time to time Śrīla Guru Mahārāj would go there, and he would sometimes stay for two or three months during which time the other *brahmacārīs* would run the Maṭh here in Nabadwip.

Question: What service duties were here for those in the Maṭh?

Śrīla Mahārāj: At that time all the regular Temple programmes were running as well as cultivation. When I joined I made a very nice flower garden in front of the building. Also we cultivated vegetables and fruits. One day we picked a ten foot long "stick-*subjī* plant" from the garden and took it to Sakhī Bābu's house. He was greatly surprised to see it.

Question: When most devotees think of the Maṭh they first of all think of the Temple. When did it begin to manifest?

Śrīla Mahārāj: Consruction was begun on the Temple after the first group of *brahmacārīs* left to start their own mission. A new group came to stay here which was mainly made up of the direct disciples of Śrīla Guru Mahārāj. That new group consisted of myself, Hari Charan Prabhu, Kṛṣṇa Sharan Prabhu (now Śrīpād Araṇya Mahārāj) as well as another two or three devotees. We stayed here and also we would go preaching outstation. We would go house to house to tell the people about Śrīla Guru

Mahārāj, and to beg alms. This was first begun by Jājāvar Mahārāj, Goswāmī Mahārāj, and Madhusūdan Mahārāj who all helped Śrīla Guru Mahārāj after the first group of *brahmacārīs* left Śrī Chaitanya Sāsraswat Maṭh. They were the first to start and establish the preaching for Guru Mahārāj and they collected also. We went with them, and in later years when they stopped, we continued the collection from that same field.

Each of those *sannyāsīs* had their own mission but they collected for Śrīla Guru Mahārāj. Madhusūdan Mahārāj's mission is in Burdwan, Jājāvar Mahārāj has two or three, and also Goswāmī Mahārāj has many Maṭhs, but they each would come to preach and collect for Śrīla Guru Mahārāj. We would take them and they would head our group. By their preaching, some rice, *bhoga*, and money came. In this way they helped Śrīla Guru Mahārāj.

Even when Śrī Chaitanya Sāraswat Maṭh was just two thatched houses, there would be many thousands of people coming to attend the festivals and to take *Prasādam*—just like now. Śrīla Guru Mahārāj was able to provide *Prasādam* for everyone by the energy of the devotees' collection. Every year Madhusūdan Mahārāj would go to collect for the festivals with us, and sometimes Jājāvar Mahārāj would also come.

The first Nabadwip Dhām *Parikramā* was started by myself under the guidance of Śrīla Guru Mahārāj. I proposed to Śrīla Guru Mahārāj that if we could start a Nabadwip Dhām Parikramā, it would not be difficult to find people to participate. When going out on the collections and meeting the many villagers I would have the chance to encourage many people to join our *parikramā*.

At that time only two other parties did Nabadwip Dhām *Parikramā:* Keśava Mahārāj and the Māyāpur Maṭh.

Goswāmī Mahārāj, Jājāvar Mahārāj, and Madhusūdan Mahārāj joined with our *parikramā* party along with their many disciples and followers. They would all come here in Śrī Chaitanya Sāraswat Maṭh at festival times. Their parties were big, and we would put up a temporary tent for their accommodation. Goswāmī Mahārāj's party itself consisted of maybe two hundred followers; mainly *gṛhastha* villagers.



The first Nabadwip Dhām Parikramā

Jājāvar Mahārāj's party was about a hundred persons, our own maybe two hundred, and Madhusūdan Mahārāj would have about fifty. In this way many people came and joined with our *parikramā* party. We continued in that way for a few years.

After that, Mādhava Mahārāj also started to make Nabadwip Dhām *Parikramā*. Then, by the will of Śrīla Guru Mahārāj, Goswāmī Mahārāj made his Maṭh in Māyāpur—the Nandan Āchāryya Bhavan Temple—and he too started Nabadwip Dhām *Parikramā*. Jājāvar Mahārāj's party joined with Mādhava Mahārāj, and from that time our own *parikramā* continued independently. Every year since then there has been Nabadwip Dhām *Parikramā* from Śrī Chaitanya Sāraswat Maṭh.

Question: I heard that *parikramās* to other holy places were also arranged.

Śrīla Mahārāj: I took pilgrimage parties to other places in India including Badarikāśram, and so did Śrīla Guru Mahārāj. At that time I wasn't so expert at collecting funds, especially in Calcutta, but our expenses increased day by day, furthermore no Temple building had yet been constructed.

I had noticed that Keśava Mahārāj, Chaitanya Maṭh, and Goswāmī Mahārāj were all running Indian Tours. Therefore I proposed to Śrīla Guru Mahārāj that we could also organise Indian tours, part by part: Southern India, Northern India, Western

India, etc. Śrīla Guru Mahārāj replied, "If you can, that will be very good."

The success of such a journey would very much depend on the cooperation of the railway company, so I suggested to Śrīla Guru Mahārāj that if we go to Badrīkāśram then it would entail the least reliance upon the railways, therefore there would be a greater chance of success for the tour. To do that would entail taking the Doon Express to Haṛdvāra, then a bus to Hṛṣīkeśa, from where the journey would continue by foot. Śrīla Guru Mahārāj commented, "It would be an arduous journey. Can you organise and run it successfully?" I said, "Yes. If you give your grace, I can."

Śrīla Guru Mahārāj gave me enthusiasm and said, "If you can, it will be very good."

Then, myself and other devotees, we went and gathered people for the tour. With the help of our patrons we advertised by distributing handbills from door to door.

In the first party were about fifty-four persons. Myself and Paramahaṁsa Mahārāj — a *sannyāsa* disciple of Śrīla Guru Mahārāj who also helped him very much by collection and preaching—we took charge of the party. I was very young at that time, around 24 years old. For that first tour Śrīla Guru Mahārāj said it was necessary for an older devotee to also head the party, therefore he invited Paramahaṁsa Mahārāj. Actually I was in charge, but Paramahaṁsa Mahārāj was very helpful. Each year we would go to Kedārnāth, Badrīkāśram, and Tuṅganāth.

After that we started various *parikramā* tours to the holy places of Southern India, Western India, Purī, Vṛndāvan, Dvārakā, etc. These tours would all go to holy places. We established a good relation with many people, and many of them also took initiation from Śrīla Guru Mahārāj. Many of the participants became devotees, in addition by those tours we were able to collect much money at that time. I can remember that each tour would make at least Rs5,000. With our nourishment they were very happy.

Śrīla Guru Mahārāj also came with us on three or four occasions. He went on the train tours and also on the pilgrimage by foot to Badrīkāśram. By that time the bus ran into the



Śrī Maṭh tour on pilgrimage to Badrīkāśram

Himalayas all the way up to Rudra Prayāg or maybe Chāmauli. When we first started, the whole journey by foot was about 286 kilometres and it took one month to complete.

Question: In order that Śrīla Guru Mahārāj was able to go on these tours his health must have improved considerably.

Śrīla Mahārāj: Yes. Although Guru Mahārāj's health was not so good he would still go on these tours.

You would be surprised to hear that at that time no qualified person was in Śrī Chaitanya Sāraswat Maṭh who could maintain his Mission. When he was 55 years old Śrīla Guru Mahārāj made a will. He made me the *Sevāite* and *Ācāryya;* Goswāmī Mahārāj, Jājāvar Mahārāj, and Guru Mahārāj's Godbrother, Sakhī Bābu, were trustees, and perhaps Paramahaṁsa Mahārāj was an adviser. Śrīla Guru Mahārāj thought that they would stay and he would leave, and therefore he made them trustees, but they all left this world before him. In 1964, a few years after he passed the 58 years that some expected him to live, he made a registered "Deed of Gift and Settlement."

He installed Gāndharvvā-Govindasundar about four years after I came to the Mission.

The Temple was begun perhaps in 1955. First there was one thatched house, then a second, then the building of bricks, mud, and plaster, and after that gradually

gradually came the other buildings. The year I went to Badrīkāśram we collected Rs5,000 and on returning I proposed to Śrīla Guru Mahārāj that we shall make a Temple. Śrīla Guru Mahārāj said, "With only Rs5,000 what shall you be able to make?" By the desire of Śrīla Guru Mahārāj I then called Jājāvar Mahārāj. He came and Madhusūdan Mahārāj also came. It was Gaura-pūrṇimā time, and they went preaching for the festival to be held here. At that time a big donor came: Kiśorī Mohan Dās Vairāgya—his name is on the first of the marble plaques beside the Mandir. With his promise to give money for the Temple, Śrīla Guru Mahārāj started the construction. I don't have a clear memory of historical dates but it was maybe 1955. Kiśorī Bābu then gave maybe ten or twelve thousand rupees—a lot of money at that time.

At first the raised Deity room and roof were finished but there was no verandah. Then the verandah came, after which Śrīla Guru Mahārāj installed there the Deity. I can remember that the first *abhiṣek* of the Deity was in the old building. The Deity therefore must have first been installed there.

Question: When the Temple was only a temple room with no verandah, where did the devotees do *bhajan?*

Śrīla Mahārāj: The devotees held *bhajan* in a thatched shed in front the Temple, like a small *Nāṭ Mandir*. It was made of bamboo and corrugated tin sheet. Another person, a lady, also gave some money towards the *Nāṭ Mandir*.

A little later when Kiśorī Bābu left his body, only the ground floor of the Temple had been completed. In order to raise funds to continue building, some devotees of Śrīla Guru Mahārāj made further collections in addition to the annual *parikramā* tours by train and the Badrīkāśram pilgrimage. We continued those tours every year from 1953 until 1979. After Śrīla Swāmī Mahārāj's disappearance when the Western devotees started coming, I no longer had the time to make the *parikramās*. Also some money started coming in from other sources, so for various reasons we stopped the *parikramās*. We are very few devotees here, and mainly it was due to a shortage of time that the *parikramās* were stopped.



Gathering of exalted Vaiṣṇavas at a festival in the early days of Śrī Chaitanya Sāraswat Maṭh

Question: How long did it take to build the Temple?

Śrīla Mahārāj: The Temple took twenty years to build, and when it was completed there was still no *Nāṭ Mandir*. Around 1975 a lady devotee of Guru Mahārāj promised Rs5,000 and we started the construction of the *Nāṭ Mandir*.

Up until close to the time of the completion of the Temple there was only one other building of bricks: the building of Śrīla Guru Mahārāj. The *Nāṭ Mandir* was built after 1975 as was the *gośālā*—cow-shed—by my present house. This building where I now stay was made also around that time. This was not originally to be my house but it was intended to be the kitchen.

One devotee, Banoyārilāl Simhāniyā, wanted to fulfil the wish of Śrīla Guru Mahārāj to make a kitchen building. I considered it would be good to make a two-storey building so cooking could continue above water-level during the time of flooding. Sometimes the water is more than five feet deep. So by making a two-storey kitchen, when the flood comes we could move everything upstairs and still be able to cook. Throughout the rest of the year we could cook downstairs, and during festivals we could cook upstairs as well as down.

When Śrīla Guru Mahārāj saw it he told me, "Now you should take the upstairs section and live there."

Previously I lived in the small southerly room on the roof of the *Nāṭ Mandir*, but that was not sufficiently big for my many books, etc.

Another factor that decided my move was that especially in the rainy season it was quite far from the two-storey kitchen to the Temple. The path became slippery and it was difficult to take *bhoga* from this building all the way to the Temple every day. Therefore, for convenience, the devotees still tended to use the old small kitchen close to the Temple.

Many big festivals happen here and at those times we would use this kitchen below my room, but generally throughout the year the small kitchen would be used.

As they were using the small old kitchen so much, I asked Śrīla Guru Mahārāj, "Now we have some chance of money, shall I make a big new kitchen at the site of the old small one close to the Temple?" He agreed. The old kitchen was then demolished and nicely rebuilt; and that is the kitchen which is now used all the time.

I came to stay in my present room in maybe 1982.

In 1973 the Temple was completed. Then the double-storey kitchen was made and the *Nāṭ Mandir* was begun. The houses where Kṛṣṇamayī Didi and Śaṅkara Didi used to live were constructed earlier, about 1963, as was a third house where Dharmma Didi used to stay.

Gradually the Maṭh's land area increased during the time the Temple was being built. Siṁhajuli, where the rice is grown for the Maṭh, was purchased in 1962. Śrīla Guru Mahārāj himself used to oversee the cultivation of that land. During cultivation we would go there daily by bicycle, but Śrīla Guru Mahārāj would go only every few days and he would take a rickshaw. At that time the eight kilometre journey cost two rupees. Only if necessary would he go daily. Satish Prabhu also helped much with the cultivation in Siṁhajuli.

In the very early days of Śrī Chaitanya Sāraswat Maṭh, Satish Prabhu stayed here. Nobody wanted to stay without a roof even, but Satish Prabhu happily stayed here and he helped Śrīla Guru Mahārāj to make the thatched house. He was the very first person to come and stay on the land after Śrīla Guru Mahārāj purchased it.

Guru Mahārāj himself planted the compound hedge and he did much other physical labouring work around the Maṭh. I also helped Śrīla Gurù Mahārāj with the labouring duties in the Maṭh compound.

Question: Are labourers hired to assist with the cultivation?

Śrīla Mahārāj: Generally the cultivation is done by the *brahmacārīs* of the Maṭh, but at certain times extra labour is hired. Around 1962 we purchased two very big and strong male buffaloes to help with the cultivation. I was the driver of the buffaloes and they were very happy with me. They were very broad and strong, and they were so big it is not easy to imagine. The cross-bars on the cart were especially wide for the buffaloes to fit in.

Those buffaloes would play with me here, but Śrīla Guru Mahārāj would be afraid they may kill me. They were big, strong, and young, and Guru Mahārāj did not like that I would always mix with them.

In order to feed them grass I would take them to the pasture in front of Mahāprabhu's Temple. One day I was with them there and Śrīla Guru Mahārāj told me, "Don't go close to the buffaloes." But I assured him, "These buffaloes will not attack me." He objected, "These are beasts, they *can* attack you."

I replied, "No, Mahārāj, these are not like beasts." Then I went in front of the biggest buffalo, then I quickly went to his rear and thumped him on his leg. Then, like a kid goat, he quickly turned, and with his horns he put his head against my body, but very carefully. Seeing this, Śrīla Guru Mahārāj said, "Oh, he will not attack you?" And I reassured him that he would not. Again I did it many times. Śrīla Guru Mahārāj watched and was surprised to see that each time the buffalo appeared to be quickly going to attack I would raise my arm slightly and he would put his horns carefully there by my side in a playing way. Śrīla Guru Mahārāj was surprised to see that such a strong red-eyed buffalo of whom everyone was fearful, was playing with me.

That buffalo's name was Rāmdās. The other buffalo was called Śyāmdās. When Śyāmdās died, I purchased another, named Haridās. They were very strong and they ploughed the fields, pulled carts, etc.

Question: We are often

asked what happens to the old cows here at the Maṭh.

Śrīla Mahārāj: Generally a cow will stay here all its life. The cows generally grow old and die here, though sometimes we do sell them when we have too many. When a cow becomes very old we will not sell her. Only we shall sell cows that produce milk or that can have calves, then also only if there is an excess of cows.

There were two cows here when I first came. One was white and named Surabhī, and the other was named Śyāmalī. Śyāmalī was very naughty and she attacked everyone. I think she probably wasn't happy with her food.

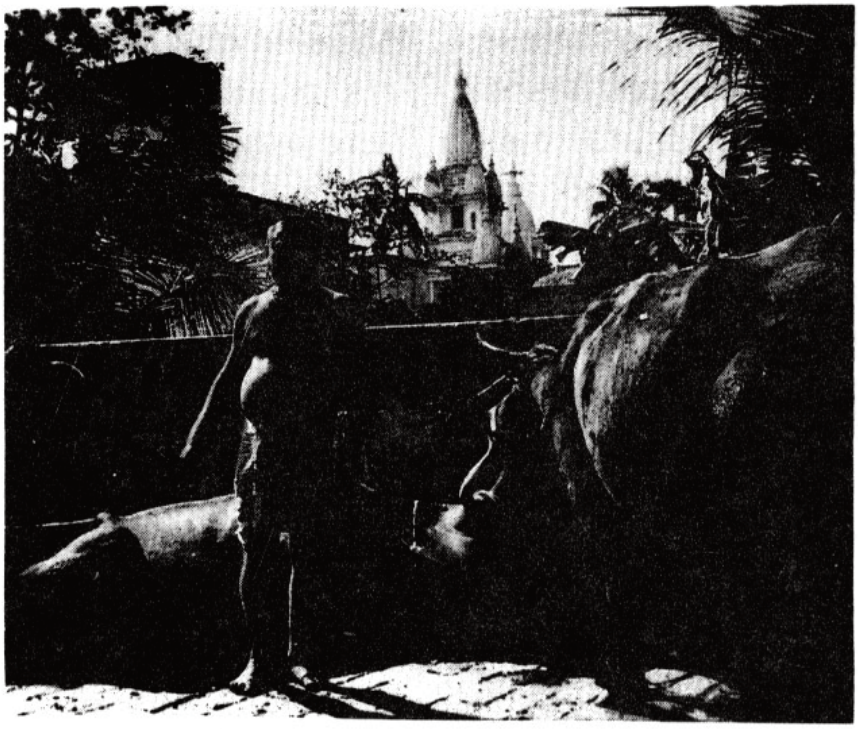
In my youth I had been accustomed to drinking much milk, but after three or four years in the Maṭh I became sick, and was diagnosed by the doctor to be suffering from a lack of milk. I was very sick and the doctor prescribed one or two apples and a kilogram of milk daily. I suggested to Śrīla Guru Mahārāj, "I would like to do *sevā* of Śyāmalī, then she will give enough milk for me, in that way it won't be necessary to purchase any additional quantity from the market."

Śrīla Guru Mahārāj readily and happily agreed. At that time Śyāmalī was giving 2·5kgs of milk, but after I started to serve her she became very happy and gave up to 6·25kgs. When I would go to Calcutta she gave less milk, and when I would return she would give more. We didn't have many cows at that time: Śyāmalī was the first cow, then Surabhī, and then Nandinī came a little later.

Later still, when more cows came, the *gośālā* was constructed. At first we purchased some cows, but since then all the cows have been either bred here, or donated.

Question: In what way are we to understand the spiritual qualities of Śrī Chaitanya Sāraswat Maṭh?

Śrīla Mahārāj: We can have some idea of the spiritual nature of the Maṭh from what Śrīla Guru Mahārāj has said. Hearing his words and conception our own vision has grown. When Sakhī Bābu one day jokingly said, "Śrīla Śrīdhar Mahārāj has only erected a tall bamboo flagstaff but he has composed such a grand *śloka!*" Śrīla Guru Mahārāj responded, "In future you will see what will manifest." Lastly we can see what has come here—and



not only the buildings. When the ground floor of the Temple was completed, the *Koladwīp-adhipati,* the Master of Koladwīp, Lakṣmī-Varāhadeva, in the form of a *Śālagrām-śilā* Deity came here gradually, by His wish. He was living like a king in a *brāhmaṇa's* house, from where He came here through Jājāvar Mahārāj and Goswāmī Mahārāj. When He first arrived here, we did not know what type of *Śālagrām-śilā* had come, but under instruction from Śrīla Guru Mahārāj I searched the *Garuḍa Purāṇa* to identify the name of the *Śālagrām-śilā* according to His markings. From that I considered Him to be Lakṣmī-Varāhadeva. In order to double check my conclusion, Śrīla Guru Mahārāj wrote a letter to the *brāhmaṇa* who had been caring for Him. He replied confirming the *Śālagrām* to indeed be Lakṣmī-Varāhadeva. He also mentioned in his reply that if a *brahmaṇa brahmacārī* will serve Him then He will be very happy.

Hearing this, Śrīla Guru Mahārāj told me, "Arrange for Lakṣmī-Varāhadeva to have special sweet-rice—*paramānna*—every day. In that way He will be happy aṇd the Maṭh will be very peaceful." Since that day a *brahmaṇa brahmacārī* has always been doing His worship, and daily offering *paramānna.*

Śrīla Guru Mahārāj saw Nabadwip Dhām as *aparādha-bhañjan-pāṭ,* and Koladwīp as the *kśetra,* the land, of

Lakṣmī-Varāhadeva. *Kola* means Varāhadeva. Śrīla Guru Mahārāj with his transcendental vision has seen what is actually here. We consider that what is manifesting *is* in Koladwīp, and by devotional service it is becoming revealed gradually.

Especially when Śrīla Guru Mahārāj disappeared we have seen some special symptoms. From my youth I always tried to see that all the trees and all the paraphernalia of Śrī Chaitanya Sāraswat Maṭh are not mundane. Actually, with my sense of vision I always consider everything here to be transcendental. I do not know how much I can feel, but I have no doubt that sometimes I feel it to be transcendental. We have also seen many symptoms.

In my younger days I would sometimes be a little angry and would want to leave the Maṭh but at that time I always asked permission to go from the trees, cows, etc. Therefore I can understand I have some feeling for everything here otherwise why did I go to ask permission from tree to tree? Furthermore, they didn't give permission for me to go! Whether or not I see correctly, I can say I have some standard feelings given in the Scriptures of how to see the Holy *Dhām* and its paraphernalia. Through knowledge and the vision of Śrīla Guru Mahārāj we are trying to see—and sometimes we are able to see also.

Question: What advice did Śrīla Guru Mahārāj give as to how to see this place?

Śrīla Mahārāj: He said this is a very auspicious place, and specifically it is Gupta Govarddhan. Close to Govarddhan Hill is Mānasa Gaṅgā, and Govinda Kuṇḍa is also here in remembrance of Govinda Kuṇḍa by Govarddhan. In Vṛndāvan is Mānasa Ganga, and here in Nabadwip is the Ganges. In Govarddhan the *Līlā* of Kṛṣṇa goes on in many ways, and here also the *Līlā* of Gāndharvvā-Govindasundar takes place: the Pastimes of the Lord near Govinda Kuṇḍa of Vṛndāvan are happening here. And we remember Kusum Sarovar also, but until now I haven't made it because time has been short due to the many services going on in our various Centres here in India. I have always wanted to excavate the hole behind the Indians' Guest House and make it into Kusum Sarovar. That was my plan, and I asked Guru Mahārāj if we could dig there a nice *kuṇḍa*

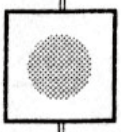
with steps going down into it. He happily agreed.

You can see *Koladwīp-līlā* here:

kuliyā-grāmete āsi'
śrī-kṛṣṇa-caitanya
hena nāhi, yā 're prabhu
nā karilā dhanya
(Śrī Caitanya-Bhāgavat: Antya 3.541)

In order to very widely rescue the fallen souls Śrīman Mahāprabhu showed here His Pastimes in such a way that anyone who takes shelter here must be rescued by Him from his unfortunate position.

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Seated outside Vyāsadeva's Cave, Badrīkāśram — Śrīla Guru Mahārāj leading the Maṭh pilgrimage party



Devotees at Tuṅganāth



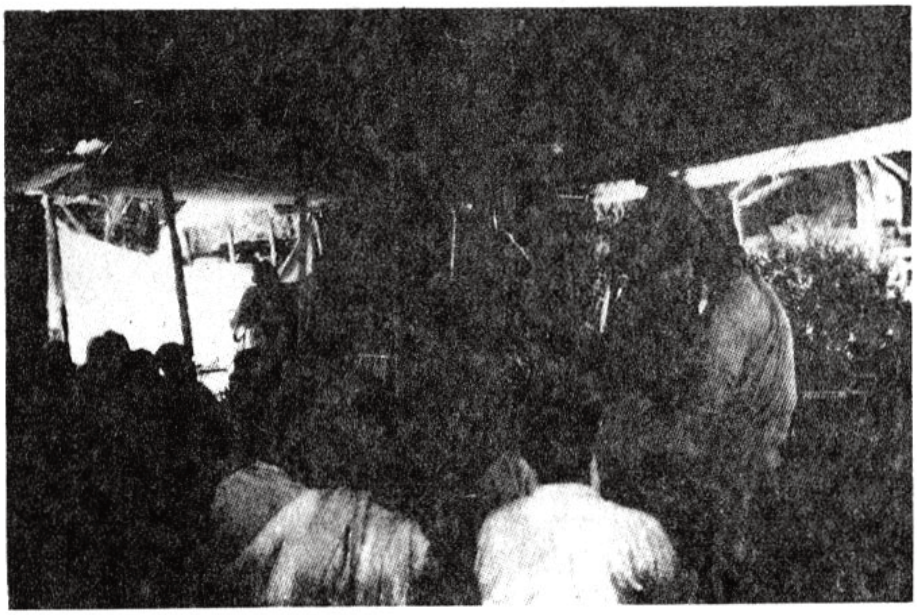
Śrīdhām Jagannāth Purī Parikramā



Śrīla Guru Mahārāj with Godbrothers and devotees at the entrance of Śrī Chaitanya Sāraswat Maṭh



Festival time in
Śrī Chaitanya
Sāraswat Maṭh



Śrīla Guru
Mahārāj
addressing the
Visva Vaiṣṇava
Raja Sabha



Śrī Chaitanya
Sāraswat Maṭh

Śrī-Śrī Guru-Gaurāṅga-Gāndharvvā-Govindasundarjiu soon after Their installation





Śrī Chaitanya Sāraswat Maṭh

2: Behind the Screen

(Second part of interview)

I feel that everything can come to us when there is necessity in our service life. What is necessary for us is to keep ourselves in a clean devotional mood and position of service, then everything will come to us. Bilvamaṅgal Ṭhākur wrote that *dharmma* (virtue); *artha* (wealth); *kāma* (women and other desires)—all these will wait upon the true devotee. Even Muktidevī will try to serve that devotee, and will request of him, "What is my service? Please give me some service in your service-world." If we try to see, we can see that it is true. For one who wants to pleasingly serve his Divine Master, *dharmma, artha, kāma, mukta*—everything—they want to serve him. In this way we receive more and more inspiration to see, "Yes, it is possible." When we can see this, it is a symptom that progress is being made in our path of spiritual life.

If we go to the town centre, on the way we will see a particular tree at a certain place, particular shops, then a petrol pump, and gradually along our way we will receive in many ways confirmation of our progress towards our destination. Similarly we see many symptoms along the path of our spiritual life, and we are not fearful. On a battlefield many may die but also many will be successful.

Seeing our Śrī Chaitanya Sāraswat Maṭh I can say that I have no doubt that, on the whole, we are succeeding. We see many symptoms that bring me much happiness.

Duryodhan wanted to succeed in finding the Pāṇḍavas. If he could find them during their final year of exile then they would have to return for a further twelve year period of banishment. Therefore Duryodhan with his men earnestly searched the forests, mountains, caves, etc., for the Pāṇḍavas, but without success. With almost the whole year being finished Duryodhan became very hopeless and he called a meeting of his top men. In that meeting Bhiṣmadeva said to him,

"You can't find the Pāṇḍavas? There are five of them but you cannot find even one?" Bhīṣmadeva then smiled and said to all those in that grand assembly, "You are foolish. You are searching in the wrong places because you do not know the proper way to search for them. Searching in the caves, the mountains, the jungles, and so forth, is not the process. Actually, wherever the Pāṇḍavas live you will be able to see the symptoms of their presence. Wherever they are present the cows will give much milk, the trees will bear much fruit, the crops will grow in abundance, the rains will fall timely, the rivers will flow very happily, the breeze will be fresh and clean, and in every way the whole environment will be prosperous. If you search such a place, you will certainly find the Pāṇḍavas staying there. Your searching the jungles and caves is not the process to find the Pāṇḍavas, but if you search the district where these auspicious symptoms are present, there you will find them." Duryodhan had almost no time left, and immediately he sent scouts to search such places.

Remembering this, when I see here in Śrī Chaitanya Sāraswat Maṭh that the trees are bearing much fruit, the cows are giving much milk, the birds are singing, the residents are happily trying hard to serve Śrīla Guru Mahārāj's Mission, and the many other auspicious symptoms present here, I feel these to be all very happy indications. They all show that we are proceeding to our life's goal.

Also books are being published from all over the world. Recently we received publications from London, Hungary, Brazil, and Mexico, as well as from here in India. In addition we received newsletters from Australia, London, and America. In this way also we can see that everything is going nicely, and I feel that this is the mercy of Śrīla Guru Mahārāj.

In our practising life some disturbance must always come, but we don't care for that. One who tries to serve must receive some disturbance in this mundane world. One who does not try to serve will not be disturbed: he will simply be alone chanting on his beads without trying to exert any effort to serve. In such a way he will remain without disturbance—and without progress. But one who takes to

the service-life must receive some disturbances, and that is also one kind of good symptom. If a sportsman runs but does not feel any pain in his legs, then that kind of running is not sufficient for him. It means he is not trying hard enough, and he won't win the race in that way. With a relaxed mood, service is not possible for the beginners. Service is always difficult, and who can do that must be benefitted.

Question: We hear that the people of Nabadwip are special people. What view should those from outside the *Dhām* have of them?

Śrīla Mahārāj: If we can see with transcendental vision we shall see the residents to be very auspicious. But what we see now is not always auspicious, as our vision is covered by illusion, Māyā. Bhaktivinod Ṭhākur wrote in his *Nabadwīp Dhām Māhātmya* that we do not see what is actually here. Here everything is auspicious, but what we see is actually Māyā, and who we see, they also are in illusion. But underneath the cover of Māyā is the real, living Nabadwip Dhām. We are to discover the living Nabadwip Dhām through our devotion and through the mercy of the devotees of Mahāprabhu. That is the only way it is possible, otherwise the dust and everything within our mundane vision is in Māyā. Behind our mundane vision lives the real Nabadwip Dhām.

māyā kṛpā kari jāla uṭhāya yakhan
āṁkhi dekhe suviśāla cinmaya bhavana

We shall see with proper vision only when Māyādevī will mercifully withdraw the cover from our eyes. And that is possible only by means of the soul's devotional mood. The *jīva* is to surrender to Mahāprabhu and to Nityānanda Prabhu. Nityānanda Prabhu is the master of Māyā and by His will Māyā will remove the cover from our eyes. At that time everything will be revealed before us, and we shall be able to see the real transcendental Nabadwip Dhām.

At the moment we are trying to see the real Nabadwip, but what we see is only a part of Māyā. That is the main philosophy given by Bhaktivinod Ṭhākur; by Kavirāj Goswāmī; by Narahari Chakravartī Ṭhākur in his *Bhakti Ratnākar;* and also by Prabodhānanda Saraswatīpāda, as well as by all the *Gauḍīya-*

Vaiṣṇava Sampradāya.

We are trained by Śrīla Guru Mahārāj and so we always try to see with our devotional mood according to his directives, and what comes before us we do not immediately accept as transcendental. We judge, then recognise. Judging is also a manifestation of our mundanity, but by the mercy of Śrīla Guru Mahārāj we can sometimes recognise.

When Guru Mahārāj disappeared, on that very same day a big mango tree left its body. I was surprised because it was a very strong tree. Within twenty-four hours all its leaves fell off and we could all understand that tree had left his body, but at the time we could not understand *why* he left. I thought the tree left because he could not tolerate the strong separation. He perhaps was very dear to Śrīla Guru Mahārāj, and in deep separation he left. But later I discovered this to be not the only cause. Another two mango trees of similar size continued to live nearby, but *this* tree disappeared. Therefore I began to meditate further on why he left—and what actually is there. Then one day some feeling came within me. I felt that for the devotees attending *arati* and other worship of Guru Mahārāj, two pillars would be necessary to support a roof to give them shade. One of those pillars would need to be close to the very point where that tree stood.

It was my nature not to kill any tree in Śrī Chaitanya Sāraswat Maṭh. Only I will interfere with the trees for a very essential, unavoidable cause. If that particular mango tree had remained I would have settled for a lesser design of building rather than cut it down, therefore that tree himself disappeared. And now you can see how Śrīla Guru Mahārāj's *Samādhi Mandir*, The Temple of Union in Separation, has manifest there. Although *I* could not understand how the Temple would manifest, that tree could.

By Rādhā Kuṇḍa in Śrīdham Vṛndāvan you can see six trees. In the form of those trees the Pañca Pāṇḍavas and Draupadī are now living. They gave a dream to Raghunāth Dās Goswāmī, "Please don't oust us: we are the Pañca Pāṇḍavas living here in the form of these trees." We try to see everything in this Śrī Chaitanya Sāraswat Maṭh with this kind of vision.



The Maṭh Logo
inaugurated in the
Golden Jubilee Year

Everything here *is* very auspicious. I always feel much happiness inside to touch and see the trees. I think it is the grace of Śrīla Guru Mahārāj, and also the causeless mercy bestowed upon me by many *Vaiṣṇavas*, that these feelings and some good sense have come to me. Sometimes it may not be fully felt, but knowledge is helping us to see that everything is transcendental and everything is very auspicious.

I have been in charge of making many things here in the Maṭh, but as much as possible I always try to avoid giving any pain to others. I think that if our devotees will also gain this kind of vision by the mercy of Śrīla Guru Mahārāj, they will be very benefited.

Here in the *Dhām* there are two things—the mundane and the transcendental—and we must separate them, otherwise we will always be the loser.

In the supremely high position all transcendental feelings will come to the *siddha-puruṣa*. An example is Gaura Kiśor Dās Bābājī Mahārāj. One day some boys threw stones at him and hurled insults, but he reacted by thinking, "Oh, Kṛṣṇa, You are very naughty. You are disturbing me while I'm walking along the road. Kṛṣṇa, You are very naughty! I shall go to Mother Yaśodā and tell her what kind of naughtiness You have. Hearing that, she will beat You." That kind of vision is very high, but it is real vision. When we shall have that kind of sight we shall see everything to be transcendental, and we won't be able to see anything before us as mundane. That was the kind of vision of Gaura Kiśor Dās Bābājī Mahārāj, Vaṁśī Dās Bābājī Mahārāj, Jagannāth Dās Bābājī Mahārāj, Bhaktivinod Ṭhākur, Bhakti Siddhānta Saraswatī Prabhupāda, and our Śrīla Guru Mahārāj. By the mercy of Śrīla Guru Mahārāj that vision must come to us in the future, I have no doubt.

Question: This is the Golden Jubilee Year of Śrī Chaitanya Sāraswat

Maṭh. What should we think, what should be our meditation, and what mood of glorification should we have especially at this time?

Śrīla Mahārāj: Actually at first I was not so aware that this is the Golden Jubilee Year, then suddenly it came to my attention and I immediately thought of my Śrīla Guru Mahārāj. I have seen in his character his glorification of the *Vaiṣṇavas*, of *sapārṣada* Mahāprabhu, and of the *Dhām*. We saw that he likes very much to engage in service to the *Vaiṣṇavas*, to Guru, to Mahāprabhu, to Rādhā-Kṛṣṇa, and to Nabadwip Dhām. Whenever I would propose something within these categories, he would become very happy and would immediately give his sanction. So when it came to my notice that this year is the Golden Jubilee Year I thought that if I were to tell Śrīla Guru Mahārāj, "This year is the Golden Jubilee, I want to make some festival for that. Everyone observes a Golden Jubilee as a traditionally festive year for all sorts of organisations, whether businesses, institutions, or whatever. Now is coming the Golden Jubilee Year of our Śrī Chaitanya Sāraswat Maṭh so I wish also to make some special arrangements,"—I know he would give his permission happily. He would not only give his permission, but if I were to ask him to write an article for a Golden Jubilee publication, he, although unable to see or write, would certainly speak something into a tape recorder. I feel this very strongly.

Whenever I wanted to start any new *sevā* programme I would always ask Śrīla Guru Mahārāj first to see if he would be happy or not. But he never gave a negative answer: he always answered in the affirmative. Whether I wish to go to Badrīkāśram, or if I wish to go to Rāmeśwaram—for the service of Mahāprabhu he always gave his permission. Therefore, when the inspiration came to me to make extra programmes of glorification and celebration during this Golden Jubilee Year, I thought, "Yes, I must try." Even I thought that even if no one will help me and I am unable to do anything on a big scale, at least I must print something. In this way I prepared myself and started. Now I see that everyone is very enthusiastic for the Golden Jubilee Year Festivals, therefore I am more



Śrī Chaitanya Sāraswat Maṭh celebrates its Golden Jubilee
with many special events
— Śrī Vrndavan Parikramā starting out from Mathurā 1991

and more happy. This year many things have already happened for the remembrance of the Golden Jubilee, and many other activities world-wide are planned and are in the making.

Actually for the quick manifestation of service, some special occasion is often necessary. So, in remembrance of our Golden Jubilee Year we must serve with four times the energy!

Every year the Western devotees enthusiastically engage in some "marathon" service. Also here we shall do "quick delivery" service. We shall try to do as much as possible for the service of Śrī Śrī Guru-Gaurāṅga-Gāndharvvā-Govindasundar in many ways. Śrīla Rūpa Goswāmī listed sixty-four kinds of service in *Śrī Bhakti-rasāmṛta-sindhuḥ*. Mahāprabhu gave, in a condensed way, just five:

sādhu-saṅga nāmasaṅkīrttan
bhāgavat-śravana
mathurābāsa śrīmūrttira
śraddhāya sevan
sakala sādhan śreṣṭha
ei pañca aṅga

We must try to engage in all the different types of service: preaching; glorification of Hari, Guru, *Vaiṣṇava;* service to the Maṭh and devotees;

parikramā of the main three *Dhāms*—Vṛndāvan, Purī and Nabadwip— and printing and publishing books glorifying Śrī Guru-Gaurāṅga-Gāndharvvā-Govindasundarjīu. *Guru* means the Divine Master's glorification, also we shall glorify the *Vaiṣṇavas*, Gaurāṅga Mahāprabhu, and Gāndharvvā-Govindasundar. During this year we can publish many books along these lines. Also we have a big ambition for further publishing world-wide.

Devotees can distribute *Prasādam*, hold programmes covering several days, and arrange *Nāma-saṅkīrttan* and *Nagar-saṅkīrttan* in many places and many ways. We can also begin new long-term projects. It is not generally found in our *Sampradāya* but we can make especially for the Golden Jubilee Year some seventy-two hours continuous *saṅkīrttan* programmes with chanting and glorification accompanied by *Prasād* distribution. We can make flower gardens and vegetable gardens for Guru-Gaurāṅga-Gāndharvvā-Govindasundar. And for Their satisfaction we can cultivate rice, serve the cows by feeding them, washing them, and cleaning their *gośālā*, and we can engage in any number of activities. Looking after the cows is a service very much liked by Govinda. Also we can give nourishment to the trees by applying fertilizer, and by removing insects and growth from them.

Question: What special service can the devotees living in other countries perform?

Śrīla Mahārāj: In other countries everywhere, the devotees should hold festivals in remembrance of Śrī Chaitanya Sāraswat Maṭh's Golden Jubilee Year. I gave some hint in the Golden Jubilee Invitation that they can make *saṅkīrttan* preaching programmes, chant with *mṛdaṅgas* and *karatāls* in the streets, distribute books, publish books, and in many ways glorify Śrī Chaitanya Sāraswat Maṭh, wherever they may be. They can start weekly weekend meetings, and they can inaugurate a main annual meeting with festivals and *Prasād* distribution as well as two or three other large festivals yearly. They can do many things in their countries in remembrance of Śrī Chaitanya Sāraswat Maṭh's Golden Jubilee. At least everyone can chant, engage in glorification, and make some meetings. If it is

possible, I may be able to send to their countries from here Śrīpad Bhakti Ānanda Sāgar Mahārāj or others. I am also eager to meet with the devotees in the West, and if it is the desire of Kṛṣṇa it must happen.

My nature is to be hopeful. Until death I am hopeful—and after death also I have no problem actually. When Śrīla Guru Mahārāj gives us backing then what problem can there be?

rakṣā kabari tuṅha niścaya jāni
pāna karabuṅ hama yāmuna pāni

Bhaktivinod Ṭhākur, addressing Kṛṣṇa, said in *Śaraṇāgati*, "You must save us. It is your duty, I know, so what fear can I have? I can jump into the polluted waters of the Kāliya Lake without fear, and I can do anything." In that way enthusiasm must come inside the devotees who are associated with such transcendental knowledge. Rūpa Goswāmī said that sometimes the devotees may be a little disappointed also *(ghana taralā)*, but mostly the devotees are very enthusiastic in the association of Kṛṣṇa. Kṛṣṇa always gives us His association, and if we have the capacity, we can recognise it immediately.

When many problems are in front of me, I am eager to solve everything immediately, but it is not possible immediately therefore I sometimes feel some pain. At that time I think, "Everything comes by the will of Kṛṣṇa so I should not be in too much anxiety about any situation." Kṛṣṇa knows how to purify His devotee, and my only duty is that I must be a devotee's devotee. This also is always my intention. If everything will go in such a line, there will be no fear from anywhere. And our backing is very strong: our Śrīla Guru Mahārāj.

Question: Finally, do you have any further message for the devotees, especially on this occasion of the Golden Jubilee?

Śrīla Mahārāj: They will try to serve Śrīla Guru Mahārāj heart and soul. Service to Śrīla Guru Mahārāj means his Mission, his Deities, and his devotees. They can decorate their service, but these are the three main service duties. His Mission is living in every country and in a nice, decorated way they may try to do more and more.

I am happy with the devotees of the West, but they can do more and more, and if you ask me whether Śrīla Swāmī Mahārāj is happy, I must reply that he is not. He

always wants full service, not partial service. But Śrīla Guru Mahārāj was mainly very accommodative in that way: he always accepted even partial service from the devotees. That is not the nature of Swāmī Mahārāj: he wants always to take the full energy of the devotees. It is Guru Mahārāj's desire also, but he would look and give his mercy wherever any service was done; and that gives more hope to the devotees. But the devotees must try in the line of Śrīla Swāmī Mahārāj! And I like that also. Twenty-four hours per day service to Śrī Guru and *Vaiṣṇava* is necessary, but if it is not possible to do so for a whole year, then the minimum is to give that type of service for at least a few days.

Question: All the devotees are very indebted always to Your Divine Grace, even more so that you have taken the time and trouble to talk with us today.

Śrīla Mahārāj: I also tried in this way to draw something from Śrīla Guru Mahārāj for the devotees. He showed ill health, but I tried for the devotees wealth. I don't know how much I was successful, but I think the intention was very good. Actually one moment can give us our full wealth, and also one inauspicious moment can give us our full destruction. I have seen this in my life.

One second, if it comes in a bad way can destroy everything we have, and one second coming in a good way can give us everything.

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Oṁ Viṣṇupāda Śrī Śrīla Bhakti Sundar Govinda Mahārāj



Ananta-śrī Vibhūṣita Paramahaṁsa-kula-cūḍāmaṇi
Oṁ Viṣṇupada Śrī Śrīla Bhakti Rakṣak Śridhar Dev-Goswāmī Mahārāj



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



Śrīla Bhakti Sundar Govinda Mahārāj
chanting the glories of Śrīla Guru Mahārāj

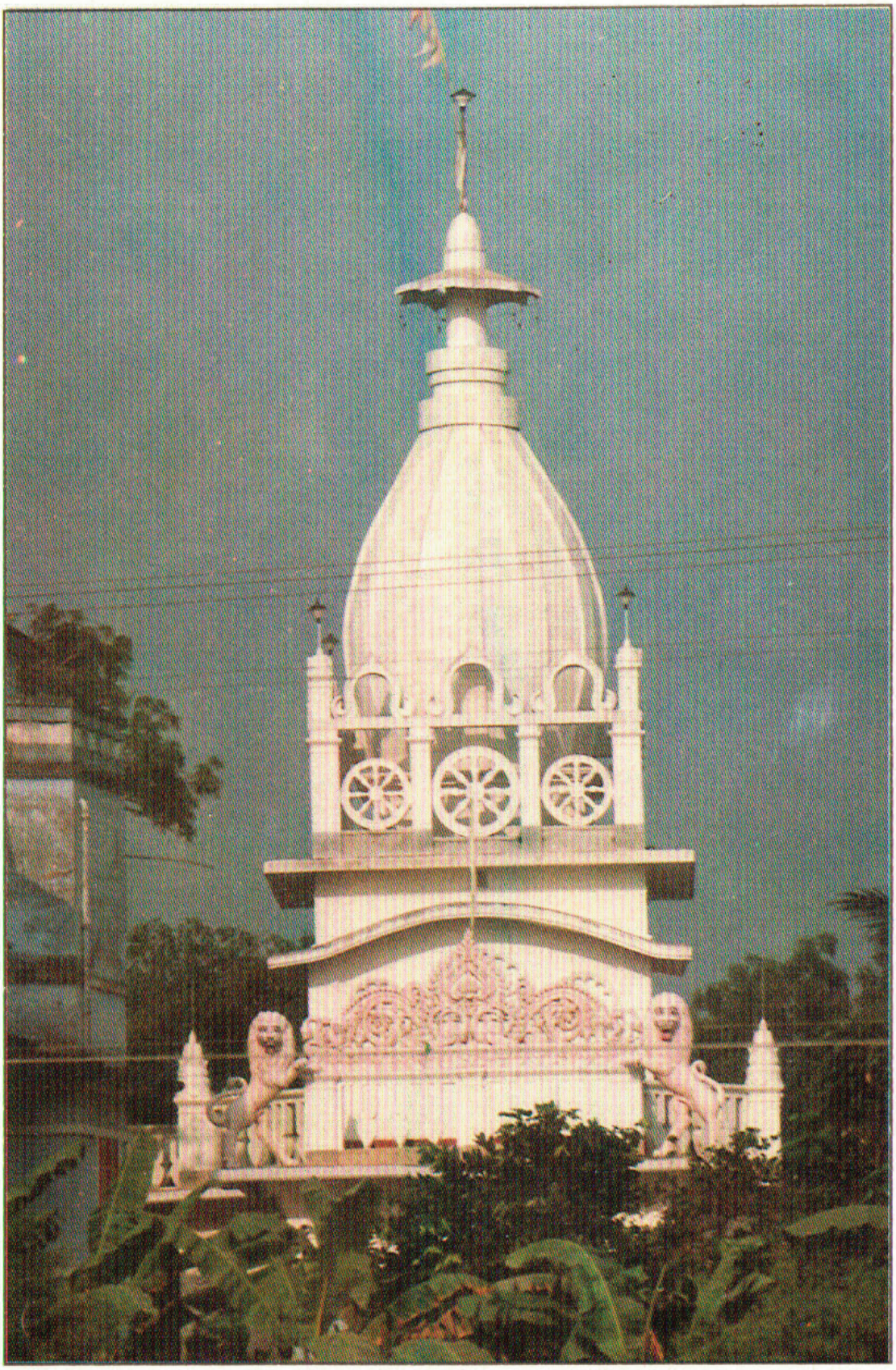


The first form of
Śrīla Guru Mahārāj's
Samādhi Mandir

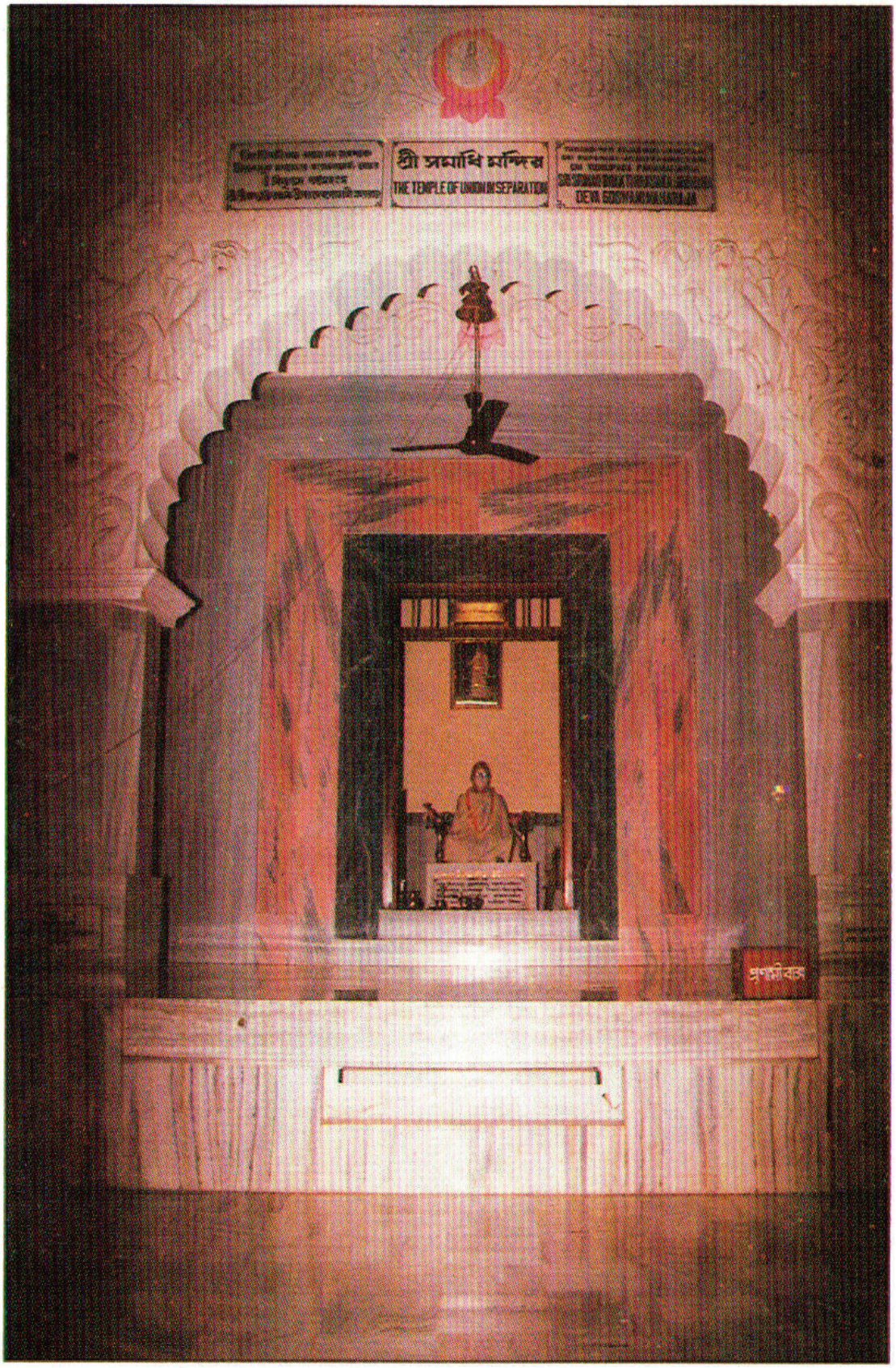
and (left):

The worship of
His Divine Grace
inside his Samādhi Mandir
at that time





Today: The Temple of Union in Separation of
Śri Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj



A closer view of The Temple of Union in Separation



Śrī Chaitanya Sāraswat Maṭh
from the opposite bank of Śrī Govinda Kuṇḍa

3: Step by Step

From a lecture by His Divine Grace
Śrīla Bhakti Sundar Govinda Mahārāj

It can sometimes be very hard for us to accept the different natures of the devotees in this Kṛṣṇa consciousness mission. If someone will stick to only one attitude then he must be doomed to failure. There are many devotees—and many different natures. As an example you can see in our own *Śrī Guru-varga* that Śrīla Bhaktivinod Ṭhākur has one kind of nature, Śrīla Gaura Kiśor Dās Bābājī Mahārāj has another kind of nature, Śrīla Bhakti Siddhānta Saraswatī Ṭhākur's nature is of another type, and Vaṁśī Dās Bābājī Mahārāj's nature is yet another. But they are all *siddha-mahāpuruṣas*—perfected souls. Also Śrīla Jagannāth Dās Bābājī Mahārāj has another type of nature, and our Śrīla Guru Mahārāj yet another. So who are you to follow?

You cannot follow the activities of anybody, but it will be good for your practitioner's life if only you take the guide-lines from your Gurudeva and do not try to imitate anyone.

We heard that Vaṁśī Dās Bābājī Mahārāj ate fish and would often smoke a water-pipe. He would light the tobacco first, then offer it to Śrī Śrī Nitāi-Gaura, then he himself would take that. But if you try to imitate him you must fall down.

Devotee: Did They accept that offering?

Śrīla Govinda Mahārāj: Yes, They accepted. Vaṁśī Dās Bābājī Mahārāj's position was such that he was a *Paramahaṁsa Vaiṣṇava* in *vātsalya-rasa*, so Nitāi-Gaura could not ignore his offering. But you cannot imitate him.

Another nature was that of Gaura Kiśor Dās Bābājī Mahārāj. He was very renounced and would take as his *Prasādam* only some soft rice with one green chilli. He would keep that rice in a pot for three or four days and each day he would take some from there along with one green chilli. He would take such type of *Prasādam*, but he would always be engaged in his *bhajan*. And where would he be doing his *bhajan*? In a public latrine. His residence was a cubicle

of a public latrine. People will not go to such a place because it is very dirty, but he lived there. You also cannot imitate him.

An example of Śrīla Bhakti Siddhānta Saraswatī Ṭhākur's nature is that in his earlier days he lived in the place where now stands the Śrī Chaitanya Maṭh, Māyāpur. During the time of *cāturmāsya* he would not use his hand to eat but he would take directly with his mouth from the ground, and he would chant one crore *Harinām* (ten million Holy Names) in one month. In those earlier days he would continuously chant *Harinām* and would take only three or four mouthfuls of food, that too, directly from the ground. But in his later days he lived in the Gauḍīya Maṭh with many materials and many things. You cannot imitate him.

Our Śrīla Guru Mahārāj also in his earlier days in the Gauḍīya Maṭh would take very watery *dahl* and poor quality mashed vegetables along with rice. At that time he was leading a very renounced life. Later when I joined here I saw that Śrīla Guru Mahārāj for several years daily took only 100 grams of rice, 250 grams of milk and one potato. But during his later years I also saw that he would take *Prasādam* without restriction.

I had the direct association of Śrīla Guru Mahārāj for the last forty two years until his disappearance and therefore I know first-hand much about his nature. From my first day here I very fortunately received the affection of Śrīla Guru Mahārāj and he engaged me in his personal service. If he had a headache I would massage him. I would also massage his feet and give nerve massage. At that time no woman, including his sister, Rāmā Didi, could go inside Śrīla Guru Mahārāj's room.

On my first day at the Maṭh I saw Rāmā Didi arrive from her father-in-law's house. From outside Śrīla Guru Mahārāj's door she asked, "Mahārāj how are you? I am Rāmā offering you my obeisances."

Śrīla Guru Mahārāj then said, "O, Rāmā has come!" But Rāmā Didi could not enter his room. Śrīla Guru Mahārāj asked her, "O Rāmā, come and see this boy. What qualities do you see in him? Do you think he can stay here in the Maṭh and maintain his devotional life in our line?"

Rāmā Didi looked into Śrīla Guru Mahārāj's room from

outside and replied, "Oh, this boy appears to be very nice. I think that by your mercy and grace he will be able to stay and maintain his spiritual life." I can remember that scene: Rāmā Didi was wearing white cloth and her age at that time was twenty nine.

When Kṛṣṇamayī Didi's son and son-in-law both died. She was in great distress and came here to take shelter. Her son and myself were both the same age. Kṛṣṇamayī Didi saw that Śrīla Guru Mahārāj gave me much affection, therefore she treated me as her son and would always give me much enthusiasm.

She came from a very high family. Both her father's family and her husband's family were very high *brāhmaṇas*, but they were *smārtta* and so none of them liked the *Vaiṣṇava* Temples. Kṛṣṇamayī Didi was previously coming here but hiddenly. Because her family were *smārtta* they did not give her permission to come, but she came anyway. Her family knew Śrīla Guru Mahārāj since childhood as Śrīla Guru Mahārāj was their relative and also came from a very prominent *smārtta brāhmaṇa* family. Outwardly, therefore, they did not say anything wrong to Kṛṣṇamayī Didi but they expressed their objection in many ways. She did not listen to them but told, "I have a great Guru and I cannot leave his lotus feet."

When her very good son-in-law died she became very distressed and could not remain living in her house. She came to take shelter of Śrīla Guru Mahārāj and offered her house to him. She said to me, "Please you sell my house." I eventually was able to sell it for a good price and, according to her wish, gave the money to Śrīla Guru Mahārāj. He made one small single-roomed bungalow for her to live in. It is known as Govinda Dhām and is where she now stays.

The first lady to help Śrīla Guru Mahārāj in the Maṭh was Rāmā Didi. When she would go to stay with her relatives, Kṛṣṇamayī Didi would help to look after Śrīla Guru Mahārāj. It was necessary to cook in a very precise way for Śrīla Guru Mahārāj otherwise he would get a headache. Kṛṣṇamayī Didi learnt to cook for him from Rāmā Didi. We would offer Śrīla Guru Mahārāj her preparations, but after maybe two or three years she

herself would take him his *Prasādam* and offer it directly to him.

At that time Śrīla Guru Mahārāj could not see very well. One day Kṛṣṇamayī Didi was giving something to Śrīla Guru Mahārāj and by chance her finger and Śrīla Guru Mahārāj's finger touched. Immediately she paid her obeisances to Śrīla Guru Mahārāj saying, "Oh, I have made a great offence!"

I was there and saw Śrīla Guru Mahārāj smile a little, thinking, "She has acted perfectly."

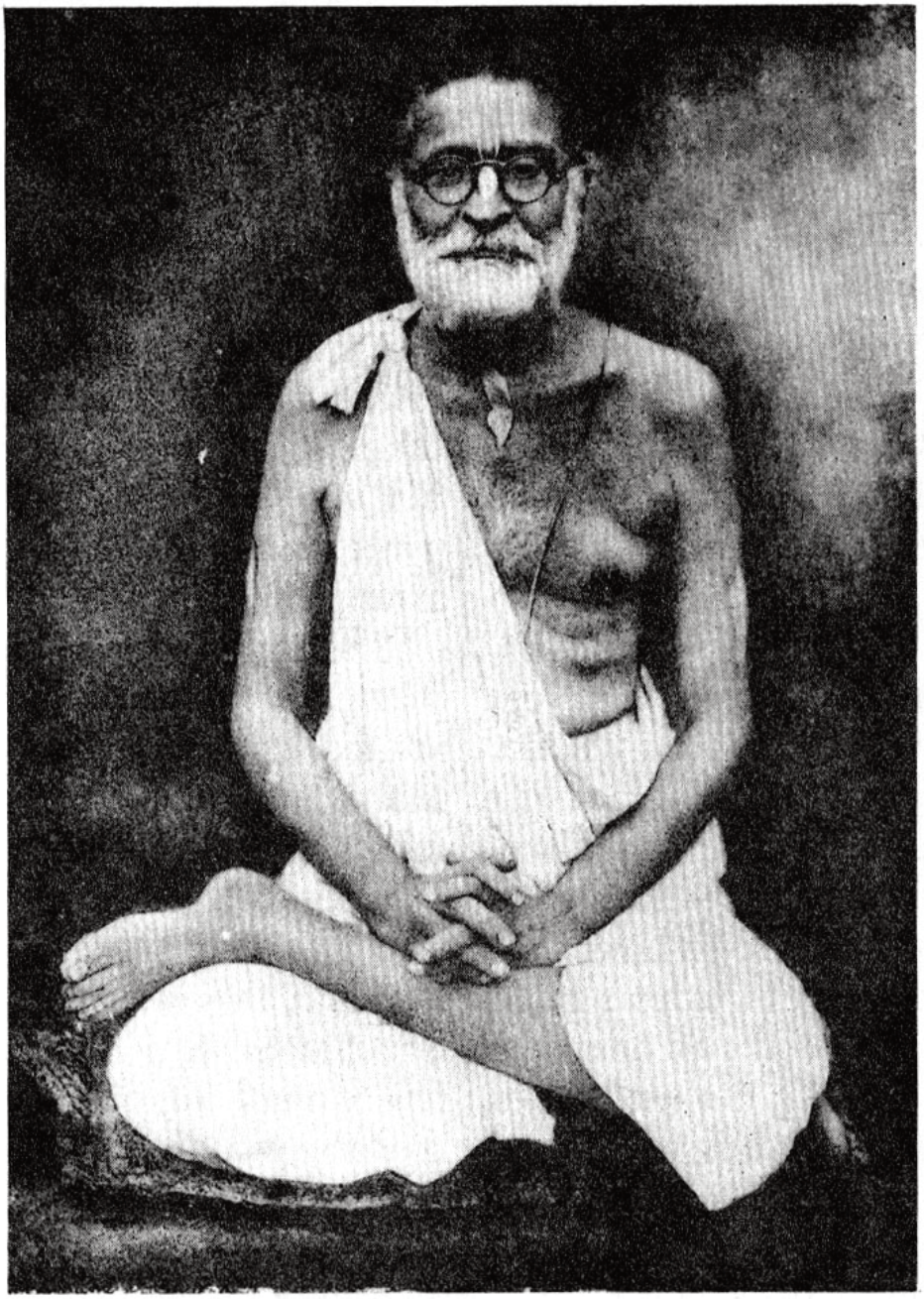
Śrīla Guru Mahārāj was becoming old, his pulse and blood pressure were low and his health was deteriorating. And after that incident Kṛṣṇamayī Didi became close in the service to Śrīla Guru Mahārāj.

So from that first situation where no lady could enter his room we have seen how presently Kṛṣṇamayī Didi began rendering service to Śrīla Guru Mahārāj, and later Rāmā Didi and so many others also came and served him in various ways.

Those early days were also very difficult for the devotees. Even Śrīla Guru Mahārāj's Godbrothers would not walk along the verandah outside his room for fear of disturbing him even though they were living in the adjacent room to his quarters. At that time Śrīla Guru Mahārāj was living in the room where Śrīpād Araṇya Mahārāj now stays. Mahāprabhu was in the next room, and the devotees occupied the most easterly room.

So, it is necessary to complete the first lesson, the second lesson, and then the third lesson. Only after that can you safely read the fourth lesson—to do otherwise is dangerous. It is necessary to know everything step by step. It is very dangerous if by reading only something anyone will think, "I know everything." It is necessary to know fully and then someone can say something safely.

Now also, seeing the intention of Śrīla Bhakti Siddhānta Saraswatī Prabhupāda, another situation has come: the West and the East are mixing together. So many people from many varied cultures are coming to join Kṛṣṇa consciousness, and as a result many of the main traditional standards have become relaxed. Seeing Śrīla Prabhupāda's intention to accommodate everyone it became necessary to change some of the main rules and regulations.



Śrīla Bhakti Siddhānta Saraswatī Prabhupāda

One day Śrīpād Bhakti Hṛday Bon Mahārāj brought two Western devotees to the Bagh Bazaar Gauḍīya Maṭh. They went to bathe at the big cement water tub, but the two of them jumped into that water tank stark naked as everybody watched with surprise. The tank was set beside a wall, and from the opposite side of the wall the neighbours also could see easily, and they objected. A report came to Śrīla Prabhupāda, "Mahārāj, they do not know the

courtesy of India. Following the custom of their own country they jumped naked into the water tank."

Hearing this news, Śrīla Prabhupāda replied, "Don't stop them, that is their habit, but make there a shed so people cannot see but they can play."

No doubt it was explained to them what is courtesy in India and therefore bathing naked should not be done, but Śrīla Prabhupāda's thinking was, "Again other Western devotees will come and they also will not know the local customs. For everyone to learn immediately by hearing is not possible, so first a shed should be erected in order to prevent others from being offended, and then we can try to teach the newcomer Westerners." In this way when the Western and Eastern cultures mixed there has been a relaxation of rules and regulations.

There is another example that many of you have been witness to. One Western lady disciple of Śrīla Swāmī Mahārāj was staying here. During that time she would daily make some pizza and other offerings for Śrīpād Jayatīrtha Mahārāj, but she very much wanted that her offerings be also accepted by Śrīla Guru Mahārāj. Śrīla Guru Mahārāj was from a very high *smārtta brāhmaṇa* family and that lady was very unhappy and crying because she was unable to offer any preparations to him. Seeing her mood I told her one day, "After Śrīla Guru Mahārāj has taken his bath and completed his *japa*, bring your offering plate and I shall make some arrangement."

She came with her plate of pizza, vegetables, etc. and duly waited. I talked with Śrīla Guru Mahārāj and tried to change his mood in various ways. He was happily awaiting his *Prasādam* and I told him, "Śrīla Guru Mahārāj, this lady is a disciple of Śrīla Swāmī Mahārāj and she is very auspicious. Every day she makes an offering for Jayatīrtha Mahārāj and she will be very happy if you will also take something from the preparations she has made."

He asked what was there and I explained that it was all very acceptable, that she is a disciple of Śrīla Swāmī Mahārāj and that he could accept her offering. He then asked, "Where is the plate?" and she very happily offered that to Śrīla Guru Mahārāj, and he took a

little for her satisfaction.

We have seen Rāmā Didi fearfully standing outside Śrīla Guru Mahārāj's room and later we have seen the changed situation of that Western lady devotee offering her cooking to Śrīla Guru Mahārāj, and him accepting it. But whom shall we follow? Shall we follow Gaura Kiśor Dās Bābājī, or Śrīla Guru Mahārāj, or Swāmī Mahārāj, or whom?

One day I was in the Chandrodoy Mandir, Māyāpur, in order to deliver an invitation to Śrīla Swāmī Mahārāj. He was seated on an *āsan* and I was seated opposite him. He was talking very happily with me and he described the activities of his preaching mission in the West by way of a report for Śrīla Guru Mahārāj. At that time a very active and jolly girl came quickly and took something from the shelf behind Śrīla Swāmī Mahārāj. She was very pretty and Śrīla Swāmī Mahārāj asked me, "Do you know where I found this girl?" Very loudly he told me, "I collected her from a Hawaiian beach but now she is a very good devotee and is serving nicely, sometimes even serving me personally."

He told me that she would every day see the devotees giving him foot massage, but she was very unhappy because she herself was not allowed to do so. He explained, "One day she was crying in front of me, 'Oh, I want to massage your feet.' So on that day I gave her my feet and said, 'Today you massage them.'" In this way Śrīla Swāmī Mahārāj very happily related this incident.

So we can see that the traditional customs of conduct have changed now. But it was Śrīla Bhakti Siddhānta Saraswatī Prabhupāda who gave us this seed. When there was a proposal to serve non-vegetarian food in order to attract Indian students and Westerners to hear about Mahāprabhu at a student home connected with the Gauḍīya Maṭh, Śrīla Guru Mahārāj commented to Śrīla Prabhupāda, "No Mahārāj, if you make outside arrangements for the students to take their customary Western food in our student home it will not appear to be good in the eyes of other Indians and they will insult us."

But Śrīla Prabhupāda replied, "I considered this point one thousand births ago. For the service of Kṛṣṇa we must be *Vaikuṇṭha-vṛtti.*"

Vaikuṇṭha-vṛtti means that we can do everything for the service of Kṛṣṇa. This type of mood is necessary.

But sometimes the devotees misuse that mood. I heard from some devotees that during their preaching activities they were living in an hotel. They rented one room for four persons but, by deceiving the proprietor, eight devotees used that one room along with its facilities. Not only that, but when leaving, they stole the blankets, towels, etc., saying to themselves that those items are all the property of Kṛṣṇa. They stole with the conception, "Oh, everything is for the service of Kṛṣṇa and therefore we can take it." In this way they misused that principle.

Swāmī Mahārāj said, "Everything belongs to Kṛṣṇa and is for Kṛṣṇa, therefore you can do anything for the service of Kṛṣṇa." That was his order but they think it also includes stealing. But that is misuse. The environment must be maintained so that we shall not disturb others. Without disturbing the rules and others you can maintain your devotional life: that is the teaching of Mahāprabhu, of Śrīla Swāmī Mahārāj, and of Śrīla Guru Mahārāj. Misuse is a disturbance to others. Not only that but they will think the devotees to be thieves. In future they will think in this way and a bad name will come to the devotees. But those devotees were very enthusiastic and did not care about that.

I heard from one lady devotee also a story that an old man showed her a hundred dollar note and asked her to sit and talk with him. He was feeling very lonely and offered her the note. This lady devotee then sat there and after talking only a few words together she snatched that hundred dollar note from his hand and ran away. In this way sometimes many things happen and the collection by the devotees goes in a wrong way.

When a mission is very big it is difficult to prevent some wrong conduct from happening. Where only ten or twenty persons live, the rules and regulations can all be maintained nicely, but where thousands of people live, there must come some breakdown of the rules. No doubt there are basic guide-lines but the devotees are very enthusiastic. They are willing to jump into the poisonous Kāliya Lake

expecting Kṛṣṇa's protection.

Bhaktivinod Ṭhākur said,

rakṣā kabari tuṅha niścaya jāni
pāna karabuṅ hama yāmuna pāni

"I can easily drink the poisonous water of the Yamunā because I know that Kṛṣṇa must protect me." In this way enthusiasm first comes. *Utsāhān niścayād dhairyyāt.* This is one of the first symptoms of devotion.

Utsāha-mayī, ghana-taralā, taraṅga-raṅginī, viṣaya-saṅgarā... many kinds of nature come in the practitioners life. The first life is *utsāha,* they become very enthusiastic and sometimes do some wrong. It is necessary to gain understanding gradually, then less difficulty will come. It is impossible for us to know everything and no doubt some difficulty must come, but in the proper way we shall try to know what is devotional life, and in that way less difficulty will come to us.

Śrīla Guru Mahārāj always told that we need a living representative in order to harmonise and adjust things for time and place. In other words, we always need a guardian.

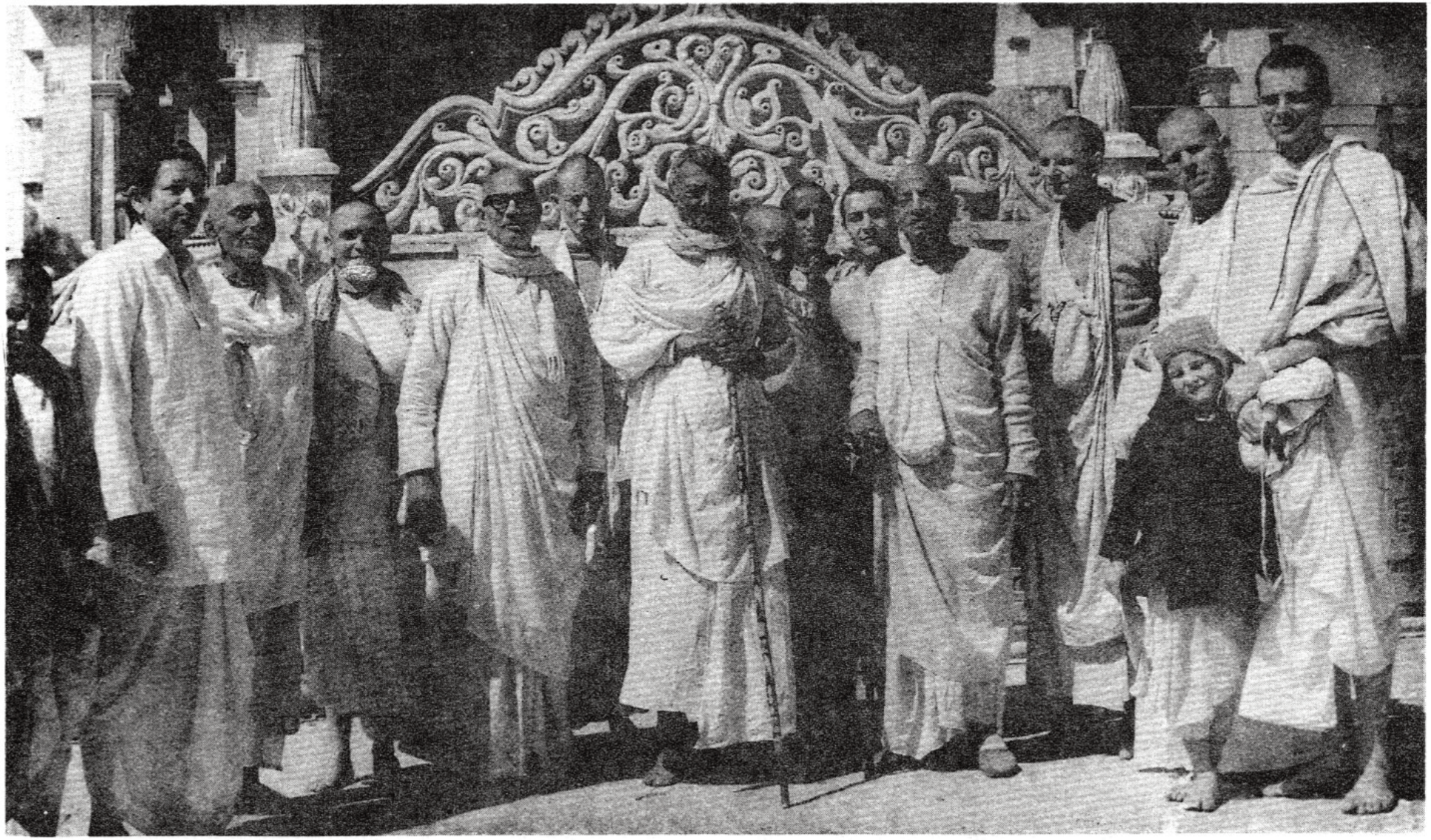
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Grand Assembly of Gauḍīya Maṭh Vaiṣṇavas at Sākhī Bābu's house, Calcutta



Śrīla Guru Mahārāj with Śrīla A.C. Bhaktivedānta Swāmī Mahārāj
Śrī Chaitanya Sāraswat Maṭh



West mixes with East — Śrī Chaitanya Sāraswat Maṭh



Śrīla B.S. Govinda Mahārāj (centre) — continuing and caring for the Mission of Śrīla Guru Mahārāj

4: The Solution in a Nutshell

From a lecture by His Divine Grace
Śrīla Bhakti Sundar Govinda Mahārāj

You joined in the Kṛṣṇa consciousness movement in the last chapter of Śrīla Guru Mahārāj's Pastimes, therefore you did not hear actually three fourths, but what you heard was the last chapter, the final chapter. Before reading other lessons if you read the final lesson, that can sometimes be very harmful to digest. After reading the first lesson, the second lesson, and the third lesson, then you can read the fourth lesson. But by the time the Western devotees came to Śrīla Guru Mahārāj he could not wait and therefore he expressed his fourth lesson. For example:

gāyatry-artha-viniryyāsaṁ
gītā-gūḍhārtha-gauravaṁ

He expressed the explanation of the Gāyatrī Mantram which previously no one had done widely.

I have been with Śrīla Guru Mahārāj for many years and know his nature. Therefore I queried humbly, "Why are you expressing the Gāyatrī Mantram interpretation? We have not seen this distributed anywhere. The previous *Ācāryyas* have not given it. My thought is that it is not necessary to broadcast this. Why are you giving it?"

Śrīla Guru Mahārāj smiled and said, "Firstly, it has come in my heart and I cannot check myself. Secondly, if I do not give it then I am thinking that nobody will be effective in giving it in the future. In the past it has not been given and if in the future it will not be given, then I must give what I have now. *You* may control how it is published, but I must express my heart." In this way Śrīla Guru Mahārāj gave the explanation of the Gāyatrī Mantram to the world. But that is the last chapter of his manifest Pastimes, and all the devotees know it. Also you will not find that explanation given anywhere previously in any chapter of any of the other *Ācāryyas* including Rūpa Goswāmī and Sanātan Goswāmī. I heard from Śrīla Guru Mahārāj that maybe Jīva

Goswāmī gave some essence of that Gāyatrī explanation but Śrīla Guru Mahārāj had not seen that. Recently I did find it given in Jīva Goswāmī's writings, but there he gives only a hint of the meaning.

Śrīla Guru Mahārāj's conception is very high, and he gave that Gāyatrī explanation in the last chapter of his life. But it is also necessary to know his previous presentation. We can receive that from his book *Śrī Śrī Prapanna-jīvanāmṛtam*. We must take this Scripture into our hearts and then we shall be able to understand the other things. The first stage for us has been given by Śrīla Guru Mahārāj there. Everything is there, including the every highest things, but mainly there is one theme: surrender—*śaraṇāgati*. The first thing is *śaraṇāgati*.

The fully surrendered soul can understand everything, and this is shown in *Śrī Śrī Prapanna-jīvanāmṛtam* along with many examples. If we shall think in that way, and try to proceed in that way, then no problem will come to us. And in his last manifest Pastimes Śrīla Guru Mahārāj gave, amongst other things, his *Ṛg Mantram* explanation of Gāyatrī.

In the middle stage is Śrīla Guru Mahārāj's *Śrīmad Bhagavad-gītā* explanation. In *Śrīmad Bhagavad-gītā* there are some sections in particular where Śrīla Guru Mahārāj gave high explanations. There are many *ślokas* in *Śrīmad Bhagavad-gītā* but some are especially worthy of mention, such as verses 9.30-31;10.9 and 10.10. One time Śrīla Guru Mahārāj was discussing at length verses such as these with Śrīla Swāmī Mahārāj and Śrīla Jājāvar Mahārāj. At that time Acyutānanda Prabhu and Rāmānuja Prabhu were there and they heard their Bengali conversation going on very happily, and for hour after hour. Śrīla Guru Mahārāj and Śrīla Swāmī Mahārāj talked together for maybe two or three hours and then Swāmī Mahārāj returned to his quarters. He was staying in our Maṭh's blue guest-house at that time. Then Acyutānanda Prabhu asked Śrīla Swāmī Mahārāj, "Prabhupāda, what were you all talking about so happily and for so long? What was that subject matter?"

Śrīla Swāmī Mahārāj replied, "If you were to hear even the gist of that you would faint, therefore it is not

necessary for you to know!"

Hearing such subject matters Jājāvar Mahārāj wanted to stop Śrīla Guru Mahārāj from speaking further.

Lastly Śrī Ṙāmānanda Rāya expressed his own high explanation that is not expressively found in the Scriptures:

pahilehi rāga nayana-bhaṅge bhela
anudina bāḍhala, avadhi nā gela
(C.c. Madhya 8.194)

While he was expressing that Bengali poetry Mahāprabhu interrupted: "Hold your tongue, it is not necessary to express more." And we also saw that Jājāvar Mahārāj wanted to hold Śrīla Guru Mahārāj's tongue: "Mahārāj, don't say any more. You please stop." This we have seen, and it is part of the last *Līlā* of Śrīla Guru Mahārāj.

Śrīla Guru Mahārāj expressed to me, "Śrīla Bhakti Siddhānta Saraswatī Prabhupāda gave me the property and Nityānanda Prabhu ordered me: 'You must try to give this to others,' therefore lastly I am trying to do so. Also others including Candīdās, Vidyāpati and Narottama Ṭhākur expressed some high conceptions. Who is able to understand shall understand it in future, but what I have I want to express now." That was Śrīla Guru Mahārāj's desire and in that way he gave such high conceptions. But if someone will try to read the fourth lesson without first reading from the beginning the first, second, and third lessons then that will be very hard and that also can be harmful.

When I tried, by the order of Śrīla Guru Mahārāj, to read the *Harināmāmṛta Vyākaraṇa* in order to learn Sanskrit, there was one book, *Amarakoṣa*, the meaning of which I could not understand. Nobody can understand its meaning at first because it is only a book of words—a selection of words. It lists the main names of Viṣṇu, of Indra, and so many main alternative names of others. Everything in heaven has so many names, not just a single name, and Śrīla Guru Mahārāj instructed me, "You must memorise it otherwise you will not be able to write or read Sanskrit as you will not be able to understand its meaning." To only memorise names without any meanings is very hard for me, but those first lessons are necessary. Yesterday I saw that book and was reminded of this.

Therefore it is necessary to complete the first lesson, the second lesson, and the third

lesson, *then* it is possible to understand the fourth lesson. Śrīla Guru Mahārāj gave those first three lessons in *Śrī Śrī Prapanna-jīvanāmṛtam* as well as the fourth. If you read this book carefully, you will get everything.

Śrīla Guru Mahārāj has given there the meaning of *śaraṇāgati*, in particular in this following *śloka:*

thing given in any Scripture.

I tried before to know in one sentence what is *śaraṇāgati*. We know that *śaraṇāgati* is surrender, but that is not sufficient. Therefore I asked Śrīla Guru Mahārāj. He replied, "Have you not read *Prapanna-jīvanāmṛtam?*"

I said, "Yes Mahārāj, I have, but is the explanation there?" Then he quoted this same *śloka*, and this is the main thing.

bhagavad-bhaktitaḥ sarvvam, ity utsṛjya vidher api
kaiṅkaryyaṁ kṛṣṇa-pādaikā-, śrayatvaṁ śaraṇāgatiḥ
(Śrīla Guru Mahārāj. Pj. 1.35)

"Being governed by the faith that all success is achieved by serving the Supreme Lord, to abandon servitude to even Scriptural injunctions and take exclusive refuge in the lotus feet of Śrī Kṛṣṇa in every time, place, and circumstance, is known as *śaraṇāgati*—unconditional surrender."

What is *śaraṇāgati*? It is *bhagavad-bhaktitaḥ sarvvam;* it is not even necessary to serve any other god or demigod but through only the service to Kṛṣṇa we can get everything. Therefore we must take shelter unto the lotus feet of Kṛṣṇa. Service to Kṛṣṇa can give us everything and this type of faith is called *śaraṇāgati*. If you can memorise one *śloka* and put that in your heart then from this one *śloka* you will get every-

Devotee: I heard that Śrīla Guru Mahārāj explained the difference between *śaraṇāgati* and *ātma-nivedanam*. Please explain to us what that difference is.

Śrīla Govinda Mahārāj: There are six kinds of *śaraṇāgati*. In *Prapanna-jīvanāmṛtam* this is explained and in each case there are examples and expressions of the feelings of other devotees. If you read this book you can understand. There Śrīla Guru Mahārāj explains

the subject very clearly and very nicely.

Devotee: What is the meaning of *ātma-nivedanam?*

Śrīla Govinda Mahārāj: The following verse describes the six kinds of symptoms of *śaraṇāgati. Ātma-nikṣepa* means *ātma-nivedanam.*

surrender. But *śaraṇāgati* is the first thing—and *śaraṇāgati* is the last thing. If you want to enter into transcendental knowledge you must first take shelter of *śaraṇāgati.* This is the first lesson and this is the last lesson.

Everything is covered in this book *Prapanna-jīvanāmṛtam* and

ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇaṁ tathā
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
(Śrīla Guru Mahārāj. Pj. 1.26, 27)

The six limbs of surrender are:

1). To accept everything favourable for devotion to Kṛṣṇa
2). To reject everything unfavourable for devotion to Kṛṣṇa
3). To be confident that Kṛṣṇa will grant His protection
4). To embrace Kṛṣṇa's guardianship
5). To offer oneself unto Him
6). To consider oneself lowly and bereft

Devotee: What about *nava-vidhā bhakti*—the nine principle forms of devotion?

Śrīla Govinda Mahārāj: There are nine kinds of devotional practices: *śravaṇaṁ; kīrttanaṁ; viṣṇoḥ smaraṇaṁ; pāda-sevanam; arcanaṁ; vandanaṁ; dāsyaṁ; sakhyam;* and *ātma-nivedanam** They are also included in *śaraṇāgati,* unconditional self-

if you read it minutely you must stand in the plane of dedication. Many examples are given there from the Scriptures as well as from the devotees' lives. It is divided into the six kinds of *śaraṇāgati,* part by part. It is a very valuable and nice book, no doubt, and everything is there including this verse spoken by Śrī Chaitanya Mahāprabhu:

*Hearing and chanting the glories of the Lord; constantly remembering; serving the Lord's lotus feet; serving Him as a servant; worshipping him; serving Him as a friend; and completely offering the Lord one's very self.

nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro
nāhaṁ varṇī na ca gṛha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bharttuḥ pada-kamalayor dāsa-dāsānudāsaḥ

(Pj. 7.16)

"I am not a priest, a king, a merchant, or labourer (*brāhmaṇa, kśatriya, vaiśya, śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī, gṛhastha, vānaprastha, sannyāsī*). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *Gopīs*, who is the personification of the fully expanded (eternally self-revealing) nectarine ocean that brims with the totality of divine ecstasy."

Devotee: Is it necessary to have gone through *Śrīmad Bhagavad-gītā, Śrīmad Bhāgavatam,* and *Caitanya-caritāmṛtam* before reading *Prapanna-jīvanāmṛtam*?

Śrīla Govinda Mahārāj: No, it is not necessary. This is the first book of reading—and this is the last book of reading. *Śrīmad Bhagavad-gītā* is also no doubt the first book of reading and the last book of reading, but there are many things there mixed in with *bhakti.*

In *Prapanna-jīvanāmṛtam* is found only *bhakti,* and nothing else. But in the *Gītā* is some description about *karmma, yoga, jñāna,* and many other things; that is why everybody likes *Śrīmad Bhagavad-gītā.* The *karmmīs* like it, the terrorists like *Gītā,* the *yogīs* like *Gītā,* Mahātmā Gandhi liked it, Jawaharlal liked it—everybody likes *Bhagavad-gītā.* The reason is that they each receive something from it to fulfil their own purpose. But in *Śrī Śrī Prapanna-jīvanāmṛtam* whatever is included is only for the purpose of devotion: the relationship between Kṛṣṇa and the *jīva.* It is a very pure devotional book.

Śrīla Swāmī Mahārāj said to his sister,"This *Prapanna-jīvanāmṛtam* is a very important and nice book. You have money so please you spend some money for the printing of

this *Prapanna-jīvanāmṛtam.*" Her name was Bhāvinī Didi. We called her Pishima or 'Madan's Mother' and it was she who subsequently gave the money for the first printing.

Another of the very high type of *ślokas* there, is the following verse by Śrī Kulaśekhara:

nāsthā dharmme na vasu-nicaye naiva kāmopabhoge
yad yad bhavyaṁ bhavatu bhagavan pūrvva-karmmānurūpam
etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi
tvat pādāmbhoruha-yuga-gatā niścalā bhaktir astu

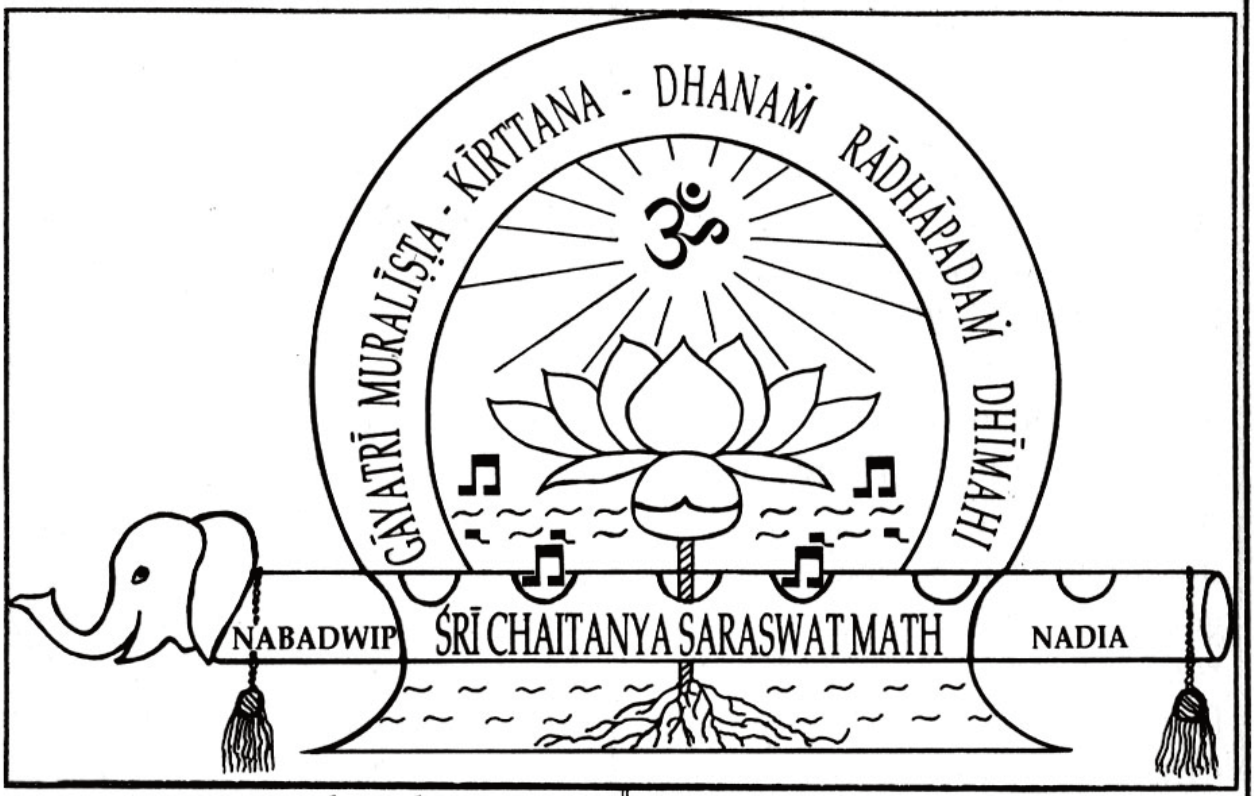
(Pj. 4.3)

"O Lord, I have no faith in religiosity, economic development, or sense enjoyment. May all these things come to pass as they are ordained according to my previous *karmma*.
But my earnest prayer is that birth after birth I may have unflinching devotion for Your lotus feet."

It is not very difficult to understand what *Kṛṣṇa-bhakti* is, but what is necessary is the mood of surrender. If you surrender then you can understand everything. But if you do not fully surrender then many difficulties will come. There is no difficulty for the surrendered soul.

5: The Maṭh Logo

manifest and revealed by
His Divine Grace
Śrīla Bhakti Sundar Govinda Mahārāj



gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi

Śrīla Guru Mahārāj composed this verse, and only he is able to. I have never seen in any book from Mahāprabhu's time right up to Śrīla Bhakti Siddhānta Saraswatī Ṭhākur's time the type of explanation of Gāyatrī as given by Śrīla Guru Mahārāj. Actually, Mahāprabhu is our parent, and the seeds came from Kṛṣṇa. Mādhavendra Purī was the sprout of those seeds, Mahāprabhu was the actual tree, and the fruits are Rūpa Goswāmī, Sanātan Goswāmī, and others. Śrīla Guru Mahārāj is also in the line of the fruits. It is not that the persons are the fruits, but what they gave are the fruits of Mahāprabhu's conception.

Oṁ is the very gist of *Gāyatrī*, and from that *Oṁ* come merciful rays like the rays of the sun. Śrī Chaitanya Sāraswat Maṭh, where always *saṅkīrttan* is going on, is inside the flute of Kṛṣṇa, and from there comes this sound *Oṁ*. *Oṁ*, the meaning of Gāyatrī, is

coming from Śrī Chaitanya Sāraswat Maṭh, and from here the explanation of Gāyatrī has been given by Śrīla Guru Mahārāj:

gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi

. The position of Śrīla Guru Mahārāj is like water; and the servitors of Śrī Chaitanya Sāraswat Maṭh are like lotuses; and the position of the worshipful Supreme Personality of Godhead is the Divine Form of Rādhā-Kṛṣṇa—*Oṁ*. Everything is within *Oṁ*. *Oṁ* is coming from the flute of Kṛṣṇa, and the meaning of *Oṁ*, of Gāyatrī, is, *gāyatrī muralīṣṭa-kīrttana-dhanaṁ rādhāpadaṁ dhīmahi*. Kṛṣṇa's flute does not make any other tune except the glorification of Śrīmatī Rādhārāṇī, and that is the real meaning and gist of the Gāyatrī Mantram.

The sun's merciful rays give nourishment to the lotus, but if there is no water then the lotus must become burnt by the rays of the sun.

The flute is the special symbol of Śrī Chaitanya Sāraswat Maṭh. Before we adopted the flute as our symbol, it was not to be found anywhere. Now many others also have copied this, but it first came from here, Śrī Chaitanya Sāraswat Maṭh. What is the song of the flute? It is the glorification of Śrīmatī Rādhārāṇī by Śrī Kṛṣṇa, and this is depicted in the logo of Śrī Chaitanya Sāraswat Maṭh.

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Abbreviations

Bg.—Śrīmad Bhagavad-gītā
C.c.—Śrī Caitanya-caritāmṛtam
Pj.—Śrī Śrī Prapanna-jīvanāmṛtam

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6: Books

available from
Śrī Chaitanya Sāraswat Maṭh, Nabadwip

ENGLISH

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

Search for Śrī Kṛṣṇa—Reality the Beautiful
Śrī Guru and His Grace
The Golden Volcano of Divine Love
Śrīmad Bhagavad-gītā—
(The Hidden Treasure of the Sweet Absolute)
Loving Search for the Lost Servant
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(Positive and Progressive Immortality)
Subjective Evolution—
(The Play of the Sweet Absolute)
The Guardian of Devotion
Sermons of the Guardian of Devotion Vols. I, II, III, IV
Home Comfort—An Introduction to Inner Fulfilment
Śrī Kīrtana Mañjuṣa—
(The Treasure Chest of Divine Kīrtanas)
Śrī Śrī Prema Dhāma Deva Stotram
Śrī Gauḍīya Darśan 1983-88, & 91
The Mahāmantra
Ocean of Nectar

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

The Divine Servitor
Dignity of the Divine Servitor
Golden Reflections
Śrī Gauḍīya Darśan 1989 & 90

iii) Periodicals

Śrī Chaitanya Saraswati—
(The Voice of Śrī Chaitanyadev)
Śrī Vaiṣṇava Toshani
Guardian of Devotion
(Calcutta Publication)
Sādhu Saṅga (Vol IV #1, VolV #1)

iv) Various

The Bhāgavata
(Śrīla Bhaktivinod Ṭhākur)
Śrī Chaitanya Mahāprabhu—
His Life and Precepts
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7: Addresses World-Wide

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