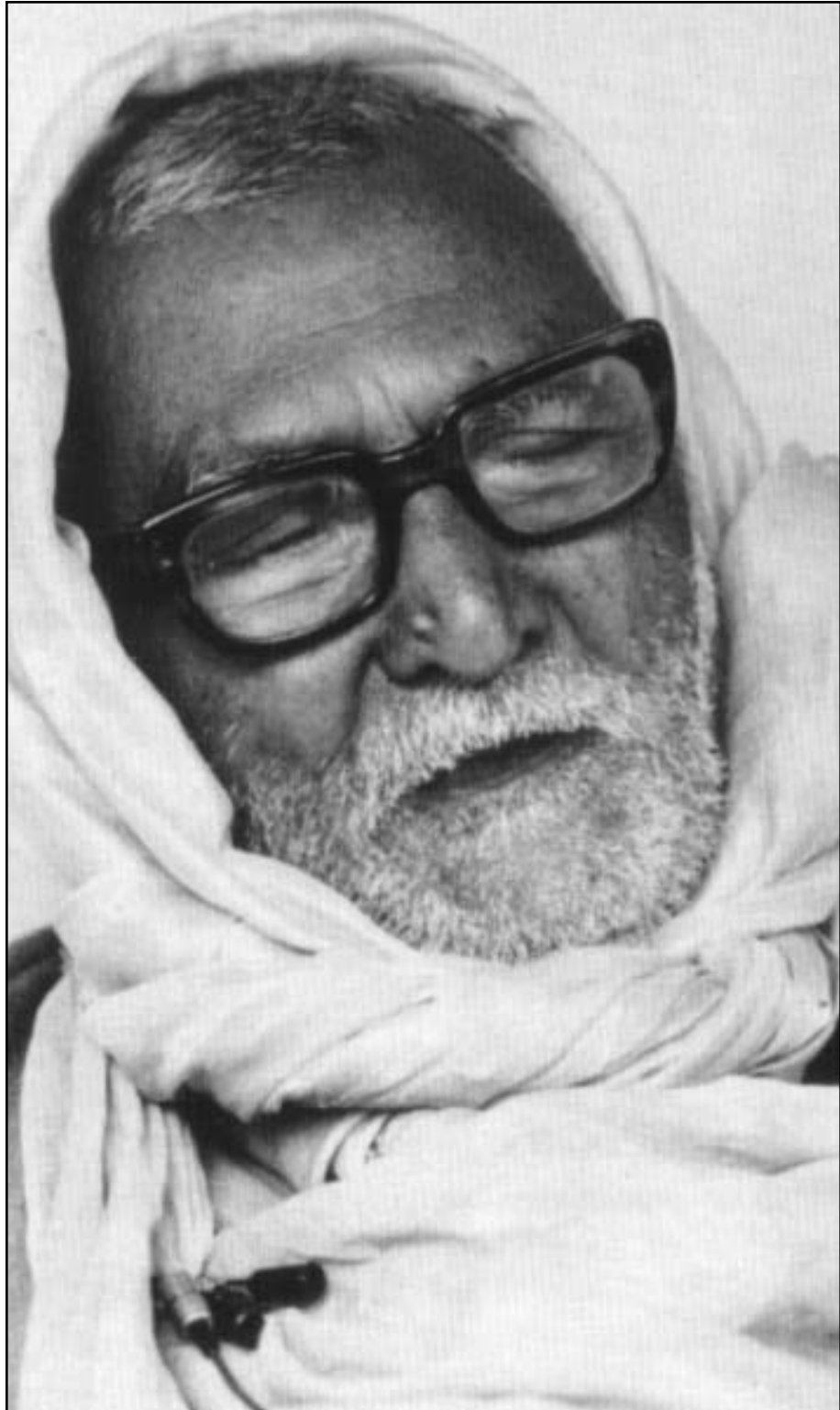


Vaiṣṇava  
**Transmission**

Volume 2, No. 2 • September/October 1995



***Special Issue:***  
***The 100th Anniversary of Srila Bhakti***  
***Rakshaka Sridhara Dev-Goswami***  
***Maharaja's Appearance***



Gokulananda das

V a i ṣ ṇ a v a  
**Transmission**

**Senior Editorial Consultant**

Sripad B.K. Giri Maharaja

**Editor**

Gokulananda das

**Data Control Editor**

Bernard Peter Herman

**Design & Layout**

Joseph Herman

**Special Thanks**

Madhava Priya das

Dayal Chand das

Satya Hari das

Lila Sundari devi

© 1995 by Sri Chaitanya Saraswat Math.

This magazine is an offering to Srila Bhakti Sundar Govinda Dev Goswami Maharaja, who is fulfilling the innermost desires of Srila B.R. Sridhar Dev Goswami Maharaja and Srila A.C. Bhaktivedanta Swami Prabhupada by traveling this Earth planet and presenting the conception of Radha Dasyam in the line of Srila Rupa Goswami.

**Sri Chaitanya Saraswat Math**  
883 Cooper Landing Road  
Suite 207  
Cherry Hill, NJ 08002  
(609) 962-0894

# Special Contact

Gokulananda das

One hundred years seems like a long time, but if you stop and reflect upon the fleeting nature of time, our fortune becomes more evident. For the last one hundred years the planet earth has been particularly blessed. For it was one hundred years ago that Srila Bhakti Rakshak Sridhara Dev Goswami Maharaja decided to make his sacred appearance.

Srila Sridhar Maharaja was always attracted to the lotus feet of Sri Chaitanya Mahaprabhu from the earliest of ages. His life stands as an exemplary example of dedication to the camp of Srila Rupa Goswami. He bequeathed us Srila Govinda Maharaja, who is my Gurudeva. Srila Sridhara Maharaja also inspired and guided the lives of those most dear to myself- august personalities like Sripad B.K. Giri Maharaja, Sripad B.A. Sagar Maharaja, Sripad B.K. Ashram Maharaja, as well as the seniormost devotees in California.

I remember vividly the scene surrounding my first contact with the words of Srila Sridhar Maharaja...there were many at that time telling me his words were somehow dangerous. Others cautioned me from following a conception that might lead me to leave the organization I belonged to at that time. Still others cautioned that Srila Sridhar Maharaja was somehow unable to represent the movement that Srila Prabhupada had started. All of these fears were unfounded. Srila Sridhara Maharaja saved my life, in the form of His Divine Grace Srila Govinda Maharaja.

Srila Sridhara Maharaja's words made it possible for me to keep in the association of Vaisnavas. His precepts and wise words kept me from the kind of empty spiritual life that characterizes the superficial business exchange of the modern-day 'churches'.

On this, the 100th day celebration of Srila Sridhara Maharaja's appearance in this world I am reminded again, and again, of what my life would have been like without the causeless touch of his mercy. I am indebted to him for taking pity on me and guiding me towards my greatest destiny. I am sure that this sentiment is not unique to just myself.

Jaya Nitya-Lila Pravistha Om Vishnupada Paramahamsha Parivrajak-Acharya Astotara-Sat Sri Srimad Srila Bhakti Rakshaka Srila Sridhara Dev Goswami Maharaja Ki Jai! Gaura Haribol!

# Golden Reflections

by Srila Bhakti Sundar Govinda Maharaja

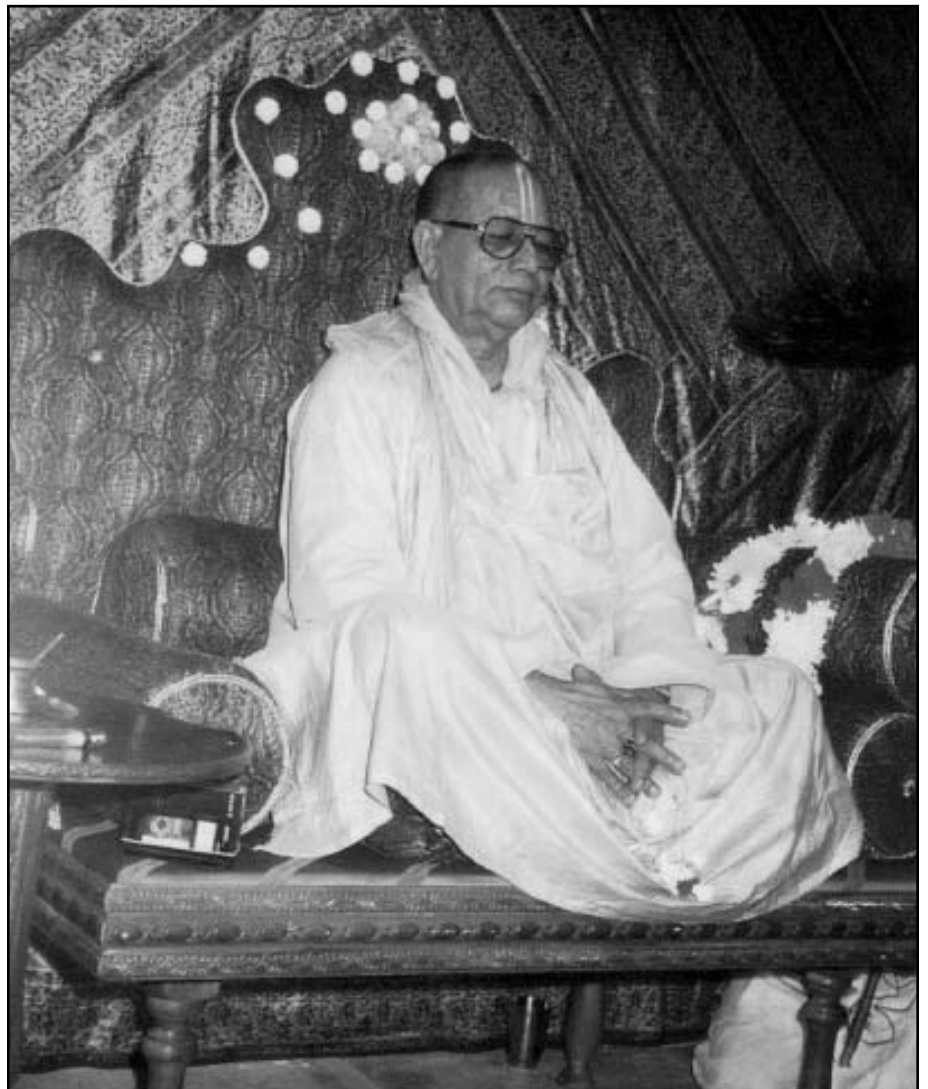
---

The following lecture was given by Srila Bhakti Sundara Govinda Maharaja.  
Within these lines are contained the sacred past of our beloved Math, and its august founder.

---

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

**Srila Govinda Maharaj:** After the disappearance of Srila Bhakti Siddhanta Saraswati Prabhupada, the mission begun by him Gaudiya Math started to go in an unexpected way, therefore many of the prominent personalities left. When Srila Guru Maharaj came out from the Gaudiya Math then about fifty percent of the senior devotees also left. Everyone in the Mission had much respect for Srila Guru Maharaj, therefore when he left they also left. Some of the devotees who withdrew from the Gaudiya Math at that time were: Hayagriva Brahmachari (Madhava Maharaj's former name); Goswami Maharaj, who was in charge of preaching in the West; Kesava Maharaj, who then was Vinod Bihari Brahmachari he was the estate manager in charge of commanding Srila Prabhupada's



central Math, Chaitanya Math, Mayapur; Narahari Prabhu, the advisory manager of Chaitanya Math, Narasimha Maharaj; Jajavar Maharaj; Vaikhanas Maharaj, as well as many others. Most of the stalwarts left the Mission. Only three stayed: Nisikanta Sanyal; Bhakti Sudakash Prabhu, he was a man of great personality; and Sundarananda Vidyavinod, the editor and publisher of the Gaudya Magazine as well as of many of the books of the Gaudiya Math. By the mercy of Srila Prabhupada he did much seva at that time.

After the breakup of the Gaudiya Math Srila Guru Maharaj was not very enthusiastic to preach. He did not want to make another mission and therefore went alone to Vrindavan. The devotees then lost track of him, but all Srila Guru Maharaj'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 Srila Guru Maharaj 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 Srila Guru Maharaj to preach. Again they tried to make another mission with the association of Srila Guru Maharaj. Then Kesava Maharaj, Goswami Maharaj, and Narasimha Maharaj all took sannyasa. They were the first three sannyasa disciples of Srila Guru Maharaj, and with them the Gaudya Vedanta Samitti was started there at the Devananda Gaudiya Math. But again some differences came between the devotees.

It was Srila Guru Maharaj's nature to stay alone, so when again some differences came, he gave everything to Kesava Maharaj. Kesava Maharaj was a great disciple of Srila Prabhupada. He took sannyasa from Srila Guru Maharaj and wanted to preach and be a guru. Srila Guru Maharaj established



*Srila Govinda Maharaja and Srila Sridhara Maharaja.*

him as the head of the Devananda Gaudiya Math, and under him the preaching programme continued.

Srila Guru Maharaj stayed alone and did not go out even to beg. Mani Babu, his next younger brother, was a divisional superintendent in the Eastern Railway. Every month he gave ten rupees to Srila Guru Maharaj with which he maintained himself, thus he did not go out to beg. He lived in a house named Mager Badi near (lecturing on Srimad Bhagavatam) for one month in the Temple at the King of Manipur's Palace.

While staying at that Mager Badi two Godbrothers of Srila Guru Maharaj were enthusiastic to stay with him. It later turned out that their thinking was that if they could help Srila Guru Maharaj to start another mission then in due course of time they would inherit it, but Srila Guru Maharaj 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 Bhagavata pat (lecturing on Srimad

Bhagavatam) for one month in the temple at the King of Manipur's Palace.

At that time Sakhi Babu, an elder Godbrother of Srila Guru Maharaj, offered to buy Srila Guru Maharaj some land. Sakhi Babu was a great disciple of Srila Bhakti Siddhanta Saraswati Prabhupada, who had done much service in Chaitanya Math. He did many things for Srila Prabhupada including the building of the Yogapitha Mandir, and also the Bhaktivijay Bhavan. He brought there electricity, a generator, and a road also. It was this Sakhi Babu who told Srila Guru Maharaj, "If you choose a piece of land I shall give the money to purchase it." In this way for his bhajan Sram Srila Guru Maharaj chose this land where Sri Chaitanya Saraswat Math now stands. At first its area was one acre, stretching from the bamboo trees on one side, up to six feet behind Srila Guru Maharaj's building on the other side, and up to my present house on this side. The southwestern corner was marked by the small bathroom building, now in ruins.

At the time when Srila Guru Maharaj chose this to what is now Sri Chaitanya Saraswat Math and he paid two rupees per month rent. That house has since been demolished.

After the purchase of this land in 1941 Srila Guru Maharaj made a thatched house, and on Rathayatra of that year he entered into this Math.

The Gaudiya Math was founded by Srila Bhakti Siddhanta Saraswati Prabhupada and later Jajavar Maharaj and other Godbrothers of Srila Guru Maharaj incorporated the word Gaudiya in the name of their Missions such as: Samanda Gaudlya Math, Devananda Gaudlya Math, etc. But Srila Guru Maharaj thought in another way. Our Sampradaya was actually started by gri Chaitanya Mahaprabhu and it is running under His divine direction. Although we are Brahma Madhava Gaudlya Sampradaya, the real conception of raganugaĀbhakti is that first it was shown by Madhavendra Puri, the ‘Grand Guru’ of Sri Chaitanyadeva. There the conception was in seed form, but it manifest in the form of a tree in Chaitanya Mahaprabhu. Therefore, bearing in mind the main identification of our Sampradaya, Srila Guru Maharaj included the name of Sri Chaitanya in the name of his Math. The name of Srila Guru Maharaj’s Guru is Srila Bhakti Siddhanta Saraswati Prabhupada, therefore to cover from beginning to end the identification of the whole Sampradaya Srila Guru Maharaj used the name Sri Chaitanya Saraswat Math as the name of his Temple and Mission.

Srila Guru Maharaj personally chose and purchased a very long, strong, and costly bamboo pole from one Narayana 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 Maharaj entered, his Deity was Giridhariju, who he had brought from Vrndavan. He chose this

place for a number of reasons. One reason was that it is aparadha-bhanjan-pat, Koladwip: the place where all offences of those who surrender are vanquished. Another reason for establishing his Math here was that, as well as being aparadha-bhanjan-pat, this is Giriraj Govarddhan, Gupta Govarddhan (Hidden Govarddhan Hill).

Srila Bhakti Siddhanta Saraswati Prabhupada 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 Koladwip. Here there were many great pandits who heavily opposed Srila Prabhupada and his preaching programme, therefore Srila Guru Maharaj wanted to convert that section.

He started to preach to that party headed by Tripathanath Pandit. He was the head of the area of Tegharipara. Also there was another big pandit famous throughout India, his name was Gopendu Sankhyatirtha. Srila Guru Maharaj started to preach in the house of his own aunt, Sarojabasini Devi. She

was a very popular lady and her name is also included on a plaque on the side of Mahaprabhu’s Temple here. She was very famous and everybody respected her. When Srila Guru Maharaj started preaching in her house many of the members of the opposing group also came to hear and were converted by him.

After Srila Guru Maharaj first came here, some of his Godbrothers joined with him showing themselves to be unconditionally surrendered. Presently also, other Godbrothers joined with Srila Guru Maharaj. These brahmacharis joined at least a few months after Srila Guru Maharaj’s first coming here to Sri Chaitanya Saraswat Math.

Guru Maharaj’s nature was always to compose something, and he composed many slokas. When he started

Sri Chaitanya Saraswat Math, he immediately composed the following sloka,” On the banks of the ganges in Koladwip Nabawip, Sri Chaitanya Sarawat Math stands resplendant. There the flag flies high singing its glories



*Srila Sridhara Maharaja and Srila Govinda Maharaja circa 1960.*

around the world. There, the residents chant the glories of Lord Gauranga and aspire to serve Sri Sri Radha-Govinda in the line of Sri Rupa.”

One day his Godbrother Sakhi Babu, after hearing this verse, told his other Godbrothers, “Srla Guru Maharaj 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 sloka! “ But Srla Guru Maharaj 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?

**Srla Maharaj:** That building was twenty feet long by about twelve feet wide. At first there was not even a bed, but with some bamboo Srla Guru Maharaj presently constructed two. It was perhaps a few months or a year later that the brahmacharis 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 Maharaj beside his own room. It was where the present kitchen and bhoga store room stand. After maybe one or two years Guru Maharaj’s present building was constructed. Its picture is on the front of our Gaudlya Gitanjali book of bhajans. When I joined here on Nrsimha caturdasi 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 diksa from this Math.

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 Mahaprabhu were installed there by Srla Guru Maharaj. In the right hand room where Sripad Aranya Maharaj now stays is where Mahaprabhu used to be. When I joined here Srla Guru Maharaj lived in the

room to the left of Mahaprabhu, and later Srla Guru Maharaj came to stay in the right hand room and Mahaprabhu moved to the left room.

I made two latrines, one for the brahmacharis’ room where Hari Charan Prabhu now stays, and the other for Srla Guru Maharaj’s room. Around 1957 when we made the room upstairs for Srla Guru Maharaj, I then moved into Guru Maharaj’s old room.

The first brahmacharis who came wanted to serve Srla Guru Maharaj, 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 Srla Guru Maharaj would live very long and they thought that after his disappearance they would become the proprietors of this Math. But Srla Guru Maharaj did not tell any of them that they would be chief sevaite or proprietor of the Math, this was because he wanted to maintain his preceptorial line as well as his Guru parampara.

The Guru parampara descends through the disciples, therefore Srla Guru Maharaj searched for someone a little younger who he could train up to continue his parampara. It was under such circumstances that I joined in 1947, and after talking with me Srla Guru Maharaj decided within seven days that he would train me to be his successor. He could not hide anything and he expressed this wish to Krsna Das Babaji Maharaj, Rama Didi, to Gopal’s Mother, to his aunt, to Krnamayi Didi, to his Godbrothers, and to others.

**Question:** In those days what was the daily routine?

**Srla Maharaj:** There was a full programme of worship.

Mahaprabhu was installed in 1944 or 45, so on the altar were Mahaprabhu 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



*Srla Govinda Maharaja travels the globe in his service to Srla Sridhara Maharaja.*

verandah.

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

**Srila Maharaj:** There were eighteen devotees: twelve adults and six youths. They would go to preach in Calcutta. Srila Guru Maharaj established the Calcutta Math some two or three years before I joined. It was started by the desire of Srila A.C. Bhaktivedanta Swami Maharaj. Srila Swami Maharaj was always very affectionate with Srila Guru Maharaj and he would come to meet him from time to time. He requested Srila Guru Maharaj, “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 Sri Chaitanya Saraswat Math was begun.

**Question:** Srila Guru Maharaj particularly came to Koladwip to be withdrawn from the preaching field, so was it purely Srila Swami Maharaj’s petition that led him to start another Math in order to preach in Calcutta?

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

During their stay in Sitakanta Banerjee Lane some very prominent people came to see Srila Guru Maharaj through Swami Maharaj, and in that way some ghrastha devotees joined. Bhutabrit Prabhu and Nrsimhananda Prabhu were big brahmacaris and they



*Srila Govinda Maharaja praising his gurudeva on the occasion of his vyasapuja,*

also stayed in Srila Swami Maharaj’s house and preached in Calcutta. From time to time Srila Guru Maharaj would go there, and he would sometimes stay for two or three months during which time the other brahmacaris would run the Math here in Nabadwip.

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

**Srila Maharaj:** 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-subji plant” from the garden and took it to Sakhi Babu’s house. He was greatly surprised to see it.

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

**Srila Maharaj:** Construction was begun on the Temple after the first group of brahmacaris left to start their own mission. A new group came to stay here which was mainly made up of the direct disciples of Srila Guru Maharaj. That

new group consisted of myself, Hari Charan Prabhu, Krsna Sharan Prabhu (now Sripad Aranya Maharaj) 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 Srila Guru Maharaj, and to beg alms. This was first begun by Jajavar Maharaj, Goswami Maharaj, and Madhusudan Maharaj who all helped Srila Guru Maharaj after the first group of brahmacaris left Sri Chaitanya Sasraswat Math. They were the first to start and establish the preaching for Guru Maharaj 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 sannyasls had their own mission but they collected for Srila Guru Maharaj. Madhusudan Maharaj’s mission is in Burdwan, Jajavar Maharaj has two or three, and also Goswami Maharaj has many Maths, but they each would come to preach and collect for Srila Guru Maharaj. We would take them and they would head our group. By their preaching, some rice, bhoga, and

money came. In this way they helped Srila Guru Maharaj.

Even when Sri Chaitanya Saraswat Math was just two thatched houses, there would be many thousands of people coming to attend the festivals and to take Prasadam just like now. Srila Guru Maharaj 10 was able to provide Prasadam for everyone by the energy of the devotees' collection. Every year Madhusudan Maharaj would go to collect for the festivals with us, and sometimes Jajavar Maharaj would also come.

The first Nabadwip Dham Parikrama was started by myself under the guidance of Srila Guru Maharaj. I proposed to Srila Guru Maharaj that if we could start a Nabadwip Dham Parikrama, 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 parikrama.

At that time only two other parties did Nabadwip Dham Parikrama: Keshava Maharaj and the Mayapur Math. Goswami Maharaj, Jajavar Maharaj, and Madhusudan Maharaj joined with our parikrama party along with their many disciples and followers. They would all come here in Srila Chaitanya Saraswat Math at festival times. Their parties were big, and we would put up a temporary tent for their accommodation. Goswami Maharaj's party itself consisted of maybe two hundred followers; mainly grhastha villagers.

Jajavar Maharaj's party was about a hundred persons, our own maybe two hundred, and Madhusudan Maharaj would have about fifty. In this way many people came and joined with our parikrama party. We continued in that way for a few years.

After that, Madhava Maharaj also started to make Nabadwip Dham Parikrama. Then, by the will of Srila Guru Maharaj, Goswami Maharaj made his Math in Mayapur the Nandan Acharyya Bhavan Temple and he too started Nabadwip Dham Parikrama. Jajavar Maharaj's party joined with

Madhava Maharaj, and from that time our own parikrama continued independently. Every year since then there has been Nabadwip Dham Parikrama from Srila Chaitanya Saraswat Math.

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

**Srila Maharaj:** I took pilgrimage parties to other places in India including Badarikasram, and so did Srila Guru Maharaj. 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 Kesava Maharaj, Chaitanya Math, and Goswami Maharaj were all running Indian Tours. Therefore I proposed to Srila Guru Maharaj that we could also organise Indian tours, part by part: Southern India, Northern India, Western India, etc. Srila Guru Maharaj replied, "If you can, that will be very good."

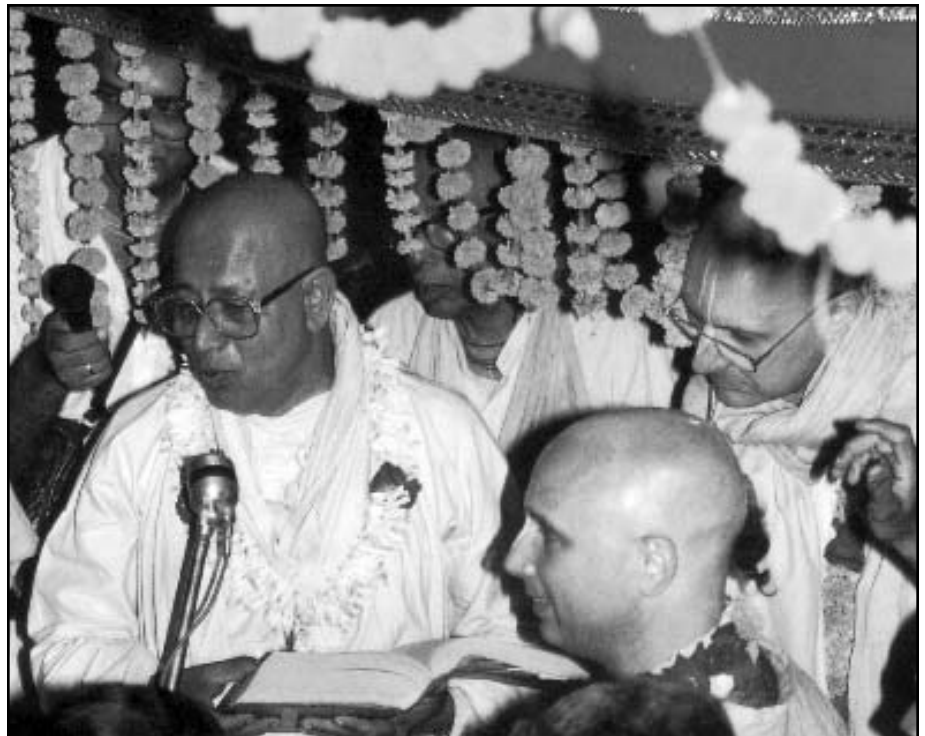
The success of such a journey would very much depend on the cooperation of the railway company, so I suggested to Srila Guru Maharaj that if we go to Badrikasram then it would entail the least reliance upon the railways, therefore

there would be a greater chance of success for the tour. To do that would entail taking the Doon Express to Hardvara, then a bus to Hrishikesa, from where the journey would continue by foot. Srila Guru Maharaj commented, "It would be an arduous journey. Can you organise and run it successfully?" I said, "Yes. If you give your grace, I can."

Srila Guru Maharaj 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 Paramahansa Maharaj, a sannyasa disciple of Srila Guru Maharaj 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 Srila Guru Maharaj said it was necessary for an older devotee to also head the party, therefore he invited Paramahansa Maharaj. Actually I was in charge, but Paramahansa Maharaj was very helpful. Each year



*The Divine kirtana of Srila Govinda Maharaja is truly worldwide.*

we would go to Kedarnath, Badrikasram, and Tunganath.

After that we started various parikrama tours to the holy places of Southern India, Western India, Puri, Vrindavan, Dvaraka, 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 Srila Guru Maharaj. 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.

Srila Guru Maharaj also came with us on three or four occasions. He went on the train tours and also on the pilgrimage by foot to Badrikasram. By that time the bus ran into the Sri Math tour on pilgrimage to Badrikagram.

Jajavar Maharaj, and Guru Maharaj's Godbrother, Sakhi Babu, were trustees, and perhaps Paramahansa Maharaj was an adviser. Srila Guru Maharaj 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 Gandharvva-Govindasundar about four years after I came to the Mission.

The Temple was begun perhaps in 1955. First there was Himalayas all the way up to Rudra Prayag or maybe Chamauli. When we first started, the whole journey by foot was about 286 kilometres and it took one month to complete.

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

**Srila Maharaj:** Yes. Although Guru Maharaj's health was not so good he would still go on these tours.

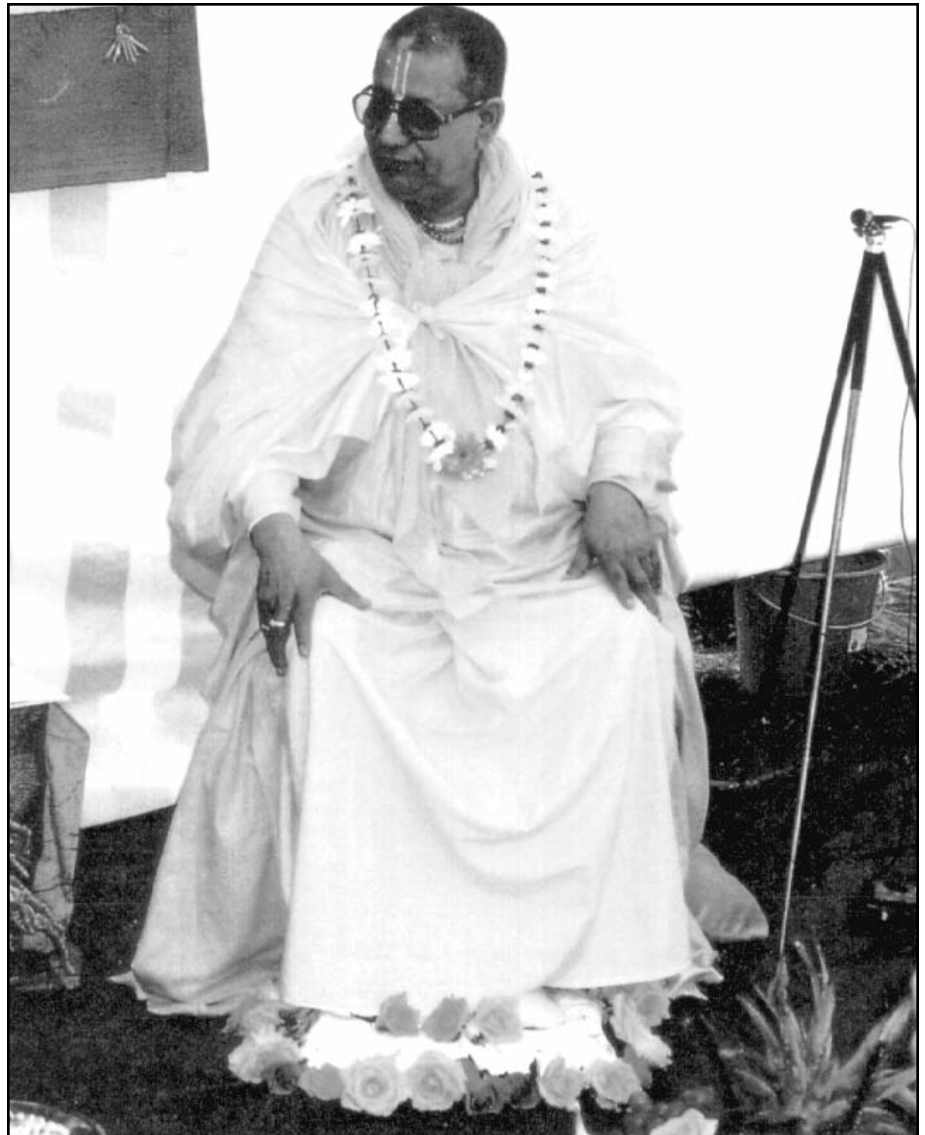
You would be surprised to hear that at that time no qualified person was in Sr Chaitanya Saraswat Math who could

maintain his Mission. When he was 55 years old Srila Guru Maharaj made a will. He made me the Sevaite and Acarya; Goswami Maharaj, one thatched house, then a second, then the building of bricks, mud, and plaster, I and after that gradually came the other buildings. The year I went to Badrikaram we collected Rs5,000 and on returning I proposed to Srila Guru Maharaj that we shall make a Temple. Srila Guru Maharaj said, "With only Rs5,000 what shall you be able to make?" By the desire of Srila Guru Maharaj I then called Jajavar Maharaj. He came and Madhusudan Maharaj also came. It was GauraÄpurn. ima time, and they went preaching for the festival to be held here. At that time a bi~ donor came: Kisori

Mohan Das VairagyaÄhis name is on the first of the marble plaques beside the Mandir. With his promise to give money for the Temple, Srila Guru Maharaj started the construction. I don't have a clear memory of historical dates but it was maybe 1955. Kisori Babu 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 Srila Guru Maharaj installed there the Deity. I can remember that the first abhisek 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,



*Srila Govinda Maharaja seated in Germany, about to give a lecture.*



*Sri Chaitanya Saraswat Math: grounded in the Sweet Center.*

where did the devotees do bhajan ?

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

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

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

**Srila Maharaj:** The Temple took twenty years to build, and when it was completed there was still no Nat Mandir. Around 1975 a lady devotee of Guru Maharaj promised Rs5,000 and we start-

ed the construction of the Nat Mandir.

Up until close to the time of the completion of the Temple there was only one other building of bricks: the building of grila Guru Maharaj. The Nat Mandir was built after 1975 as was the gosha, a cowshed, 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, Banoyarilal Simhaniya, wanted to fulfil the wish of Srila Guru Maharaj 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 Srila Guru Maharaj 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 Nat 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 Srila Guru Maharaj, "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 story kitchen was made and the Nat Mandir was begun. The houses where Krsnamayi Didi and Sankara Didi used to live were constructed earlier, about 1963, as was a third house where Dharmma Didi used to stay.

Gradually the Math's land area increased during the time the Temple was being built. Sirilhajuli, where the rice is grown for the Math, was purchased in 1962. Srila Guru Maharaj himself used to oversee the cultivation of that land. During cultivation we would go there daily by bicycle, but Srila Guru Maharaj 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 Sirilhajuli.

In the very early days of Sri Chaitanya Saraswat Math, Satish Prabhu stayed here. Nobody wanted to stay without a roof even, but Satish Prabhu happily stayed here and he helped Srila Guru Maharaj to make the thatched house. He was the very first person to

come and stay on the land after Srila Guru Maharaj purchased it.

Guru Maharaja himself planted the compound hedge and he did much other physical labouring work around the Math. I also helped Srila Guru Maharaj with the labouring duties in the Math compound.

**Question:** Are labourers hired to assist with the cultivation?

**Srila Maharaj:** Generally the cultivation is done by the brahmacaris of the Math, but at certain times extra labour I my body, but very carefully, is hired. Around 1962 we purchased Seeing this, Srila Guru Maharaj purchased two very big and strong male buffaloes to help with the cultivation. I was the driver of them 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.

One day Srila Guru Maharaja 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, Maharaja, 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 the 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, Srila Guru Maharaja said, "Oh, he will not attack you?" And I reassured him that he would not. Again I did it many times. Srila Guru Maharaj 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. Srila Guru Maharaj 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 Ramdas. The other buffalo was called Syamdas. When Syamdas died, I purchased another, named Haridas. 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 Math.

**Srila Maharaj:** 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 Surabhi, and the other was named Syamali. Syamali 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 Math 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 Srila Guru Maharaj, "I would like to do seva of Syamali, then she will give enough milk for me, in that way it won't be necessary to purchase any additional quantity from the

market."

Srila Guru Maharaj readily and happily agreed. At that time Syamali 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: Syamali was the first cow, then Surabhi, and then Nandini came a little later.

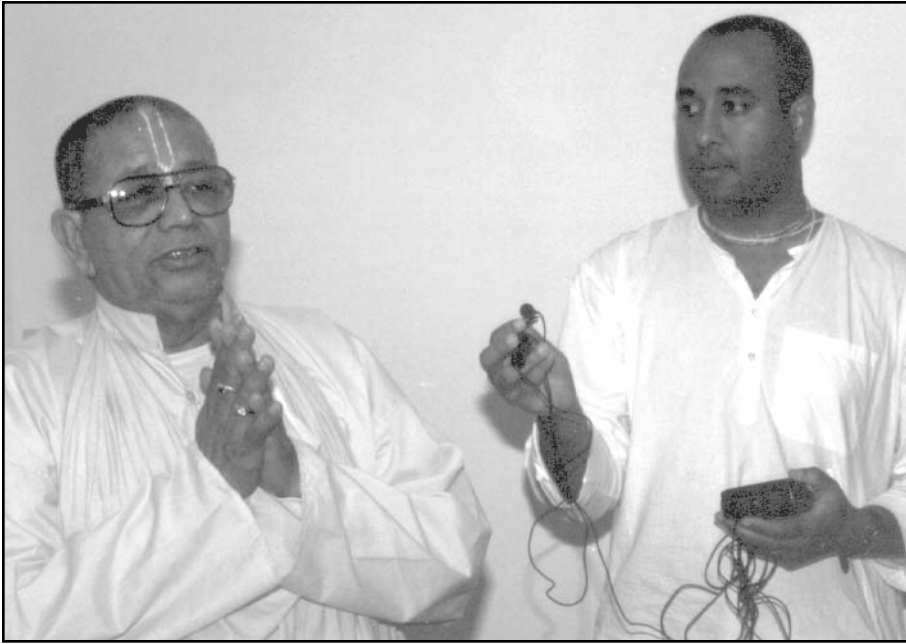
Later still, when more cows came, the goshala was constructed. At first we purchased some cows, but since then all the cows have been either bred here, or donated.

**Question:** In what way are we to understand the spiritual qualities of Sri Chaitanya Saraswat Math?

**Srila Maharaj:** We can have some idea of the spiritual nature of the Math from what Srila Guru Maharaj has said. Hearing his words and conception our own vision has grown. When Sakhi Babu one day jokingly said, "Srila Sridhar Maharaj has only erected a tall bamboo flagstaff but he has composed such a grand sloka!" Srila Guru Maharaj responded, "In future you will see what will manifest." Lastly we can see what has come here and not only the build-



*Srila Govinda Maharaja is always trying to serve Srila Sridhara Maharaja's lotus feet.*



*Srila Govinda Maharaja's nectaraen discourses are the living link to the glorious past of Sri Chaitanya Saraswat Math.*

ings. When the ground floor of the Temple was completed, the Koladwip adhipati, the Master of Ko]adwip, Laksmi Varahadeva, in the form of a salagram sila Deity came here gradually, by His Wish. He was living like a king in a brahmana's house, from where He came here through Jajavar Maharaj and Goswami Maharaj. When He first arrived here, we did not know what type of SalagraIm Sila had come, but under instruction from Srila Guru Mahara; I searched the Garuda Purana to identify the name of the salagram sila according to His markings. From that I considered Him to be Laksmi Varahadeva. In order to double check my conclusion, Srila Guru Mahara wrote a letter to the brahmana who had been caring for Him. He replied confirming the salagram to indeed be Laksmi Varahadeva. He also mentioned in his reply that if a brahmana brahmacari, will serve Him then He will be very happy.

Hearing this, Srila Guru Maharaj told me, "Arrange for Laksmi Varahadeva to have special sweet rice paramnna every day. In that way He will be happy and the Math will be very peaceful." Since that day a brahmana brahmacari I has always been doing His

worship, and daily offering paramanna.

Srila Guru Maharaj saw Nabadwip Dham as aparadha bhianpat, and Koladwip as the ksetra, the land, of

Laksmi Varahadeva. Kola means Varahadeva. Srila Guru Mahara with his transcendental vision has seen what is actually here. We consider that what is manifesting is in Koladwip, and by devotional service it is becoming revealed gradually.

Especially when Srila Guru Maharaj disappeared we have seen some special symptoms. From my youth I always tried to see that all the trees and all the paraphernalia of Sri Chaitanya Saraswat Math 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 Math 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 knowledge and the vision of Srila Guru Maharaj we are trying to see and sometimes we are able to see also.

**Question:** What advice did Srila Guru Maharaj give as to how to see this place?

**Srila Maharaj:** He said this is a very auspicious place, and specifically it is Gupta Govarddhan. Close to Govarddhan Hill is Manasa Ganga, and Govinda Kunda is also here in remembrance of Govinda Kunda by Govarddhan. In Vrindavan is Manasa Ganga, and here in Nabadwip is the Ganges. In Govardhan the Lila of Krishna goes on in many ways, and here also the Lila of Gandharva-Govindasundar takes place: the Pastimes of the Lord near Govinda Kunda of Vrindavan 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 Maharaj if we could dig there a nice kunda with steps going down into it. He happily agreed.

You can see Koladwip lila here:

*kuliya gramete asi'*

*sri krsna caitanya*

*hena nahi, ya 're prabhu*

*na karila dhanya*

*(Sri Caitanya Bhagavat: Antya 3.541)*

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

# *In His Own Words*

Srila Bhakti Rakska Sridhar Dev Goswami Maharaja

I was born at midnight, Saturday 10th October, 1895. Navami tithi (lunar day) under the same sign as lord Ramachandra. Krsna-paksha (dark moon fortnight). Sriman Mahaprabhu was also born on Saturday. I was the second child. The first was a daughter, but she died early, so Ram Kavach (a protective mantram and amulet) was given to my mother for the protection of the next child, that is, myself. So I was born after my mother took Ram Kavach.

There were two thatched rooms, one of which was the maternity room. Because the first child had been lost, after I was born and my mother was still confined within the maternity area, just in front of that place my two English-knowing cousins kept night watch to make sure that any ghosts or something like that may not come in the shape of a cat, or in any other way. So as they were reading and studying, they would they would protect the first half of the night. They were B.A.s studying for M.A. And during the second half or last portion of the night two Sanskrit students, one cousin and another an uncle, sat there in front of that temporary shed, reading, to guard against any unseen attack at that time. They all kept night watch.



*Srila Sridhara Maharaja-embodiment of mercy and grace.*



*Srila Sridhar Maharaja's Original House.*

Then, as I remember, when I was a boy being carried on the shoulder of my father, there was going in the distance one Sankirtan party; crying, I asked him to take me there. Anyway, to console me he took me there for some time and then came back.

I had a very good memory, especially in Sanskrit. I was taught a sloka in praise of Lord Siva, and I could chant that by memory. When I was one year eight months, my grandfather died, but I can't remember him. My earliest recollection is an earthquake. I was born in 1302, Mohammedan era, and 1304 in the month of Vaisakh there was an earthquake. I was only a child then of one year and eight months or so, but I remember that. I remember the shaking of the earth, so many cows gathered, and so on this is my earliest recollection.

Then, my first brother was born when I was three. I remember the scene of the birth of my brother, around August, 1898. I can also remember when I reached the age of five and I was engaged in studying writing, and I was given to my maternal uncle's house. Many things before that I can remember as well. And when I was in my maternal uncle's house, for three years for early education in a primary school, I got some help from one of my aunts who taught me Ramayana and Mahabharata. That helped me a great deal. Already I had some affinity for all those things, some type of intuitive knowledge and partiality to ancient mythological teachings and culture of the orthodox section. From very childhood my tendency was with the culture of the orthodox section-Veda, Upanisad, etc., faith in God-all these

things.

At nine years I was admitted into high school [intermediate according to the current system in India]. As a student, there in the debating club I always sided with the ancient sastraic culture, even against the teachers that took up the cause of the renaissance or reformation. I was always on the side of the previous culture. I fought with them, and I don't think they could defeat me. Then I got my sacred thread in the family tradition when I was fourteen years. I feel that my memory was more or less quite sharp. I could remember what I saw and heard in my early age.

I am told that I had a general tendency that if anyone would come to ask me something, I would reply, "No." Whatever would be asked of me, "No." But once, when one of our family members, a scholar, went to appear for his examination, he came to ask me whether he would pass or not. I pronounced, "Yes." And he won a scholarship. Then I matriculated from the local High School when I was fifteen years of age. I could write Sanskrit verse before that.

I like sacrifice in life. The magnanimous side. I had affinity for Lord Ramchandra, for the model Pastimes, but not so much Lord K.rsna, because of His Vrndavan Lila. I could not accommodate why God should be a liar and a girlhunter. I could not accommodate this. Though I saw RadhaGovinda Murtis [Deities]. They seemed to be very, very charming. I found some mystic background there, but on the surface, I had more liking for Ramchandra than Krsna.

My attraction to Krsna first came through Bhagavad Gita, and then through Mahaprabhu. I liked Ramchandra for His magnanimity. I was mainly attracted by the selfgiving ideal. So I liked Radharani very much, I liked Mahaprabhu very much, but my attraction to K.rsna was less. My attraction to Krsna came through Mahaprabhu and through Radharani-from Their side. When I was nine or ten

or so, there was a temple where Radha-Krsna Deities were installed in Jagadananda Pur, near Katwa. Every year in Karttik month my father used to read Srlmad Bhagavatam there. Sometimes I visited that temple with him, and I found some mystic atmosphere there. It seemed very mystical to me.

After matriculation I went to Baharampur [District Mushlrabad] for college study at the Krishnanath College. There, with the company of one of my cousins, my maternal uncle's son, I came into connection with the East Bengal people, who were renowned, we had heard, for their boldness and sacrificing nature. I took residence in the same house.

Somehow, I had passed matriculation second division, [Srlla Guru Maharaj had suffered a very dangerous bout of malaria for a whole year at that time. -Ed.] but I passed I.A. [Intermediate Arts] in the first division. When we were studying in the local school, we had to do some family works along with our study. But now, from the hostel, I passed in the first division.

Then I was again admitted in that same college at Baharampur. After the fourth year we sat for the examination of B.A. When I was a student of the fourth year I came into the connection of a younger boy who had just passed matriculation and was newly admitted into the college. In the college I found that there was a small section of students who were addicted to some meditation and puja, etc. And there was another group that did not care for worshipping, but they liked the service of patients, and to do good for the public. But I have an internal nature for both.

I was a fourth year student and that boy was a first year student, a three years gap. I found that he was given to both sides very intensely; taking the Name of the Lord sometimes very loudly like a madman, and also doing sandhyavandana [regular morning, noon and evening prayers and worship]

etc. At the same time, when there was any patient he would engage himself in their service, even neglecting to attend the college class. Both sides-social service as well as worship were combined in him.

Before this, when I was in school I got a book where it is mentioned that if we can go on with the japam [meditational chanting] of Gayatrl 432 times daily, we can achieve a very good spiritual improvement. I practised that for some time, and at that time I tried my best to understand the revealed truth, without consulting any dictionary or grammar; I had heard that Gayatrl is conscious, spiritual, not dead words. So, if I go on with japam Gayatrl itself will express its meaning and purpose. I approached it with that attitude, and I used to feel some light coming from the words of Gayatrl itself; I had some knowledge about that for some time.

Then, as I said, I came in connection with that boy in college, and I tried to associate with him. His name was Sri

Suresh Bhattacharyya, he came from a Brahmanana family of Faridpur. The founder of the Bharat sevashram, Sri Pranavananda, was from his village. Sripad Madhusudan Maharaj also comes from the same village-Bajepratapur in the district of Faridpur.

One day, when we two were going on a morning walk and also cleaning our teeth with small twigs, he referred to his father with the expression, 'that gentleman.' I took exception to that.

"Why do you use this expression for your father? You say that gentleman? What is this!"

He said, "Yes, I have committed a wrong; I shouldn't have spoken in this way before you. But really it is like that. 'That gentleman', he was a gentleman, and in this life I came to him and he has protected me for some time, and in the next life I shall go to some other place; in this way we are moving hither and thither, coming to some gentleman and from there to another



*Srila Sridhara Maharaja: always meditating upon the beautiful reality of devotional life.*

gentleman...”

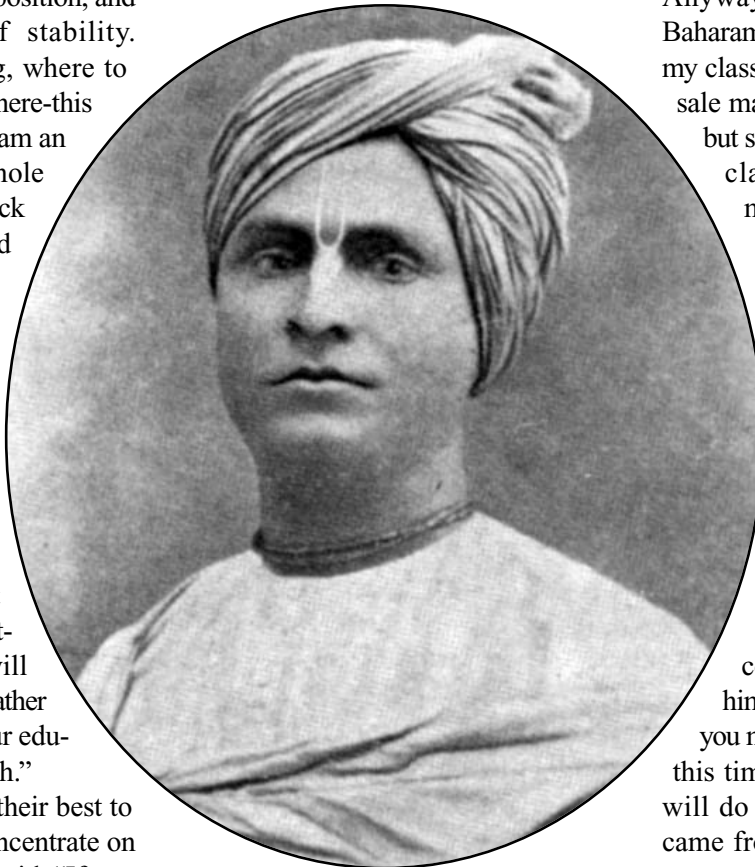
Although I gave opposition, that point hit me very hard. I began to think, “Yes, it is true. We are in the midst of father, mother, brother, or, as he said, ‘that gentleman’. What real connection have I with them, or they with me? We are all almost like strangers! Thinking and thinking on this point the whole world became vacant. I felt a furious atmosphere, with no shelter to take anywhere. A chaotic position, and I have no position of stability. Wherefrom am I coming, where to go, how long am I to stay here-this is a point in the infinite. I am an uncertain point in the whole of the infinite. A great shock came to me in this way. And that was the great turn in my life.

The worldly achievement has no value. I was studying, a fourth year student. I was to appear in a few months for the final examination. My friends were alarmed at seeing my position. “What are doing? You are neglecting your studies! How will you be able to pass? Your father is sending money [for your education]’ you are not so rich.”

In this way they tried their best to help me but I couldn’t concentrate on any book of study. They said, “If you can’t do so, we shall read and you try to hear.” At that time, my friend gave me some literature on Mahaprabhu’s Life and Teachings, and I devoured it like nectar. I found some position there-it is not that I am nowhere. Here is the support-the basis, the foundation; I found here the sustenance, hope and shelter I needed.

In this way I began to read and read. My very nature was that whatever I read, I read scrutinisingly. It may be slow, but my reading is more or less very accurate and representing the true aspect. I could also hear very clearly Even without reading, acute hearing

was also a part of my nature . Whatever I heard, I could grasp the very purpose and keep it within me. And here also by thorough reading I found my life, my future hope, everything. I was converted. In my mother’s family there was some recognition of Sri Chaitanyadev, but my paternal family were orthodox smarttas. They hated the followers of Chaitanyadev. Chaitanyadev has created a chaotic



society. Pests that cannot keep their own stand in the social position-it is they who gather to follow Chaitanyadev. Those who have lost their social position become Vaisnavas and they say that they are followers of Chaitanya. In my father’s family they held such a hatred. But after this I became fully converted into a follower of Chaitanya. Such a feeling came in me, not only intellectually, but in heart and mind also. I underwent a wholesale conversion. Then my father died. He was disappointed and dejected. I was the eldest son; he had some hope in me for family matters, but when he saw such a

change in me, it may be said that he died almost heartbroken. The burden of the family also came on my mind, but my state of mind was somewhere else. The chance came to me to lead a life of abnegation. For one year the son won’t use any umbrella or shoes. I made some extreme addition-I used nothing but one piece of cloth and a sheet for one year. And half mad I used to do agriculture work and service to the cows. Anyway, I passed B.A. The Baharampur section where I appeared, my classmates, said this was a wholesale massacre! Very few could pass, but somehow I passed. Some of my classmates said, “Oh, by the method of worshipping and satisfying God he has passed! He did not study at all but he passed, only by worshipping God.” They said like this.

When my father died, almost with full consciousness he passed away he told several things to me. One was that I would have to marry. I had never uttered a lie. Whatever the effect, I strictly spoke the truth. But I couldn’t commit myself before him. So I felt pressured ‘Whether you marry or not don’t disturb me in this time of my death. Say that you will do it.’ Anyhow, the expression came from me, “I shall try to fulfill your request.” In this way, in a modified way, I answered him. Then anyhow, I had to marry. Married life continued for six years. In the meantime I went to study again in the law class. But the Gandhi movement of noncooperation came forward and I joined the movement, because there was some sort of promise that ‘within one year I shall give svaraj [independence] to you.

I wanted to become a sannyasa, but the countrymen want one year, so I thought I must sacrifice this for them. I left law college and worked for some time posted as a secretary of the movement here in Kalna. In this way, and sometimes in the village for two or

three years. Then it was stopped for some time, and later I was wanted for service in Calcutta. With the help of a government office superintendent I got some vocation and I put up in Calcutta. I attended the office there.

My attraction stays always towards Mahaprabhu. In the meantime I wandered here and there searching for a sadhu from whom to take initiation. But I couldn't select anyone to my taste or satisfaction.

One day, I was returning from the office and I found a placard in Chittaranjan Avenue: Gaudiya Math Mahotsav [Grand Festival] for one month. The address was given, near the Pareshnath Temple. I found this red-coloured placard. I thought, Gaudiya Math must be Mahaprabhu's followers, let us go and see what is there. When I was a law student, through Suresh Bhattacharyya I knew the founder of Bharat Sevashram, Sri Pranavananda, and he tried his best to take me into his mission; but I flatly refused.

"My head is sold to Mahaprabhu, Gauranga, so I can't go anywhere else."

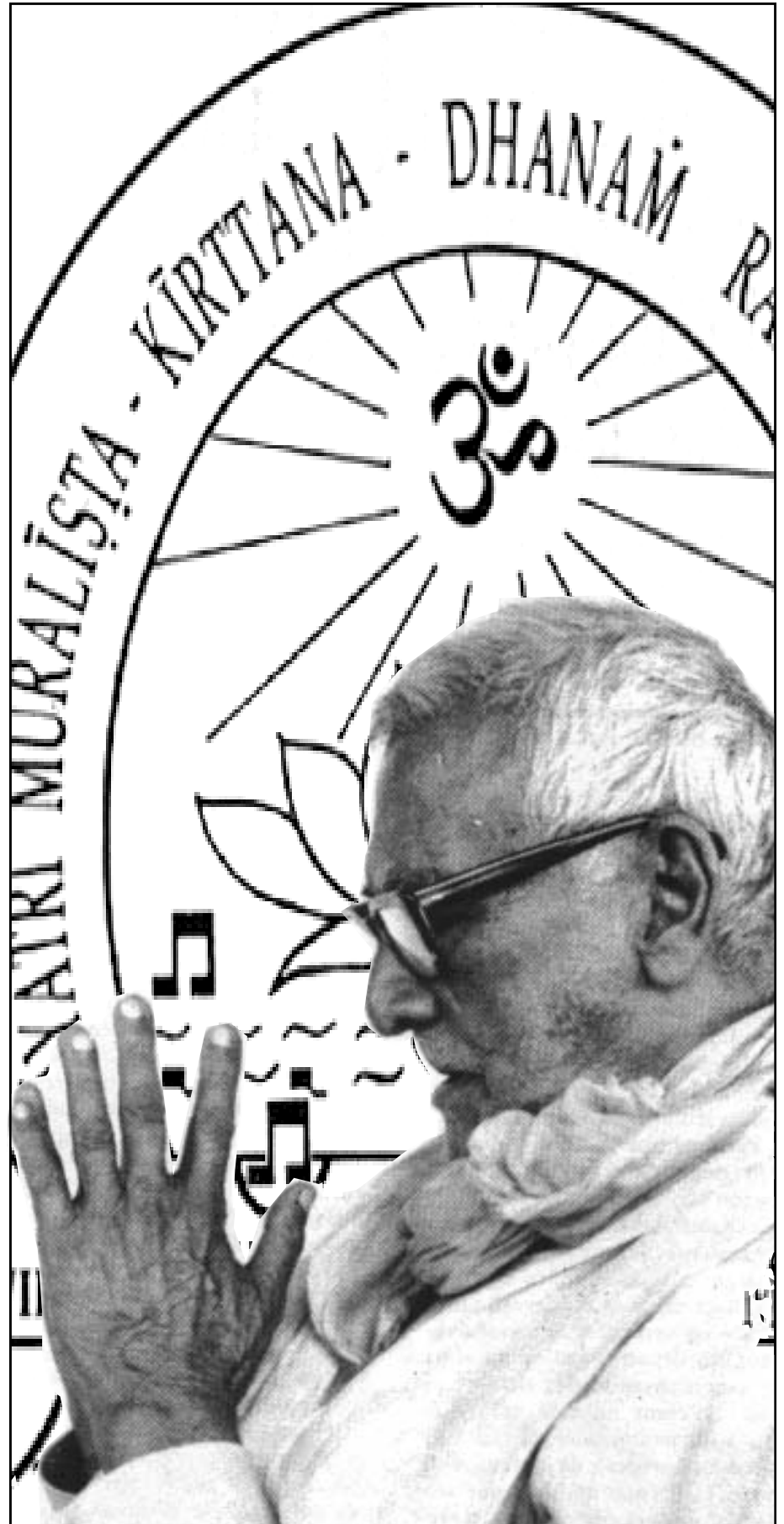
He said, "I also have great reverence for Mahaprabhu Chaitanyadev, but I think the first stage must be Buddhistic abnegation or vairagya and indifference [to the world]. Second, Sankar's Vedanta or jnana. And the last and highest will be Chaitanya's Prema. Otherwise people will misunderstand that Prema for lust."

I replied, "Yes, what you say is alright that Sri Chaitanyadev's Prema-dharmma is the highest, above the Buddhistic and Sankarite conceptions of theism. But Chaitanyadev has not told us, 'Go to the Buddhists and practice vairagya, and then go to Sankar and have knowledge of the Vedanta, and then come to Me.' He has told that 'wherever you are, take the association of a sadhu and you can take the Name.'"

He was silenced.

I said to him, "If you have got any supernatural power, I will be grateful if you can say where my spiritual guide, my Gurudev, is."

But he took the name of some gen-



*Srila Sridhar Maharaja: through his mercy we have Srila Govinda Maharaja.*

tleman, Haranath. I went to search for him but could not find him. But this was when I found that placard and went to Gaudya Math. There I found only one gentleman manning the outside hall, and the rest had all gone on procession of Nagar-sankirtan [congregation chanting in the town]. Then I had a little talk with that gentleman. I had studied somewhat about Chaitanyadev and other Scriptures, but I found that these people representing the Math had deeper and more sound knowledge than I. Then, the party came back from Nagar-sankirtan and I found Guru Maharaj in front with his danda [mendicant's staff]. As soon as he reached in front of the Math some disciple came and took the danda from him and gradually he was received there.

At first sight I found Guru Maharaj's

attitude was that of complete indifference to the ordinary world. He does not care for anyone, he is self sufficient. I got that sort of impression from his first sight. Then I began visiting. Gradually I came to realize that I wanted to stay in such company.

Unfortunately I had been unable to find it before, but now the thought came to me, what's to stop me coming and staying here? I cast my glance homeward-father gone, mother living, three younger brothers-they won't be much affected. But my wife will be affected. I don't know why, but a sudden thought came in my mind that if she dies, I am free. This thought came. I was attracted by that association. There were so many members of gentlemanly and educated nature, and wholly given to the Service of Mahaprabhu. That attracted me most.

And it was that very day, I came to my quarter and found that my wife was ill. I came home that night, and after three days she passed away. My mother tried to have me married again, but she could not do so. And within six months she also disappeared in Haridwar at the time of the Kumbha Mela. She died there. One of my brothers, Satyen, was attending her with other pilgrims and sisters, etc.

I was free. I was visiting the Math. I was thinking that I must cast my faith here, so I thought it necessary to know as much as possible about the mission; and to know the mission means to know the leader of the mission. So I tried to go upstairs to where Guru Maharaj stayed. I would go in front of his room and sit there to hear, because I was thinking I shall join here. Then one day, it so occurred that Kirtanananda Prabhu, one brahmachari, stopped me when I was making an attempt to go upstairs.

"Where are you going?"

"I'm going to Guru Maharaj. I like it very much [to hear and associate]."

"No, never. You must stay here in the waiting room, and when you find anyone you will inform him who you want to meet. He will check, and when he returns with the answer you can go. Otherwise you must stay here. Never cross this threshold."

A little harsh. Then I thought, 'What should be the considerate nature of the sadhus? Why should there be any difference outwardly and inwardly? So I need not come here again!'

But at that very moment the position of Sukadev appeared in my mind. I had read in Mahabharata that Srila Vyasadev sent Srila Sukadev Goswami to Rajarsi Janak to finish his education or sadhana. Srila Sukadev came, and he was detained for seven days at the outer gate. Then information went to Janak, who sanctioned, "Allow him to pass the gate." The next gate, he was again detained. In this way, there were seven boundaries of the capital, and at each of the seven gates he was detained for seven days. So seven times seven



*The mission of Srila Govinda Maharaja is the desire of Srila Sridhara Maharaja.*

means forty-nine days he was detained, and only then he could meet Janak. This thought came in my mind. And then the next concluding thought came, 'If there is anything bad here, and they take me and put me onto a throne to worship me, I should not come here; and if there is real good, and they beat with a broomstick, I must not leave!' That conclusion came in my mind, and I kept visiting.

Then one day, Guru Maharaj was strolling on the roof just after having taken his afternoon food. Generally he did not take any food at night. I just approached, and took my stand in a corner. One man was attending him. Guru Maharaj asked, "Has he something to say?"

The attending person came and asked me, "Have you something to say?"

"No. I have nothing to say."

He went back. "He says he has nothing to say."

Then Guru Maharaj said, "He has something to ask?"

He again came to me, and said,

'Guru Maharaj said, have you got something to ask?'

"No, I have nothing to ask."

He again returned to Guru Maharaj. "He says he has nothing to ask."

Then again Guru Maharaj put, "He has got some purpose in mind for coming here."

The person returned to me.

I said, "Yes, without purpose no incident can happen. When I have come, I have some purpose."

"What purpose?"

"To gain the grace of you all." That was my answer. Nothing else but that.

Perhaps that touched Guru Maharaj. He approached me and enquired from me who I was, what I did, where was my home and so on. And then he said, "Yes, you are fortunate. You are born in the area of Gauda-mandal."

They had one booklet printed then and the attending person said, "Guru Maharaj is offering this booklet to you."

I said, "I already have it. He said, "That does not matter; with his good will he is giving this to you, so it is something

else. You take it." Then I took it on my head and accepted it. That was the first talk with Guru Maharaj.

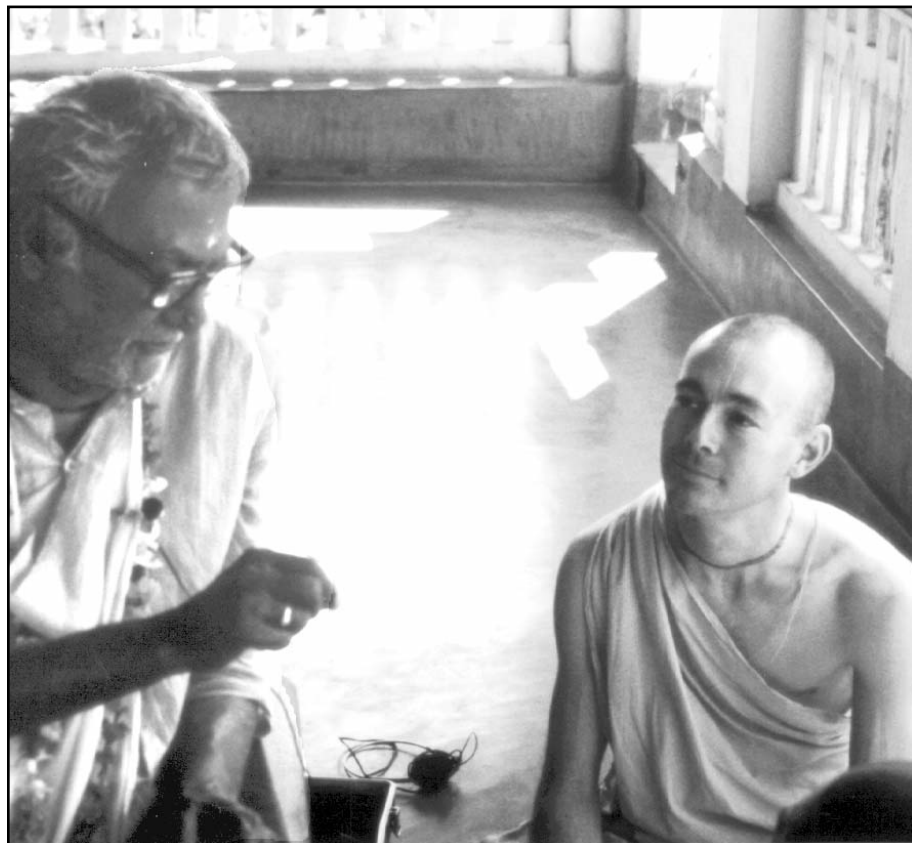
The following year I was invited to Srlman Mahaprabhu's Appearance Ceremony at Mayapur. At that time I was visiting the Math and hearing. I went there for the Ceremony. At that time my mother was also inviting me to the village Gumo where she was staying with my second brother. She wanted to see me before going to Haridwar, and the Gaudlya Math people were also inviting me to Mayapur. I was in a dilemma.

What to do? It was my mother's call and maybe the last. She might not live, her health was not good. This was the call. And I thought, I want to take this side in my life, so this side must be given preference. That is, I avoided the call of my mother to see her, and I went to the Gaudlya Math instead.

From their talks in general, I found that they do not care for the opinion of anyone else; but when anything is quoted from Scripture, they give a patient hearing. This was their nature. Summarily they reject all, they don't care for anyone, but they care only for Scriptural truth; that they soberly consider and evaluate. But with abhorrence they reject so many stalwarts of the then society-this Aurobindo, this Gandhi, this Ramkrishna, the [imitationist] Goswamins-they summarily reject them all. But Mahaprabhu, Bhagavatam, GIta-they are all-in-all. I had an attraction, a taste for them. I could identify with them.

Still, there was some sort of objection. One was that Guru Maharaj comes from a Kayastha family, that is considered sudra, and I come from a brahmana pandits' family of great honour in the society. Ostensibly, any brahmana should have been suitable; in this way some sort of objection was felt in me. Then, when I went to Mayapur I again saw many things that touched me.

Srila Prabhupada was delivering a lecture to so many gentlemen who had come from Krsnanagar-educated per-



*Srila Sridhara Maharaja and Sripad B.K. Giri Maharaja during the early 1980's in Navadwip Dhama.*

sons. In another place the elderly Sripad Bhakti Pradip Tirtha Maharaj was giving a lecture. Somewhere else Sripad Bhakti Svarupa Parvat Maharaj was found writing receipts, collecting funds from the people. It was a hive of activity. I felt a transcendental, happy atmosphere there.

When the celebration was over, Guru Maharaj was sitting in a canvas chair on the verandah of his room, and many persons were offering him obeisances and going home. At that time he was speaking, giving some discourse. I was always very eager to hear him. He was saying, “Don’t cheat me, you people.” I was alert. What? Where was the question of cheating him? Why cheating?! Everyone was invited, they came, and now they are leaving; what was his point about ‘cheating’?

Then the next thing he said was, “You all came with the understanding that you will engage yourselves in the Service of Krsna, and so I have entered into some relationship with you. And now, only as a fashion you have attended this ceremony and you are going home to engage yourselves in worldly affairs; but your assurance to me was that you would all serve Krsna, but. . . disappointed. . .” Then he continued, “You may say ‘Oh, I have got some important business and after finishing this I shall come and join you as soon as possible’ but no, no! If you tell me there is just a little fire and after extinguishing the fire you will return, then I say that is also not necessary. If fire burns the whole world you do not lose anything. Rather you are spared if you can disconnect from those things that are burnt. All your positive engagement, your inner hankering, has corresponding things in Krsna. All your necessities and hankering will be satisfied in the service of the Holy Lotus Feet of Krishna, and nowhere else. “ He was speaking so forcefully.

I was wonderstruck. I thought, I would never hear anywhere in this living world such intense necessity for Krsna



*Many august devotees sought the shelter of Srila Sridhara Maharaja.*

bhajana, so I must throw my head here. It was then that I took the decision that I must be a disciple here.

Before my mother died she had had some apprehension that ‘he is my eldest son but he will become a sannyas without completing my sraddha ceremony [last rites]; then who will do my sraddha ceremony?’ So when she passed, I went home and completed her sraddha and after finishing that I came, in the last part of April, to join the math. At first, I said that my two younger brothers would finish their studies and take to their vocations, and then I would come away [from the family and join].

But Sripad Bharati Maharaj and others said that I had a great opportunity.

They pressed, “No, no! Krsna has taken your wife, and Krsna has taken your mother. He has done enough for you. Really if you neglect to avail yourself of this chance, perhaps some other obstade will come and this life will be spoiled with no hope.”

I asked, “What are you saying?” They said, “Come immediately.” I took that advice and joined immediately. I was living together with my two brothers in a hostel, and they came with me. They went back crying, I remained in the

math.

I stayed at the Calcutta math for some time. I was requested to do some service in the press there, but I was not particularly inspired by the press work of proofreading, etc. I had much liking for the preaching-to go on kirtan and preach. So, I was next sent on a preaching tour.

The first Stop was at the Dumurkonda math [in Bengal] and from there to Benares, then to Vrindavan. There, there was nagar-kirtan for some time, then I was taken to Delhi where there was door-to-door collection for some time. Then Kuruksetra math was established and I was made math commander there, and then I was alone. A small village-town and the place of Kuruksetra. That is a solitary place except for during the solar eclipse when there is a great rush of hundreds of thousands of people. Doing collection, I passed about two or three years there. Then the Delhi math was founded and I was in charge there. Then I visited Simla and other places for preaching.

Every year in August we had to come back to the Calcutta math celebration for one month. So when I came back here I was taken by Sripad Bhakti Hriday Bon Maharaj and Sri Hayagriva



*The transcendental relationship between Srila Sridhara Maharaja and Srila Prabhupada saved many devotees from the greatest danger...*

Prabhu [later Srlpad Bhakti Dayita Madhav Maharaj] in a party towards Madras side, installing the footprints of Mahaprabhu. Then again upon returning, the Bagh Bazaar Math was opened, and from the original rented house in Ulta Danga the Deities were moved in procession in a chariot to Bagh Bazaar Math, and a one-month festival was held there. After that Prabhupad went on that year establishing and installing those Pada-pitha [footprints of Mahaprabhu] up to Mangalgiri, near Bejoyda, Kobhur, and so on.

Then he went to Madras and declared the opening of Madras Gaudlya Math and put us there. We rented a house. Sripad Bon Maharaj was the leader, and the senior sannyasi. In the meantime I was given sannyasa, recommended by Sripad Bon Maharaj. He said about me, "He can preach well; he's a good preacher rather than a canvasser." I had a B.A., and I was known as Sri Ramendrasundar Bhat.tacharyya, B A. My duty was to approach the people and introduce the sannyasins, and more or less I had the work of a canvasser. But Sripad Bon Maharaj said, "He's not a good canvasser but a good

preacher. He can speak Hari-katha very well." Then I was given sannyasa in October, 1930, and after installing footprints of Mahaprabhu one by one in various places, Prabhupad opened the math in Madras [as abovementioned], and we were left there and began preaching for three years or so.

Then there was Vrindavan parikrama, circumambulation of the whole of Vrindavan. We joined that programme, and then Sripad Bon Maharaj went to England for preaching, and I was in charge of Madras math. The temple was constructed almost in my time. Later, Bombay math was opened, and I was again taken there. I lived there for some time, and later was taken with the general party with Prabhupad. Staying most of the time with Prabhupad, we preached in different places of Bengal. At 5.30 a.m. on 1st January, 1937, Prabhupad left the world.

Before this, Prabhupad had wanted me to go for preaching to London, but I said, "I am not fit for this-I can't follow their accent, and I don't have the tendency to mix with them very closely. So you will spend money to send me, but I won't be able to show any sat-

isfactory result. Of course, if you order me I must go, but I am just informing you what I am." Then he sent Sriyukta A.B. Goswami Prabhu [later Srlpad Bhakti Saranga Goswami Maharaj] instead of me.

When Prabhupad become ill, I attended his sickbed. Just one day before his departure he called for me, and he asked me to chant Sri Rupa-manjari-pada. At that time I was not accustomed to leading the kirttan. I was hesitating. Sriyukta Kunja Babu, later Srlpad Bhakti Vilas Tirtha Maharaj, asked one Brahmachari Prabhu, "You go on singing." Then he began singing, but Prabhupad felt dissatisfaction. He said, "don't want to hear the tone or sweet sound." Then that Brahmachari Prabhu stopped and I had to sing Sri-Rupa-manjari-pada. And the others said, "Prabhupad has hereby given you admission to the Rasa-seva section."

About one year before this, I composed a Sanskrit poem about Srila Bhaktivinoda Thakur, and Srila Prabhupad was very happy with this. When I first read it to him, he remarked, "A very happy style." Next, I heard, he said to Sripad Srauti Maharaj, "This poem is so fine, it is not written by him-it is written by Srila Bhaktivinoda Thakur himself. and has come out through him. It is so appreciable." Once, he said to Sriyukta Aprakrta Prabhu, "I'm satisfied that what I came to say will remain after me-I find in this sloka [verse] the siddhanta [perfect theological conclusion]":

sri gauranumatam svarupa-viditam  
rupagrajenadrtam  
rupadyaih parivesitarn raghuganair  
asvaditam sevitam  
jlvadyair abhiraksitam suka-siva-  
brahmadi sammanitam  
sri-radha-pada-sevanamrtam-aho!  
tad datum Iso bhavan

"That which is the Gracious Gift of Sri Gaurachandra, the deep, internal puport of which is known by Sri Svarupa Damodara, that which is adored by Sri Sanatan Goswami, and distributed by the Rasa-tattva-haryas, headed by Sri

Rupa Goswami; that which is tasted and enriched by Sri Raghunath, Das Goswami and followers, and tenderly protected by Sri Jiva Goswami and his company; and that which is venerated from afar by the great personages like Mahadev, lord of the gods, and Brahma, grandfather of the world-aho! marvel of marvels, that ecstatic nectar of the Exclusive Service of the Lotus Feet of Sri Radha-you hold the perfect position to mercifully give even that to give us.”

Before this also, I wrote an article for the spiritual newspaper Nadiya Prakash, and Prabhupad remarked to Sripad Sraman Maharaj, who was the editor, “If you can gather this type of article to publish in your paper, the standard of your paper will be raised. Such articles are desirable to be published.” Anyhow, he appreciated my understanding and realization. There are many other instances.

Question from Editor: I heard that Srila Prabhupada praised you as Sastranipuna.

Srila Sridhar Maharaj: Oh. In Madras, in the ‘Gaudiya’, Gaudiya Math’s leading weekly paper, there was published one siddhanta. The birthday of Srlmatl Visnupriya Devi and the birthday of our Guru Maharaj were mistakenly transposed. Both are panchami [fifth lunar day]. Srlmatl Visnupriya Devl’s is on panchami of the bright moon fortnight, and Prabhupad’s is on panchami of the dark moon fortnight. But they were transposed-Prabhupad to the bright fifth and Srlmatl Visnupriya Devi to the dark fifth. I read it carefully, and I thought the basis of the philosophising was wrong. Why has Krishna-sakti come on the bright moon, and Gaura-sakti on the dark moon? I found it should be just the opposite.

I showed it to Sripad Bon Maharaj, considering it a grave error. He suddenly took up the pen and wrote a letter to the effect, “What is this? We thought that the editors have some touch with the reality and what they write has some real connection with the sentiment, but how can this sort or error be possible

from them? Have they no srauta-connection? All concoction!” So it was detected, and an amendment was published in a later issue.

When Prabhupad was there, the books “Ray Ramananda”, “Relative Worlds” and “Brahma-samhita” were published. It was mentioned that when Mahaprabhu went to Vrindavan He met Sri Rupa and Sri Sanatan Goswamins on the way. But I knew it clearly that He met them when returning from Vrindavan, so I objected. Anyway, I didn’t take it to Prabhupad’s notice, but it must have come to his notice that Sridhar Maharaj detected all these things. On the occasion of his Vyasa-Puja, Prabhupad delivered a written address, and there he mentioned before my narne, “Sastranipuna Sridhar Maharaj-he has very deep knowledge in the Scriptures”; that was his consideration.

Question from editor: And about discovering the place of Srl Ramananda Ray?

Srila Sridhar Maharaj: Yes, when I was called from Uttar Pradesh to join the Madras party, before that my name was Sri Ramendrasundar Bhattacharyya. But now he converted my name into Sri Ramananda Das, and with this name he sent me with a group to find out the place of the conversation between

Srivan Mahaprabhu and Sri Ramananda Ray, and to install the Pada-pitha [foot-prints of Mahaprabhu] there.

At that time I delivered a short lecture in Rajmahendry about that conversation of Srivan Mahaprabhu and Sri Rarnananda Ray at Kobhur, and I heard from Sripad Krsnadas Babaji Maharaj that Srlpad Bon Maharaj was of the opinion that this speech was extremely appreciable, and that it contained the most precious Teachings. Hare Krsna

Question from the editor: That Temple where you installed the Pada-pith is still existing today?

Srila Sridhar Maharaja: Yes. During our time the Deities were installed by Prabhupada, but there was only that Pada-pith mandir. A separate mandir was established after Prabhupad, perhaps by Sripad Bhakti Vilas Tirtha Maharaj.

Later, myself as a sannyasa and Sri Hayagriva Prabhu as a white-clad brahman, who was later Sripad Madhava Maharaj, worked together.

Also, I collected funds from the Raja of Jeipur [Orissa] for the Madras Temple. That is also a history. Their new I.C.S. was Mr. O. Pulla Reddy. He was appointed ‘Dewan’ [government official] of Jeipur. Because that is an adivasi [indigenous peoples] area, a special sort of rule was introduced there



The first parikrama led by Srila Sridhara Maharaja in the Himalayas.

by the British. The Dewan is more powerful than the King.

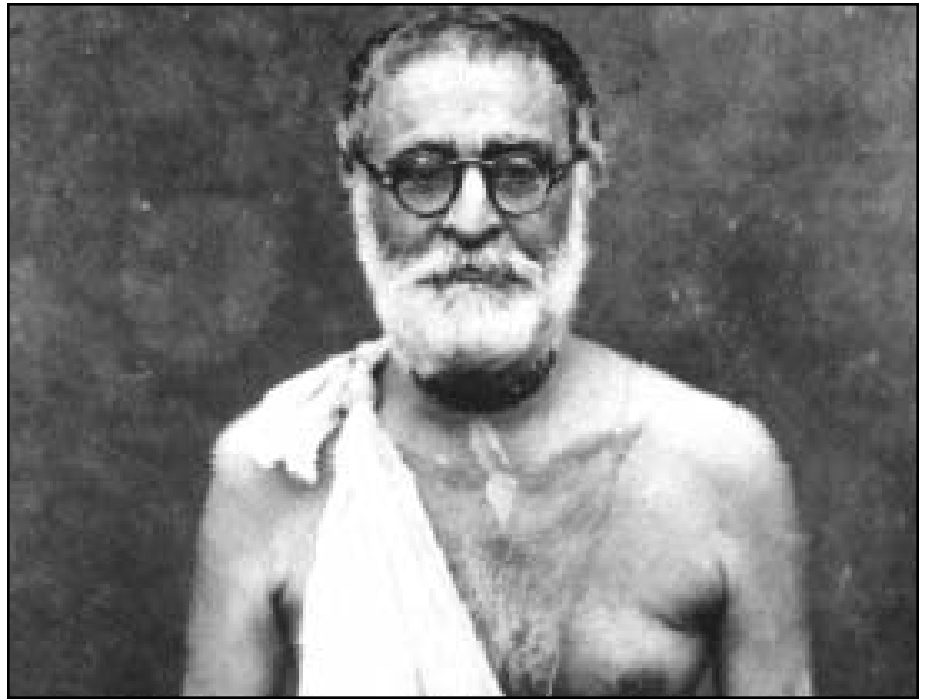
We came from Madras with some recommendation from the officiating Chief Justice, Mr. Rameshan, to meet the Raja of Jeipur. Then, the Raja promised to pay the cost of the Madras Temple, but he kept requesting us, "Approach the Dewan, and he, and not I, will give you the money. So go and consult the higher. I am only giving my sign of approval, but the money will be paid by him. So meet him." I had heard that he was a half-atheistic man, so I was hesitant to approach him. I said, "No, you are King, you are master, so it is better that you will give the money", and so on, but he insisted again and again. "No. You will have to meet the Dewan."

But when I met the Dewan, it was just the opposite. The Dewan said, "Oh, I'm the last man to pay you this amount, ten thousand, to build the temple at Madras. If you would be building it here, then I could have some consideration; people here would have some recreation in the temple. But these poor people, half-fed and half-clad-if we get any money in excess, I must give an order for their help. Funds must be used for that cause, not for this luxury of constructing a temple; and that, too, is in Madras town. Go there and collect funds to construct your temple."

Then I thought this is a hopeless case, so drastic medicine must be applied. So I came out with this sloka of Srimad Bhagavatam:

vikrlritam vraja-vadhuhir idam cha  
visnoh  
sradhanvito 'nusrnyad atha var-  
nayed yah  
bhaktim param bhagavati pratilab-  
hya kamam  
hrd-rogam asv apahinoty achirena  
dhirah

I said to him, "You want to help the adivasis, and I also want to help them. But your help is in a particular way, and my help is in another way. It has been told in the Scriptures that to hanker for something [in this world] is a heart dis-



*Srila Bhakti Siddhanta Saraswati Thakur foresaw the great achievements of Sri Chaitanya Saraswat Math.*

ease. It is mentioned in Bhagavatam by Sukadev Goswami, 'kamam hrd-rogam.'

"I want this, I want that, I want thousands, I want millions-that is heart disease, and not real. When I was a hog, I devoured a hillock of stools, but hunger is not appeased. When I was an elephant I finished a whole forest, but hunger is not finished.' So hunger can never be finished in this way.

"There are so many who have amassed millions, still they say, 'No, this is very little, I want more, more.' So this is heart disease, and in the Bhagavatam Sukadev Goswami has given the medicine for this. Viknritam. . . when you can accommodate the Absolute to have His full, unrestricted play, and use His ownership with everything, every atom in the creation-if you can accommodate such a conception of the Absolute with the environment, then you can get out of this heart disease. There's no other way.'"

The man was impressed. Tears fell from his eyes. "Swamiji, I believe in God."

"Your eyes bear testimony to that."

"I shall pay your money. But not just now; go to Madras, I shall pay." He sent the money, and the Madras Temple was

constructed.

My preaching was not that of the false canvasser, but straight dealing; dealing with the plain truth. Not any coaxing or indirect way, flattering, or by sweet words to somehow rob the man. Straight talk, straight dealing representation. My guide was, 'why have I come here?' What fascination brought me here? I tried my best to represent that fascination to them. 'This is the cause for preaching-you must appreciate such cause. I have got appreciation in this line, and I don't think that I did wrong.' Every moment I think I'm justified to accept this principle and to march on, in this line.

After the disappearance of guru Maharaj there were trustees appointed by him and he said to make a governing body..But unfortunately for us..there were many discrepancies and the mission could not be kept together.

Although I thought that I must try my best to purify the movement, according to my conscience, it was not to be so. So I thought I must leave silently. My principle wouldn't be to try to fight again amongst one another to purify the mission. That was my mentality. Others, stalwarts, could not tolerate the dis-

crepancies and they were fighting.

I was somewhat still associated when there was a case, and some stalwart Godbrothers were jailed and the case went on. I couldn't leave like a coward, but after perhaps a year the case was finished, they were released, and I went to Vrindavan leaving the association of the Math. I don't care for such fighting.

They tried their best to keep me with them but I said it was not possible for me to remain in the association of [what was now becoming ] quarrelling elements. I stayed there at Govarddhan for a month, and completing the Urjja vrata there, I took Govarddhan Sila and came here and hired a house for nvo rupees per month. When I returned from Vrindavan I met my previous brother [my brother from my family~, Mani Babu. He was in the service of the railway. I asked him to give me ten rupees per month for a few months. He agreed and did so for two or three months, and with that I came here. Gradually the others tried to find out where I was. Finally they found me out and they began to visit me now and then. Whenever they came they would bring some gift or so.

Sriyukta Sakhi Charan Ray secured this plot [where Sri Chaitanya Saraswat Math stands today]. He purchased it with his own money. Here I began my 'heart-service' in a cottage here. 1942 on Rathayatra day I entered that cottage with Govarddhan Sila. Before that I lived for some with Sripad Kesava Maharaj in that rented house, and sometimes in Midnapore Math with high people like Sripad Yayavar Maharaj, Sripad Madhav Maharaj and others.

But here I was separated. Only one person was with me, then after some time another person with a few gentlemen of Orissa came, and some other Godbrothers also came. Then Sripad Govinda Maharaj, as a boy, Sri Gaurendu Brahmachari, and others came.

Sripad Krsnadas Babaji said to me, "You please give attention to this Sri Gaurendu Brahmachari; he's very intel-

ligent and qualified." I tried to give a little more attention to Gaurendu Brahmachari, but others could not tolerate that. I wanted to help him by Sanskrit education, etc., but they could not tolerate that, and they gave a proposal that we must prepare a deed. By that time this building had already been constructed in 1943. Two persons who had stayed with me for some time now demanded a document naming three Godbrother trustees, two themselves and one of whom was to be myself.

I then asked according to which law it would be managed. They said by majority vote, which meant that whenever they combined they could do anything with me they liked. So I said, "I avoided remaining in the company of many respected Sannyasins and so many others. I came to live alone. That does not mean that you both will guide me. I can't accept this." They began to revolt and disturb. There was a compromise.

Sripad Goswami Maharaj and Sripad Madhav Maharaj came. There was about five thousand rupees in the bank, and another seven thousand or so was to be paid to them, and then I would be here with absolute proprietorship. Sripad Goswami Maharaj came to my help-he gave a loan of four thousand, and Sripad Yayavar Maharaj and others collected some funds from different parts, then seven thousand was given up, and then from that time I am here. This is the history.

I do not go for preaching very often. I'm almost always sitting here, and I very rarely go out in the previous style. Sripad Madhav Maharaj was always very affectionately accusing me, "You are denying the educated section of the people. Sitting here idle, you are denying the people. You have quality and capacity to preach Mahaprabhu's Teachings, especially to the educated section, but you do not do so." Whenever he came he would always charge me. Almost every year, after completing the Gaura-purnima celebrations he used to visit me, and he would charge me! And also, every year for his Calcutta Math celebration I used to go and deliver lectures there. In this way, days have passed.

I first came to meet Sripad A.C. Bhaktivedanta Swami Maharaj in Allahabad when I was white-clad [before sannyasa]. After that I came here [Bengal], and then went to Madras. It was probably just before 1930 when I met him at Allahabad. At that time he was an agent of Karttik Bose Laboratories. He was taken to the Math. Prabhupad was not there then. 1933 or so after Vraja-mardalparikrama Prabhupad came back to Allahabad for laying the foundation stone, and at that time he met Prabhupad on a few visits and took initiation. You are already familiar with my relationship with him.



Three aspects of The Sweet Absolute.

# Higher Advice

by Srila A.C. Bhaktivedanta Swami Prabhupada

---

Srila A.C. Bhaktivedanta Swami Prabhupada was close friends with Srula B.R. Sridhar Dev Goswami Maharaja. Here, he states firmly his realizations on His Divine Grace.

---

**W**e are very fortunate to hear His Divine Grace, Om Visnupada Paramahansa Parivrajakacarya Bhakti Raksaka Sridhara Maharaja. By age and by experience, in both ways, he is senior to me. I was fortunate to have his association since a long time, since perhaps 1930. At that time he had not accepted sannyasa, but had just left home. He went to preach in Allahabad, and on that auspicious occasion we were connected.

Sridhara Maharaja lived in my house for many years, so naturally we had very intimate talks. He has such high realizations of Krsna that one would faint to hear them. He was always my good advisor, and I took his advice very seriously because from the very beginning I knew that he was a pure devotee of Krsna. So, I wanted to associate with him. Krsna and Prabhupada, Srila Bhaktisiddhanta, liked him to prepare me. Our relationship is very intimate.

After the breakdown of our spiritual master's institution I wanted to organize another institution making Sridhara Maharaja the head. Srila Bhaktisiddhanta Saraswati Thakura

told me that Sridhara Maharaja is one of the finest preachers of Krsna consciousness in the world, so I wanted to take him everywhere. This was my earnest desire. But since he could not go around the world and preach, at least the people of the world should come to hear from him.

For spiritual advancement of life we

must go to someone who is actually practicing spiritual life. So if one is actually serious to take instructions from a siksa Guru, or B.R. Sridhara Maharaja, I consider Sridhara Maharaja to be even my siksa guru, so what to speak of the benefit that others can have from his association.



*Srila Prabhupada and Srila Sridhara Maharaja on the vyasasana during the Mayapur opening ceremonies circa 1973.*

# *Divine Bookshelf*

## *Books available through mail order*

Srimad Bhagavad Gita: Hidden Treasure of the Sweet Absolute .....	\$24.95
Prapanna Jivanamritam (Progressive Immortality of the Soul) .....	\$17.95
Subjective Evolution of Consciousness .....	\$16.95
Loving Search for the Lost Servant .....	\$12.95
Sermons of the Guardian of Devotion Volume I .....	\$11.95
Sermons of the Guardian of Devotion Volume II .....	\$11.95
Sri Brahma Samhita .....	\$9.95
The Golden Staircase .....	\$7.00
Search for Sri Krsna, Reality the Beautiful .....	\$8.95
Sri Guru and His Grace .....	\$8.95
Golden Volcano of Divine Love .....	\$8.95
Sri Chaitanya Mahaprabhu: His Life and Precepts .....	\$7.95
Benedictine Tree .....	\$6.95
Divine Guidance .....	\$4.95
Holy Engagement .....	\$4.95
Navadwip Bhava Taranga .....	\$3.95
Sri Chaitanya Saraswati .....	\$3.95
Dignity of the Divine Servitor .....	\$3.95
Golden Reflections .....	\$3.95
Divine Message for the Devotees .....	\$3.95
Navadwip .....	\$9.95
Sri Vaisnava Toshani (back issues) .....	Free

### **Order Form**

I would like to order the following books \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Country \_\_\_\_\_

Telephone \_\_\_\_\_

Add 15% of your total order for postage and handling (\$2.00 minimum). Mail this form with your order to:

**Sri Chaitanya Saraswat Math** • 883 Cooper Landing Road • Suite 207 • Cherry Hill, New Jersey 08002 • (609) 962-0894