

**SRI
SAMADHI
MANDIR**


Stotra-Mala





Śrī Samādhi Mandir Stotra Mālā

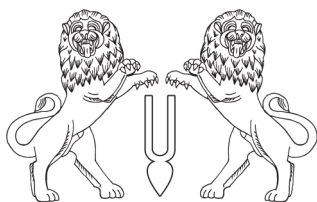
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Published as an online Ebook





All glories to Sri Guru and Sri Gauranga

SRI SAMADHI MANDIR

Stotra-Mala



*pre-eminent verses
on the
Sri Samadhi Mandir
of
His Divine Grace
Sila Bhakti Praksak
Sridhar Dev-Goswami
Maharaj*



Sri Chaitanya Saraswat Math, Nabadwip, Nadia



∞ Sri Samadhi Mandir Stotra Mala

Contents

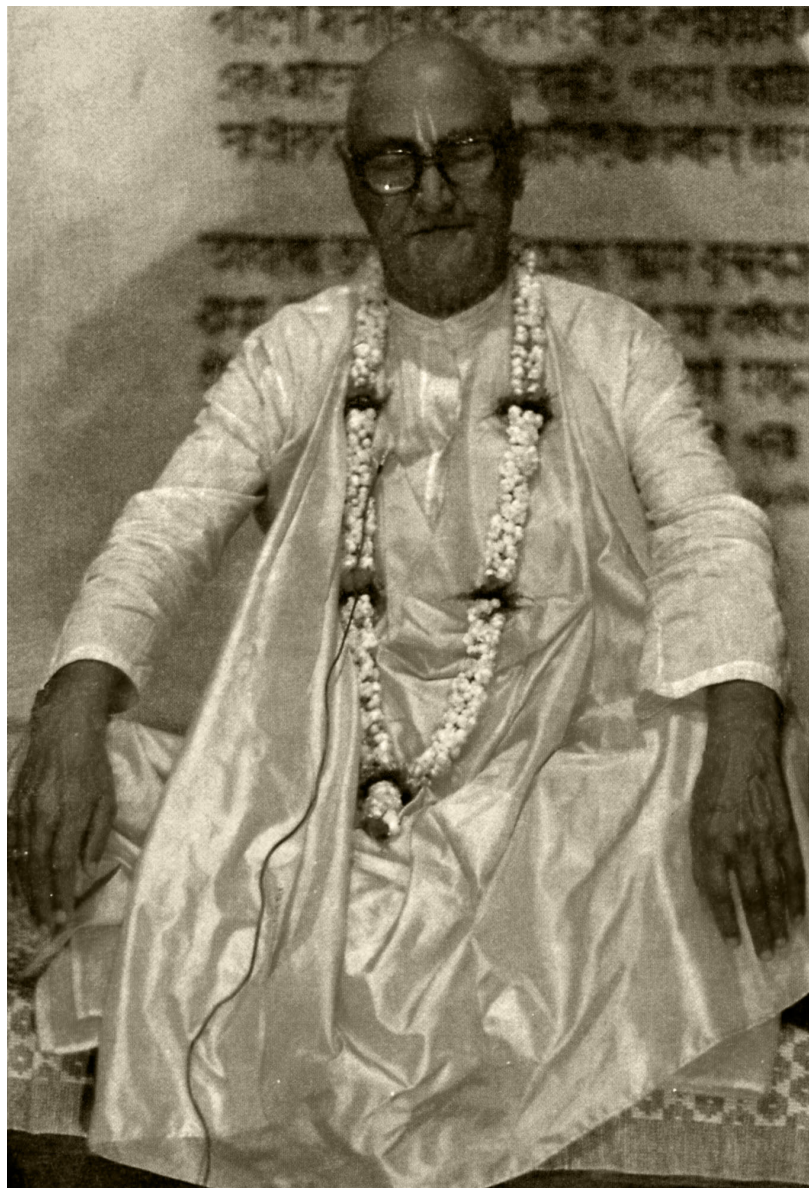
Divine Succession	10
Introduction.....	15
Foreword.....	19
Part One–Eastern Side	25
Part Two–Southern Side	37
Part Three–Western Side	83
Part Four–Northern Side.....	119
Part Five–Eastern Side.....	161
Publications.....	174
International Centres.....	176



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Introduction

It is with mixed feelings of sadness and joy that I present this publication. Today marks the 24th Anniversary of the Disappearance of His Divine Grace Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj from this earthly plane. We are also currently celebrating the Silver Jubilee of the inauguration of Śrī Chaitanya Sāraswat Maṭh.

Today we are not only feeling separation from Śrīla Guru Mahārāj, but also from His Divine Servitor, his dearmost associate and successor, His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

This publication is a wonderful presentation of the sweet conceptions held so dearly by our divine guardians who would regularly relish these compositions and the deep devotional mood expressed therein.

The title of the book “Śrī Samādhi Mandir Stotra Mālā” came from the revelation that each of these transcendental expressions is like a divine flower with its own unique fragrance and together they form a beautiful garland which adorns Śrīla Guru Mahārāj in his eternal samādhi.

I have been affectionately assisted by many devotees with their sincere efforts over the years that it has taken to see this publication come to light. Particularly Śrīpad Mahānanda Prabhu Bhakti Rañjan has offered constant support and encouragement and suggested that this festival would be a fitting moment to endeavour to publish this work. Śrīpad Bhakti Kamal Tyāgi Mahārāj gave his valuable advice and corrections and I am blessed to have his association. Śrīmatī Īsharūpa DD gave her invaluable energy for the design and layout and Anu Kṛṣṇa DD also helped greatly with the presentation. I must also express deep appreciation for Śrīpad Vaiṣṇava Mahārāj (Śrūtaśrava Prabhu) who remained a constant inspiration for me throughout my devotional career and who prepared and

published the Foreword of the book in his transcendental publication, Śrī Vaiṣṇava Toṣaṇī.

In the preparation of the work, I have tried my utmost to faithfully present the verses and commentaries as clearly and concisely as possible. Unfortunately, errors and mistakes are always plaguing the endeavours of the conditioned soul and if there are any mistakes I pray the good reader may forgive this, and also please let me know, in order that future editions may be improved and more perfectly present this glorious subject matter.

In closing I feel it appropriate to mention there are many more verses that are held so dearly by our Divine Guardians, many of which have been included on Śrīla Govinda Mahārāj's Samādhi Mandir, The Temple of Love and Affection. I'm sure that these divine gems will continue to come to light by the service efforts of the great Vaiṣṇava servitors of Śrī Gurudeva.

*Praying for the mercy of the Vaiṣṇavas,
Sadhu Priya das
on the Disappearance Festival of Śrīla Guru Mahārāj,
19th of July, 2012*

Foreword

The following conversation took place in the courtyard of the Samādhi Mandir of Śrīla Guru Mahārāj on December 15, 1992, when Śrīla Govinda Mahārāj was questioned about its manifestation.

When Śrīla Guru Mahārāj disappeared, the mango tree disappeared a few days later. I was very unhappy, because I did not want to cut that tree, I do not like to cut any tree. Anyhow when the Samādhi Mandir was manifesting, I was meditating and instructing, “Do it this way. Put it this way. One day I chose this place here where the devotees will stay and chant the glories of Guru Mahārāj. The verandah {platform in front of the Samādhi Mandir} would not be sufficient. Then through meditation this courtyard came out.

I have got some inspiration from Śrīla Rūpa Goswāmī’s temple, Śrī Govinda Mandir. There are pillars, and suddenly that came to me. In Śrīla Swāmī Mahārāj’s *Upadeśāmṛta* commentary published by ISKCON, there I have seen that picture and I have seen those pillars there. They could not make them exactly the same, but they followed those pillars. I gave that picture to Dhenu Mistri, the sculptor, “These two pillars I have seen here. Can you make it?” Then he said, “Yes, Mahārāj, I can make it.” I told him, “It must be so strong, and in this way you must make it.” And he said, “Yes, Mahārāj, I shall do.” Inside these pillars is ten inches concrete, ten by ten concrete, then brick wall. And I told to Dhenu Mistri, “You make it this way. You see this picture and you try to make it.” And it was almost perfect, but there is very fine work and he cannot do that. But the structure he has done. So, some remembrance of Śrīla Rūpa Goswāmī’s temple is in Śrīla Guru Mahārāj’s temple.

And everything Guru Mahārāj likes is inside here. Guru Mahārāj likes lions, likes peacocks, likes deer and these two Tulasī, two female figures are there. First I gave instruction to Dhenu Mistri to make this big arch and two small arches. But then I went to Kolkata for my sevā, and when I came back I saw this arch that the mistri had done. I said, “Why did you make this small type? It must be in balance with the large arches. Then he wanted to break it. “Mahārāj it is very small and not adjustable with this big arch.” I told him, “Do not break it, I shall meditate what is what. But you make another one adjustable with this one.” And he made it.

One day it came to me in meditation that Śrīmatī Tulasī Devī is there. Tulasī Devī is always in the Samādhi Mandir of the Vaiṣṇavas and we are putting Tulasī plant. I thought that there Tulasī Devī must be done in a fine way. A sculptor came from Orissa and I asked him “Can you make Tulasī Devī in meditative way?” And he said, “Yes Mahārāj, I have made many.” Then I told him, “Here is Tulasī Devī can you make it?” I am surprised by the manifestation of all these things. It is not a plan, it is revealed and coming down from the upper level. Therefore, I am very happy. Actually here is nobody’s credit, what is here is revealed.

I was thinking, “Why did this mango tree disappear?” Then I understood that if I did not cut this tree then the Samādhi Mandir would not come out. So the mango tree disappeared and I used all the tree’s wood in the Samādhi Mandir. Upstairs, the doors and windows, everything is from that tree. It is a mango tree, not so strong, I know it, but I thought if I give it a chance to serve here in the Samādhi Mandir then that tree will be happy with me. But this tree was very happy with Guru Mahārāj, and the same day Guru Mahārāj’s departure happened at one o’clock, all that tree’s leaves fell down by four o’clock. I was surprised, and within seven days it was dead.

Guru Mahārāj explained that everything is here in Koladwip and that this Maṭh is all transcendental and we are trying to feel which way it is transcendental and we are getting much inspiration. And when Tulasī Devī manifested I was surprised.



You have seen the top of the temple is shaped like a Śiva liṅgam. It is unusual. You will never see that in any *samādhi mandir*, but it is showing the mood of meditation. Samādhi means mood of meditation. When I was meditating on which way I would make the top I had no idea. Never before had I done this and I have not gone anywhere to see other Āchāryas Samādhi Mandir installations. So many Vaiṣṇavas have left this mundane world, and their disciples have invited me but I have not gone there. That is my feeling is very soft. I cannot tolerate.

When it became my duty, at that time I was a little puzzled. But, suddenly, four persons came from Śrī Chaitanya Maṭh and they were very expert to do that. Seeing my face they understood or they got inspiration. Anyway one of them said to me, “Mahārāj, I am thinking you cannot do anything with this Samādhi work and so we came for that. We shall do everything for you, as you order.” Two days before, Purī Mahārāj came here and he wanted to go back to Kālṇā. I said, “No, Mahārāj. Guru Mahārāj not will stay here. There was an earthquake, a very big and heavy earthquake and Guru Mahārāj must go. You stay here Mahārāj. I think within two or three days Guru Mahārāj will leave.” And then Purī Mahārāj stayed here and very happily they have done everything. From Chaitanya Maṭh, the original Maṭh of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura, four very expert persons came. I do not know anything about *samādhi* but they have done all the work here.

I was thinking where shall I put *tilak*. In all *samādhi mandirs* you will see *tilak*, but this will be made from marble, then where shall I put the *tilak*? And in marble they cannot make it, I thought. Then it came to me and around the entire *samādhi mandir* you see *tilak*.

Devotee: And why have they put a *chakra*?

Śrīla Govinda Mahārāj: Yes, that idea came, *śaṅka* {conch}, *chakra* {disk}, *gadā* {club}, *padma* {lotus}, everything is there. That is Viṣṇu’s *chakra* is always protecting and Samādhi

means meditation, eternal meditation, not a dead conception and Viṣṇu chakra must be there for protection.

Devotee: Why is a Śiva liṅgam on the top?

Śrīla Govinda Mahārāj: It is not actually a Śiva liṅgam, but it is a symbol of meditation. Guru Mahārāj is meditating there. He is seated there meditating. He has entered into the pastimes of Kṛṣṇa-līlā, Rādhā-Kṛṣṇa-līlā and he is meditating in a very intense way there. This is the fact.

Guru Mahārāj said the Samādhi Mandir should not be very big. From the Samādhi Mandir always feelings will come of separation. I was very afraid, when it was going in some decorated way. I was afraid whether Guru Mahārāj would like it or not. Lastly the color, I wanted to ensure, no color. You are seeing very simple color. They wanted to make some color decoration, I said, “No. Simple and all the marble also must be white.” He made that one Garuḍa and I instructed do not give any color only the color of marble. There are ślokas of Śrīmad Bhagavad-gītā, Śrīmad-Bhāgavatam and others all around this Samādhi Mandir. The ones Guru Mahārāj liked and used, but all were not possible.

Devotee: Did you compose the song, “Jaya Guru Mahārāja yati rājeśvara” while Guru Mahārāj was still present?

Śrīla Govinda Mahārāj: No, after. Within three days I composed it. They started the samādhi ceremony of Guru Mahārāj and I did not know which way we shall worship in the Samādhi Mandir. Then those Chaitanya Maṭh brahmachāris told me, “This day you should give mahā-bhoga in front of Guru Mahārāj, 108 varieties of bhoga given, then samādhi.” Then he said, “From this day the worship is started, and don’t stop the worship.” “And like our Deity it will be worshipped,” they said. Then I thought, “When we are worshipping it is necessary to sing an āraṭi-kīrtan of Guru Mahārāj. So I tried to compose it. And when I composed it in Bengali then I thought it very easy to transform in Sanskrit, then immediately I made it in Sanskrit.



There is another composition on the wall, the character of Guru Mahārāj from birth onward. One day Ramā Didi told me, “This year in *Gauḍīya Darśan* you are not giving any article. You must give one article for Guru Mahārāj, at least one poetry you can give.” I was always very busy in this Maṭh, it was not peaceful for me. Everybody is feeling peace but I am always busy to manage. I said “This year it is not possible for me Didi.” Then Ramā Didi gave her pen, that pen was a Parker pen and said, “You must write here now.” Then I thought it was the order of Guru Mahārāj coming from the upper level. I was trying and suddenly it came to me, *śrī gauḍa maṇḍala mājhe hāpāniyā grāma, yena avatirṇa mora prabhu guṇa dhāma*. These two lines suddenly came in my mind then I told her, “Give me some paper.” Within half an hour it was composed, the whole thing. Then, I gave it to Ramā Didi, “You please take it. Offer it.” And reading it, Ramā Didi was crying and she offered many *dandavats* and gave that fountain pen, “I shall not take back this pen.” In her room within half an hour I completed it and offered it to Ramā Didi, “It was your order, you take it.” And she was very happy, crying and gave her fountain pen to me, a Parker fountain pen.

Everyone respected Guru Mahārāj from the time he was 21 or 22 years old. The villagers and also everybody respected him. When he was studying in college everybody respected him. His colleagues called him a man of meditative, eternal mind.



*Sri Samadhi
Mandir
Stotra - Mala*



*Part One
Eastern Side*

শ্রীশ্রী গুরুগৌরান্নো জয়তঃ

শ্রীগুরু-আরতি-স্তুতি

জয় 'গুরু-মহারাজ' যতিরাজেশ্বর ।
শ্রীভক্তিরক্ষক দেব-গোস্বামী শ্রীধর ॥১॥
পতিতপাবন-লীলা বিস্তারি' ভুবনে ।
নিস্তারিলা দীনহীন আপামর জনে ॥২॥
তোমার করুণাঘন মুরতি হেরিয়া ।
প্রেমে ভাগ্যবান জীব পড়ে মুরছিয়া ॥৩॥
সুদীর্ঘ সুপীব্য দেহ দিব্য-ভাবাগ্রয় ।
দিব্যজ্ঞান-দীপ্তনেত্র দিব্যজ্যোতির্লয় ॥৪॥
সুবর্ণ-সুরজ-কাণ্ডি অরুণ-বসন ।
তিলক, তুলসীমালা, চন্দন-ভূষণ ॥৫॥
অপূর্ব শ্রীঅঙ্কশোভা করে ঝলমল ।
ঔদার্য্য-উন্নতভাব মাধুর্য্য-উজ্জ্বল ॥৬॥
অচিন্ত্যপ্রতিভা, শিখ্র, গম্ভীর, উদার ।
জড়জ্ঞান-গিরিবজ্র দিব্য-দীক্ষাধার ॥৭॥
গৌর-সংকীৰ্ত্তন-বাস-রসের আগ্রয় ।
"দয়াল নিতাই" নামে নিত্য প্রেমময় ॥৮॥
সান্নোপাঙ্গে গৌরধামে নিত্য পরকাশ ।
গুপ্ত-গোবর্ধনে দিব্য-লীলার বিলাস ॥৯॥
গৌড়ীয়-আচার্য্য-গোষ্ঠী-গৌরব-ভাজন ।
গৌড়ীয় সিদ্ধান্তমণি কণ্ঠ-বিভূষণ ॥১০॥
গৌর-সরস্বতী-স্মৃতি সিদ্ধান্তের খনি ।
অবিকৃত গায়ত্রীর অর্থ-চিন্তামণি ॥১১॥
একতত্ত্ব বর্ণনেতে নিত্য-নবভাব ।
সুসংহতি, সামঞ্জস্য, এসব প্রভাব ॥১২॥
তোমার সতীর্থবর্গ সবে একমতে ।
রূপ-সরস্বতী-ধারা দেখেন তোমাতে ॥১৩॥
তুলসীমালিকা হস্তে শ্রীনাম-গ্রহন ।
দেখি' সকলের হয় 'প্রভু' উদ্দীপন ॥১৪॥
কোটিচন্দ্র-সুশীতল ও পদ ভরসা ।
গান্ধর্ব্বা-গোবিন্দলীলামৃত-লাভ-আশা ॥১৫॥
অবিচিন্ত্য-ভেদাভেদ-সিদ্ধান্ত-প্রকাশ !
সানন্দে আরতি-স্তুতি করে দীন দাস ॥১৬॥
দীনাধম : ত্রিদণ্ডিভিক্ষু শ্রীভক্তিসুন্দর গোবিন্দ ।

Śrī Guru-Ārati-Stuti

jaya ‘guru-mahārāja’ yati-rājeśvara
śrī-bhakti-rakṣaka deva-gosvāmī śrīdhara [1]
patita-pāvana-lilā vistāri’ bhuvane
nistārīlā dina-hīna āpāmara jane [2]
tomāra karuṇāghana murati heriyā
preme bhāgyavāna jīva paḍe murachhiyā [3]
sudirgha supībya deha divya-bhāvāśraya
divya-jñāna dīpta-netra divya-jyotirmaya [4]
suvarṇa-sūraja-kānti aruṇa-vasana
tilaka, tulasī-mālā, chandana-bhūṣaṇa [5]
apūrva śrī-aṅga-śobhā kare jhalamala
audārya-unnata-bhāva mādhyura-ujjvala [6]
achintya-pratibhā, snigdha, gambhīra, udāra
jaḍa-jñāna-giri-vajra divya-dikṣādhāra [7]
gaura-saṅkīrtana-rāsa-rasera āśraya
“dayāla nitāi” nāme nitya premamaya [8]
sāṅgopāṅge gaura-dhāme nitya-parakāśa
gupta-govarddhane divya-lilāra-vilāsa [9]
gauḍīya-āchārya-goṣṭhi-gaurava-bhājana
gauḍīya-siddhāntamaṇi kaṇṭha-vibhūṣaṇa [10]
gaura-sarasvatī-sphūrtta siddhāntera khani
āviṣkṛta gāyatrīra artha-chintāmaṇi [11]
eka-tattva varṇanete nitya-nava-bhāva
susaṅgati, sāmāñjasya, e saba prabhāva [12]
tomāra satirtha-varga sabe eka-mate
rūpa-sarasvatī-dhārā dekhena tomāte [13]
tulasi-mālikā-haste śrī-nāma-grahaṇa
dekhi’ sakalera haya ‘prabhu’ uddīpana [14]
koṭi-chandra-suśītala o pada bharasā
gāndharvā-govinda-līlāmṛta-lābha-āśā [15]
avichintya-bhedābheda-siddhānta-prakāśa
sānande ārati stuti kare dina-dāsa [16]

(dinādhama - Tridaṇḍi-bhikṣu Śrī Bhakti Sundar Govinda)

Śrī Guru-Ārati-Stuti

- 1 All glory to you, ‘Guru Mahārāj,’ Of *sannyāsi* kings, the Emperor: The glorious Śrīla Bhakti Rakṣak Dev-Goswāmī Śrīdhar.
- 2 Extending in this world your Pastimes as saviour of the fallen, You delivered all the suffering souls, including the most forsaken.
- 3 Beholding your holy form of concentrated mercy; The fortunate souls fall in a swoon of divine love’s ecstasy.
4. Your lofty form full of divine emotion is nectar for our eyes; With divine knowledge and shining eyes, your effulgence fills the skies.
- 5 A golden Sun resplendent, in robes of saffron dressed; Adorned with *tilak*, Tulasi beads, and with sandal fragrance blessed.
- 6 The matchless beauty of your holy form, dazzling in its brightness; Your benevolence of most noble heart, in the moonglow of love’s sweetness.
- 7 Inconceivable genius, affection, gravity, magnanimity — A thunderbolt crushing mundane knowledge, the reservoir bestowing divinity.
- 8 In the Golden Lord’s Saṅkīrtan Dance, you revel ecstatically; “Dayāl Nitāi, Dayāl Nitāi!” you ever call so lovingly.
- 9 Eternally present in Nabadwīp Dhām with your associates, by your sweet will, You enjoy your holy Pastimes on hidden Govarddhan Hill.
- 10 You’re the fit recipient of your dignity In the Gauḍīya Āchārya assembly, The jewel of the Gauḍīya-siddhānta adorning your chest so nobly.
- 11 You’re the living message of Śrī Gaura, you’re the mine of perfect conclusions; You revealed the Gāyatrī’s inner purport: the gem fulfilling all aspirations.
- 12 When you speak, one subject alone is revealed in ever-new light; Proper adjustment, and harmony— All these are your spiritual might.

13 All your dear Godbrothers declare unanimously They see within your Holiness the line of Rūpa-Saraswati.

14 Seeing you take the Holy Name, with Tulasī beads in hand, Awakens the thought of Saraswati Ṭhākura in everybody's mind.

15 Your feet, cooling like ten million moons— In their service all faith do I place; The nectar of Rādhā-Govinda's Pastimes one day we may drink, by your grace.

16 O personification of perfect conclusions inconceivably one, yet different! I sing this prayer at your āraṭi, with joy—your humble servant.

lowly and fallen, Śrī Bhakti Sundar Govinda Mahārāj



শ্রীনাম-স্বরূপ

নাম চিন্তামণিঃ কৃষ্ণশ্চৈতন্য-রসবিগ্রহঃ ।
পূর্ণঃ শুদ্ধো নিত্যমুক্তোঽভিন্নহান্নামনামিনোঃ ॥
হরেনাম হরেনাম হরেনামৈব কেবলম্ ।
কলৌ নাস্ত্যেব নাস্ত্যেব নাস্ত্যেব গতিরন্যথা ॥

Śrī Nāma-svarūpa

**nāma-chintāmaṇiḥ kṛṣṇaś
chaitanya-rasa vigrahaḥ
pūrṇaḥ śuddho nitya mukto
'bhinnatvān nāma nāminoḥ**

(Padma-Purāṇa)

As the Lord and His Name
are one and the same,
the Name is Kṛṣṇa Himself;
eternally pure, beyond the mundane,
Life, Joy and Love, full and complete,
sweet Holy Name,
wish-fulfilling Gem Divine.



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

(Bṛhan-Nāradya-Purāṇa)

The Holy Name, the Holy Name, the Holy Name alone in this
age of Kali, there is no other alternative, no other alternative, no
other alternative.



চেতোদর্পণমার্জনং ভবমহাদাবাগ্নি-নির্বাপণং
 শ্রেয়ঃ কৈরবচন্দ্রিকাবিতরণং বিদ্যাবধূজীবনম্ ।
 আনন্দাস্থধিবর্দ্ধনং প্রতিপদং পূর্ণামৃতাস্বাদনং
 সর্বাত্মস্নপনং পরং বিজয়তে শ্রীকৃষ্ণ-সংকীৰ্ত্তনম্ ॥

ভগবান শ্রীচৈতন্যদেব

**cheto-darpaṇa-marjanaṁ bhava-
 mahādāvāgni-nirvāpaṇaṁ
 śreyaḥ-kairava-chandrikā-vitarāṇaṁ
 vidyā-vadhū-jīvanam
 ānandāmbudhi-varddhanaṁ prati-padaṁ
 pūrṇāmṛtāsvādanaṁ
 sarvātma-snapanaṁ paraṁ vijayate
 śrī-kṛṣṇa-saṅkīrttanam**

(Bhagavān Śrī Chaitanyadeva, Śrī Śikṣāṣṭakam 1)

The Holy Name of Kṛṣṇa cleanses the mirror of the heart and forever extinguishes the great forest fire of repeated birth and death. As the evening lotus blooms in the moon's cooling rays the heart begins to blossom in the nectar of the name. Again and again tasting nectar, diving and surfacing in an ever increasing ocean of joy. Until at the whole self is bathed and purified. All glories to the grand congregational chanting of the Lord's Holy Names.



Commentary by Śrīla Śrīdhara Mahārāja:

So the great hope of Śrī-Kṛṣṇa-*saṅkīrtan* was given by the first *śloka* of Mahāprabhu. If it is properly undertaken we may progress step by step in this way with these seven consequences. The first is loss of our mundane consciousness and the second is liberation from the mundane relativity. Then the third, positive goodness awakens within our heart and takes us to Vṛndāvan. Then the fourth—*vidyā-vadhū-jīvanam*; we will come under the guidance of the *svarūpa śakti*, Yogamāyā, not Mahāmāyā; not the out-carrying current but the in-carrying current, the one which is always trying to centralize. In this way we come to *vadhū* conception. We are potency, unconditional potency meant to serve Kṛṣṇa. That sort of *rasa* which gives full connection with the Lord. Then after attaining that stage what are the other consequences that come? *ānandāmbudhi-varddhanam prati-padam pūrṇāmṛtāsvādanam*; to become a particle in the ocean of joy. Then the next thing is that that joy is not a stale thing, not static, but it is ever new. An ever-new dynamic thing and *sarvātmā snapanam* it is purifying to the utmost. In the utmost goal we are allowed to keep our individual conception, our individuality. Still we feel all the parts of our existence are becoming purified when we take the Name to the utmost, to the extreme. And also not only myself but all who are connected with this *Nāma-saṅkīrtan*. All are being purified, mass conversion, mass purification and purification to the utmost.



পঞ্চতত্ত্ব

শ্রীকৃষ্ণ-চৈতন্য প্রভুনিত্যানন্দ ।

শ্রীঅদ্বৈতগদাধর শ্রীবাসাদি গৌরভক্তবৃন্দ ॥

÷ প্রীচরিতামৃত

Pañcha-Tattva

śrī-kṛṣṇa-chaitanya prabhu nityānanda

śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

(÷ *Śrī Charitāmṛta*)

There are ten offences in the chanting of the Hare Kṛṣṇa Mahāmantra, but these are not considered in the chanting of the Pañcha-Tattva mantra. Śrī Chaitanya Mahāprabhu is the most magnanimous incarnation, for He does not consider the offences of the fallen souls. Thus to derive the full benefit of the chanting of the Mahāmantra, we must first take shelter of Śrī Chaitanya Mahāprabhu and His associates, the Pañcha-Tattva, who are the bestowers of the Hare Kṛṣṇa Mahāmantra.



মহামন্ত্র

হরে কৃষ্ণ হরে কৃষ্ণ কৃষ্ণ কৃষ্ণ হরে হরে ।

হরে রাম হরে রাম রাম রাম হরে হরে ॥

Mahāmantra

hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare

In the age of Kali the transcendental vibration form of the Lord, the Lord's *Tāraka-Brahma-Nāma*, appears specially as the Hare Kṛṣṇa Mahāmantra. The other Mahāmantras are prescribed for the other ages but the Hare Kṛṣṇa Mahāmantra is actually the supreme mantram for all ages. Of all mantrams the Hare Kṛṣṇa Mahāmantra is the best as it is both highest and most powerful. Only in the Hare Kṛṣṇa Mahāmantra do we find Lord Śrī Kṛṣṇa with Rādhārāṇī, the Powerful with His ecstatic Power. So only through the Hare Kṛṣṇa Mahāmantra are we directly connected with full-fledged theism, the sonhood of Godhead and paramour love for the Lord. In this way we can understand the supreme position of the Hare Kṛṣṇa Mahāmantra.

The Hare Kṛṣṇa Mahāmantra is also most powerful because only in the Hare Kṛṣṇa Mahāmantra is there the full expression of self-surrender and the mood of calling to Rādhā-Kṛṣṇa to attract Them to appear within our hearts and divinely fulfil our heart's necessity for Their service. One of Rādhārāṇī's Names is *Harā* and when *Harā* is called in a vocative expression it is expressed as 'Hare'. 'Kṛṣṇa' within the Mahāmantra is also a vocative expression of His Name so chanting 'Hare Kṛṣṇa' actually means calling Rādhā-Kṛṣṇa and praying for Their mercy.

In this way we can understand that through the Hare Kṛṣṇa Mahāmantra we can best fulfil our life's goal of connecting with the transcendental wave of *prema*. So we are so hopeful that our lives and all of our activity will be successful by chanting the Hare Kṛṣṇa Mahāmantra.





*Sri Samadhi
Mandir
Stotra - Mala*



*Part Two
Southern Side*

তুগাদপি সুনীচেন তরোরিব সহিষ্ণুনা ।
অমানিনা মানদেন কীর্তনীয়ঃ সদা হরিঃ ॥
ভগবান গ্রীচৈতন্য-দেব ।

**trṇād api sunīchena taror iva sahiṣṇunā
amāninā mānadena kīrtaniyaḥ sadā hariḥ**

(Bhagavān Śrī Chaitanyadev: Śrī Śikṣāṣṭakam, 3)

One who is humbler than a blade of grass,
more forbearing than a tree,
who gives all honour to others
without desiring it for himself,
is qualified to always chant
the Holy Name of Kṛṣṇa.



Commentary by Śrīla Śrīdhara Mahārāja:

Cent-percent optimistic we shall have to become. There is no room of pessimism for the Kṛṣṇa-bhakta. We will apprehend that we will not commit any offense, specially against the Vaiṣṇavas. Very alert, we shall have to become. So gracious, so valuable a fortune we are aspiring after. So we must be very very careful. It will arouse envy, jealousy on different parts. That we are connected with such a great fortune. As much as possible we must be very cautious, careful that no disturbance may come from outside to do away with our pure aspiration.

So Mahāprabhu told, *ṭṛṇād api sunīchena, taror iva sahiṣṇunā, amāninā mānadena, kīrtaniyaḥ sadā Hariḥ*

In one word you must be conscious that you are living in a place which is worthless. It has no value. *Ṭṛṇād api sunīchena*, don't go to oppose anyone. There is no meaning to giving any opposition. It is all fictitious. Why should I lose my energy to give opposition to something that is all fictitious. *Taror iva sahiṣṇunā*, if any opposition comes to you, don't care for that. Their motive is only superficial. That may not affect your inner train of thought. Don't be careful about any opposition coming to you. Don't create any opposition to others, and still if any opposition comes to you, try not to care. It is all futile.

Amāninā—and don't hanker after any position from the ordinary public, any name and fame, appreciation. They do not know. Their appreciation has got no value at all. They are all madmen. They are besides themselves. Their own good, they do not know. So their appreciation has got no value. So don't hanker after any appreciation from the public. *Mānadena* — and still you must be alert to give them due respect otherwise they will come to disturb you. Like a bribe, offer some respect to them and go on with your own campaign. As much undisturbed as you can be, try to make progress as rapidly as possible. Your circumstances may cut up this opportunity and connection. So as much as the present circumstance you will be able to utilize, try to do that. "Trust no future however pleasant. Let the dead bury its dead. Act in the living present, heart within and God overhead." (*Henry Longfellow*) With this policy, go on.

By what process should we try to utilize ourselves for this *Nāma-bhajan*? Mainly you are to couch yourself in this way: *ṭṛṇād api sunīchena*. You are to think that you are the meanest of the mean. Even a blade of grass has got its value but you have not got so much value. Bhaktivinod Ṭhākura has come with his analysis of the meaning. "The straw has got some material value. But in your case you have got no positive value, all negative. A man may not be educated but a madman is less; minus.

He can think but his thinking is going in an abnormal way.” So, Bhaktivinod Ṭhākura says, “I have got some consciousness, some intelligence, some this and that. But that is all misdirected. But a blade of grass it has got nothing, no misdirection tendency to go towards the opposite direction. So I am meaner than a blade of grass. A blade of grass can be taken away here or there by the storm, by the external wave. But for myself I will always be reluctant in a particular direction. If the wave wants to take me, I shall try to go towards the opposite.”

So when we are taking ourselves in the relativity of the infinite goodness we should think that ‘I have got no value but some negative value. I shall oppose, if He wants to grace me I shall try to resist it. I am constructed by such element that I will go to suicide. That the energy which is left in me, that will try for suicide. He will come to grace, I shall oppose. This is my position. But the blade of grass will not oppose. I have got such a nasty position.’ You must realize that you are such. So with care you will come to accept the goodness available by *Nāma-bhajan*.

From so many directions so many forms of hindrance will come and affect you to dissuade you from this path. But *taror iva sahiṣṇunā*, the example of a tree is given that if anybody does not pour any water on it, the tree does not say, ‘Oh give some water to me.’ Then if anyone is coming and disturbing, snatching the leaves, cutting the branches... some cut the whole thing! But the tree is silent, no opposition. So with no opposition you will try to see that insult, poverty, unfavorable dealings or any other punishment are coming to purify you and that they are necessary. “With the least punishment I am going to be released. I am going to be released! I have been connected with the highest object of life, the highest fulfilment of life. But what price am I going to pay for that? What price? If I am confident that I am going to attain the highest fulfillment of life and just pay any price is sufficient for that?” That is inconceivable.

So whatever little demands come to be exacted from you, with a smiling face you have to accept that in consideration of

your highest goal. If you are really confident and you have faith in your brightest future then you will give what little price is there that nature wants through these miscreants apparently.

Our Gaura-kiśor Babaji once, we are told, he was going for *madhukari bhikṣā* and returning to his quarters. Sometimes some people may come to others and they did not spare him also. So those boys they were pelting some small bricks and throwing some dust and he was remarking, “Oh Kṛṣṇa, You are cruelly dealing with me. I shall complain to Mother Yaśoda about this.” That is his outlook. How harmonized is he? If anything comes to him he thinks, “Oh Kṛṣṇa, You are there.” In philosophical calculation, without His will nothing can happen. But in His concrete form—“You are with these children. You are disturbing me and I shall teach you a lesson. I know how to deal with You.”

So in that way those great souls are established there and they take everything like that. That is our beacon light to adjust with things that are apparently unfavourable. A sweet adjustment is there.

Pratiṣṭhā is the most subtle and highest enemy within us. So special dealings have been recommended here to deal with *pratiṣṭhā*, prestige, position. That is the worst enemy for the devotees of Kṛṣṇa. *Pratiṣṭhā* takes one to *māyāvād* and Brahma conception: So ‘*ham*, I am He, I am that divinity, rather than *dāso* ‘*ham*, I am a subordinate part of that supreme truth. Eliminating from his consideration that He is so big and I am so small and I am in misery and suffering so many things. All of these practical things are ignored.

So *pratiṣṭhā*, position, ego, that is the worst enemy and to deal with that specially it is told: *amāninā mānadena*. You must not want respect from anybody, from the environment. But at the same time you must give prestige to the environment according to their position. You must show respect but don’t desire any respect from outside. It must be done in a particular way as it is the worst and the most hidden enemy. If you can cross this enemy, in any way avoid or conquer, then you will be able to enter into the slave area of Kṛṣṇa where you are given wholesale

to the area of sacrifice. So *amāninā mānadena*, never seek for position from any quarter. At the same time you are required to give honour to one and all according to your understanding.

ভিদ্যতে হৃদয়গ্রন্থিশ্চিদ্যন্তে সৰ্বসংশয়াঃ ।
ক্ষীয়ন্তে চাস্য কৰ্ম্মাণি ময়ি দৃষ্টেইখিলাত্মনি ॥

**bhidyate hṛdaya-granthiś chhidyante sarva-saṁśayāḥ
kṣīyante chāsyā karmāṇi mayi dṛṣṭe 'khlātmani**

(Śrīmad-Bhagāvatam: 11.20.30)

The seal in the heart is broken, all concerns of the mental system are cleared and the pursuit of all material activity is finished, once I am perceived as the Supreme Lord of all.



Bhidyate hṛdaya-granthiś, our heart is sealed and the seal will be broken open. Coming in contact with Kṛṣṇa Consciousness the seal of the heart is broken and it opens to receive Kṛṣṇa. The heart's concern is with *rasa*, *ānandam*, ecstasy and charm and the heart has been given the most important place. Kṛṣṇa-*kirttan* breaks the seal of the heart and the heart awakens to receive that sweetness, beauty and joy.

Then next, in the plane of knowledge, there is *chhidyante sarva-saṁśayaḥ*. *Raso 'py asya param dṛṣtvā nivartate* (Bg. 2.59) First taste comes and then suspicion vanishes. When the person gets the taste of the real *rasa*, real spiritual ecstasy, then necessarily all doubts are cleared by this practical participation. First the heart is captured with that taste and then *prema* follows.

The heart will say, "Yes, I want this thing, I was searching for this!" With this satisfaction expressed by the heart, the brain will follow: "Yes, there is no doubt, this is the highest thing in our search. Dissolve everything."

Kṣiyante chāsyā karmāṇi. Then *karma* will also close all workshops. The heart will say, "I have got *prema*. This is *the* thing. Stop all works from now and adjust accordingly." In this way our energizing in the opposite direction stops.

So Kṛṣṇa Consciousness is the wealth of the heart and its nature is to extend itself without caring for any law. Only whether one will accept it and that depends upon whether one has the eagerness to accept it. There is only one qualification—*laulyam*, hankering. Whoever really wants it has the qualification. 'Do you want this?' 'Yes, it is good, it is tasteful.' 'Allright, you get it.' If the demand or prayer is genuine there are no other conditions to be met. That is the simple transaction. If you sincerely want it you will have it. Kṛṣṇa Consciousness is the most simple transaction. The question of fitness and unfitness is very unimportant. Want, and have.

In the super-subjective realm
Kṛṣṇa is eternally engaged
in his divine play with his
most intimate servitors.

And as our consciousness
evolves through dedication, we will
find our highest prospect there
where we have a part to play
in the pastimes of the
Sweet Absolute.

Swāmī B. R. Śrīdhara



শ্রীগুরু-প্রশস্তিঃ

শ্রীগৌরমণ্ডল-মাঝে হাপানিয়া গ্রাম ।
হাঁহি অবতীর্ণ মোর প্রভু গুণধাম ॥
পতিতপাবনী গঙ্গাতীর সন্নিহিত ।
'ন্যায়রত্ন বিদ্যাপীঠ'ভুবন-বিদিত ॥
তঁহি বৈসে বিপ্রবর প্রশান্ত উদার ।
শ্রীউপেন্দ্রচন্দ্র 'বিদ্যারত্ন' নাম যাঁর ॥
ভট্টাচার্য্য-কুল-রবি পরম বিদ্বান ।
নিরন্তর সেবাপর লক্ষ্মী-নারায়ণ ॥
তাঁর পত্নী গৌরীদেবী পরম পাবনী ।
মহাসাধবী জগন্মাতা প্রভুর জননী ॥
আঠারশ সতের শকে সৌরাশ্বিন মাস ।
শনিবার, ছাব্বিশ দিবস পরকাশ ॥
বুধাদিত্য-জীবযোগে তুঙ্গগ্রহগণে ।
রামচন্দ্র-রাশ্যাশ্রয়ে বীরচন্দ্র-দিনে ॥
শুভক্ষরী পুষ্যাঅঙ্কে কাঙ্কিকী নবমী ।
ধরণী হইল ধন্য প্রভুপদ চুমি ॥
উঠিল আনন্দ-রোল আচার্য্য-ভবনে ।
শঙ্খ-ঘন্টা জয়ধ্বনি দেয় নারীগণে ॥
আজানুলম্বিত ভুজ পুরটসুন্দর ।
দেবী অঙ্কে শোভে দিব্য জ্যোতি মনোহর ॥
হেরিয়া পুত্রের রূপ মুগ্ধ পিতামাতা ।
মৃগ হইল পুত্ররূপে যত পতিব্রতা ॥
রামচন্দ্র-জন্মক্ষণ স্মরি বিপ্রবর ।
রাখিলা পুত্রের নাম রামেন্দ্র-সুন্দর ॥

অপরূপ বালক-শোভা ব্যাপল ভুবনে ।
 অনিন্দ্য রামেন্দ্র চন্দ্র বাড়ে দিনে দিনে ॥
 দেখিতে দেখিতে প্রভু লভিলা যৌবন ।
 প্রথম সমৃদ্ধ করি বিদ্যা উপার্জন ॥
 দিব্য সুবিমল তনু মহাজ্যোতির্শ্রয় ।
 নিরখি সকল লোক সাধবস মানয় ॥
 বৈরাগ্যভাবিত ভক্তি-পূর্ণ কলেবর ।
 শৈবাল-পিহিত যেন মহা-সরোবর ॥
 মহাজ্ঞানী শুব্র প্রায় বিরক্ত প্রধান ।
 হেরি মাতাপিতা মনে চিন্তে অনুক্ষণ ॥
 সন্ন্যাসী হইবে পুত্র না রহিবে ঘরে ।
 মহাযোগী মহাত্যাগী লক্ষণ শরীরে ॥
 অন্তরে আনন্দ, বাহ্যে দুঃখ পরকাশ ।
 কতোদিনে কৈলা বিপ্র শ্রীবৈকুণ্ঠবাস ॥
 ক্রমে ক্রমে প্রভু মোর আগনা প্রকাশি ।
 স্বেচ্ছায় বন্ধন খণ্ডি হইলা সন্ন্যাসী ॥
 গৃহত্যাগি মায়াপুর করিলা বিজয় ।
 গৌরাঙ্গ-জন্মভূমি চিদানন্দময় ॥
 শ্রীভক্তিসিদ্ধান্ত সরস্বতী প্রভু-স্থানে ।
 লইলা সন্ন্যাস দীন উদ্ধার কারণে ॥
 শ্রীভক্তিরক্ষক সংকীৰ্তন-মূর্তিধর ।
 সেই হেতু গুরু নাম রাখিলা শ্রীধর ॥
 পতিতপাবনরূপে ত্রিদণ্ডির বেশে ।

নাম-প্রেম বিতরিয়া বুলে দেশে দেশে ॥
 দীন হীন পাপীতাপী সবারে উদ্ধারি ।
 অমৃত সিঞ্চিলা বিশ্বে যেন গৌরহরি ॥
 জয় জয় পতিত-পাবন প্রভুবর ।
 ন্যাসী-চুড়ামণি ভক্তিরস্কক শ্রীধর ॥
 অসংখ্য প্রগতি তব পাদপদ্মে মোর ।
 কৃপায় করহ নাশ কর্মবন্ধ ঘোর ॥
 ভবারণে পড়ে শুধু হারুড়ু খাই ।
 এ অধমে উদ্ধারিয়া দেহ পদে ঠাই ॥
 বন্দি আবির্ভাব-তিথি শ্রীকৃষ্ণ-নবমী ।
 য়েঁহ ধন্য হইল প্রভুপাদপদ্ম চুমি ॥
 বন্দি হাপানিয়া গ্রাম মহাতীর্থময় ।
 বন্দি প্রভু শ্রীউপেন্দ্রচন্দ্রের আশয় ॥
 বন্দি নিত্য ভট্টাচার্য-কুলাস্ক-ভাস্কর ।
 বন্দি বিদ্যারত্নপুত্র রামেন্দ্র-সুন্দর ॥
 সাবধানে বন্দি মুই গৌরিদেবী মাতা ।
 য়াঁর অঙ্ক আলোকরি প্রভু প্রকাশিতা ॥
 প্রভুর সম্বন্ধধারী যতেক সুজন ।
 সানন্দে বন্দনা করি সবার চরণ ॥
 সবে কৃপা করি মোরে কর আশীর্ব্বাদ ।
 নিব্বিঘ্নে হউক লাভ প্রভুর প্রসাদ ॥

শ্রীভক্তিসুন্দর গোবিন্দ

Śrī Guru-Praśastiḥ

śrī gaura-maṇḍala-mājhe hāpāniyā grāma
yāhi avatīrṇa mora prabhu guṇa-dhāma [1]
patita pāvanī gaṅgā tīra sannihita
'nyāyaratna-vidyāpīṭha' bhuvana-vidita [2]
tāhi vaise vipra-vara praśānta udāra
śrī upendra chandra 'vidyāratna' nāma yāra [3]
bhaṭṭāchārya-kula-ravi parama vidvāna
nirantara sevā para lakṣmī-nārāyaṇa [4]
tāra patnī gaurī devī parama pāvanī
mahā sādhuvi jaganmātā prabhura jananī [5]
āṭhāraśa satera śake saurāśvina māsa
śanibāra, chābbiśa divasa parakāśa [6]
budhāditya-jīva yoge tuṅga-graha-gaṇe
rāmachandra-rāśyāśraye vīrachandra-dīne [7]
śubhaṅkarī puṣyā-aṅke kārṭṭikī navamī
dharaṇī haila dhanya prabhu-pada chumī [8]
uṭhila ānanda-rola āchārya-bhavane
śaṅkha-ghaṇṭā jaya-dhvani deya nārī-gaṇe [9]
ājānu-lambita-bhūja puraṭa-sundara
devī aṅke śobhe divya jyoti manohara [10]
heriyā putrera rūpa mugdha pitā-mātā
mugdha haila putra rūpe yata pati-vratā [11]
rāmachandra-janma kṣaṇa smari vipra-vara
rākhilā putrera nāma rāmeṇdra-sundara [12]
apūrva bālaka-śobhā vyāpila bhuvane
anindya rāmeṇdra chandra bāḍe dīne dīne [13]
dekhite dekhite prabhu labhilā yauvana
parama samṛddha kari vidyā upārjana [14]
divya suvimala tanu mahā-jyotirmaya
nirakhi sakala loka sādhuśa mānaya [15]
vairāgya bhāvitā bhakti-pūrṇa kalevara
śaivāla-pihita yena mahā-sarovara [16]
mahā-jñānī śūka prāya virakta pradhāna

heri mātā pitā mane chinte anukṣaṇa [17]
 sannyāsī haibe putra nā rahibe ghare
 mahā-yogī mahā-tyāgī lakṣaṇa śarīre [18]
 antare ānanda, bāhye duḥkha parakāśa
 kotodine kailā vipra śrī vaikuṇṭha-vāsa [19]
 krame krame prabhu mora āpanā prakāśī
 svechchhāya bandhana khaṇḍī hailā sannyāsī [20]
 gṛha tyāgī māyāpura karilā vijaya
 gaurāṅga-janma bhūmi chidānandamaya [21]
 śrī bhaktisiddhānta sarasvatī prabhu-sthāne
 lailā sannyāsa dina uddhāra kārāṇe [22]
 śrī bhakti-rakṣaka saṅkīrttana mūrtti dhara
 sei hetu guru nāma rākhilā śrīdhara [23]
 patita-pāvana-rūpe tridaṇḍira veśe
 nāma-prema vitariyā bule deśe deśe [24]
 dina-hina pāpitāpī sabāre uddhāri
 amṛta siñchilā viśve yena gaurahari [25]
 jaya jaya patita-pāvana prabhuvara
 nyāsī-chūḍāmaṇi bhakti rakṣaka śrīdhara [26]
 asaṅkhya praṇati tava pāda padme mora
 kṛpāya karaha nāśa karma bandha ghora [27]
 bhavārṇave paḍe śudhu hābuḍuvu khāi
 e adhame uddhāriyā deha pade ṭhāi [28]
 vandi āvirbhāva-tithi śrī kṛṣṇa-navamī
 yēha dhanya hoilo prabhupāda padma chumi [29]
 vandi hāpaniyā grāma mahā tirtha-maya
 vandi prabhu śrī upendra chandrera ālaya [30]
 vandi nitya bhaṭṭāchārya-kulābja-bhāskara
 vandi vidyā ratna putra rāmendira-sundara [31]
 sāvadhāne vandi mui gaurī devī mātā
 yāra aṅka ālokari prabhu prakāśitā [32]
 prabhura sambandha dhāri yateka sujana
 sānande vandanā kari sabāra charaṇa [33]
 sabe kṛpā kari more koro āśīrvāda
 nirvighne hauk lābha prabhura prasāda [34]

Śrī Guru-Praśastiḥ

In Glorification of Śrī Gurudev

by Om Viṣṇupād Śrī Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

1 My Divine Lord and Master, the Abode of all Transcendental Qualities, came down into this world at Village Hāpāniyā in the Holy Land of Śrī Gaura-Maṇḍal.

2 ‘Nyāyaratna-Vidyāpīṭh’ was a famous place of learning, situated near the banks of the Holy River Ganges that purifies the universe.

3 There lived the jewel of Brāhmaṇas, Śrī Upendra Chandra ‘Vidyāratna’, peaceful and magnanimous.

4 Like the radiant sun of the Bhaṭṭachārya family line, he was superbly learned; he was ever absorbed in the Divine Service of the Supreme Lord and His Consort, Śrī Śrī Lakṣmī-Nārāyaṇ.

5 His devoted wife was the gracious Śrīmatī Gaurī Devī—the great saintly lady, the mother of the universe. And she was the mother of my Lord.

6 1817 śaka era, month of Āśvin by the sun, on Saturday the 26th, was his Holy Day of Advent.

7 At the conjunction of the Sun and Mercury, and the Moon and Jupiter, with many stars in their highest position, my Lord chose the day of Śrī Virachandra Prabhu in the shelter of the same sign of the zodiac that the Supreme Lord Śrī Rāmchandra appeared in.

8 At the auspicious moment of the eighth star Puṣyā on the ninth day of the month Kārttik, mother Earth was blessed as she kissed the lotus feet of my Lord.

9 A great joyous vibration filled the house of Āchārya Vidyāratna as the pious ladies triumphantly blew the conch-shell and rang the bell.

10 His Form was beautiful radiant golden. His long arms reached to his knees, the symptom of the great soul. As he curled up in the lap of his gracious mother, a charming Divine Radiance came forth.

11 Seeing their son’s beauty, mother and father, and all the chaste wives present were entranced.

12 That best of Brāhmaṇas remembered the auspicious moment of the Appearance of Lord Rāmchandra, and so it was that he named his beloved, beautiful son Śrī Rāmendra.

13 The marvellous beauty of the child pervaded the universe. And it was day by day that the spotless moon Śrī Rāmendra grew and grew.

14 All could see as he gracefully bloomed in youth, the supreme treasure of wisdom was his natural acquisition.

15 Seeing his greatly effulgent Divine Perfect Form, all were moved to offer him all respects with reverence.

16 His body, like a great lake covered by moss, was filled with Devotion and absorbed in indifference for the world.

17 Seeing the extreme detachment in his nature just like the great savant Śukadev, his mother and father began to feel a constant anxiety.

18 “Our son will be a *sannyāsī*, he won’t stay at home. All the symptoms of a Paramahansa completely indifferent to the world are present in his body.”

19 Feeling ecstasy within yet showing sorrow outwardly, the Brāhmaṇa Śrī Upendra Chandra left the world for the Holy Abode Vaikuṇṭha.

20 Gradually, my Lord revealed himself to the world, and by his sweet will breaking all ties with the world, he became a Sannyāsī.

21 Leaving home forever he made his auspicious arrival at Māyāpur, the Divine Ecstatic Land of Śrī Gaurāṅga’s Advent.

22 Just for delivering the poor souls of this world, he accepted Sannyās from Prabhupād Śrīla Bhakti Siddhānta Saraswatī Goswāmī.

23 Because he is the Guardian of Devotion as the very embodiment of the world chanting of the Glories of the Supreme Lord, his Guru named him Śrīla Śrīdhara Mahārāj, the Lord of the highest Wealth of the soul.

24 As the saviour of the fallen, he took the mantle of the mendicant holding the triple staff, *tridaṇḍa*, and wandering from place to place he distributed Divine Love for the Holy Name of the Lord.

25 Delivering the sinners and suffering souls from the worst conditions of life, he showered nectar all over the universe just as did our Lord Śrī Gaurahari.

26 All Glory, all Glory to the Great Benevolent Lord, the crown-jewel of Sannyāsīs, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj.

27 My countless prostrate obeisances unto your holy lotus feet. Be gracious and break my terrible mundane bondage.

28 I am drowning in this material ocean. Please rescue this fallen soul and grant him a place at your lotus feet.

29 I sing the Glories of the day of your Advent, the ninth day of the dark moon, who was so blessed to kiss the lotus feet of Your Divine Grace.

30 I sing the Glories of Hāṇiā Village, the great place of pilgrimage, I sing the Glories of the home of Śrī Upendra Chandra Prabhu.

31 I eternally sing the Glories of Śrī Upendra Chandra Vidyāratna's Divine son who is the merciful radiant Sun, Śrī Rāmadra Sundar, who gave the connection of his Divine Ray to the lotus flower of the Bhaṭṭāchārya heritage.

32 Also, I very carefully sing the Glories of Mother Gaurī Devī, whose lap was effulgent with the merciful Advent of my Lord.

33 With joy I sing the Glories of the feet of all the auspicious souls who had a relationship with my Lord.

34 It is my prayer to you all, please be merciful and bless me that I may without obstacles attain the Loving Service of my Lord.



লব্ধ্বাসুদুর্লভমিদং বহুসম্ভবান্তে
 মানুষ্যমর্থদমনিত্যমপীহ ধীরঃ ।
 তুর্ণং যতেত ন পতেদনুমৃত্যুঘাৰণ
 নিঃশ্রেয়সায় বিষয়ঃ খলু সৰ্ব্বতঃ স্যাৎ ॥
 গ্ৰীডাগবত

**labdhvā su-durlabham idaṁ bahu-sambhavānte
 mānuṣyam arthadam anityam apīha dhīraḥ
 tūrṇaṁ yateta na pated anumṛtyu yāvan
 niḥśreyasāya viśayaḥ khalu sarvataḥ syāt**

(Śrīmad-Bhāgavatam 11.9.29)

After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa Consciousness is generally possible only for a human being.



ଶ୍ରୀଳ ଗ୍ରହପାଦ-ପ୍ରଣତି
 ନିଖିଳଭୁବନମାୟାହିନ୍ନବିଚ୍ଛିନ୍ନକର୍ତ୍ତ୍ରୀ
 ବିବୁଧବଞ୍ଚନମ୍ବ୍ୟାମୁକ୍ତିମୋହାନ୍ତଦାର୍ତ୍ତୀ ।
 ଶିଥିଳିତବିଧିରାଗାରାଧ୍ୟରାଧେଶଧାନୀ
 ବିଳମ୍ବତୁ ହୃଦି ନିତ୍ୟଂ ଭକ୍ତିସିଦ୍ଧାନ୍ତବାଣୀ ॥

ଶ୍ରୀଳ ଶ୍ରୀଧର ଦେବଗୋସ୍ୱାମୀ
 ସ ବୈ ପୁଂସାଂ ପରୋଧର୍ମୋ ଯତୋ ଭକ୍ତିରଧୋକ୍ଷଜେ
 ଅହୈତୁକ୍ୟପ୍ରତିହତା ଯଯାନ୍ତା ସୁପ୍ରସିଦ୍ଧତି ॥
 ଶ୍ରୀଭଗବତ

Śrīla Prabhupāda Praṇāti

**nikhila-bhuvana-māyā-chinna-vicchinna-karttrī
 vibudha-bahula-mṛgyā-mukti-mohānta-dārttrī
 śīthilīta-vidhi-rāgārādhyā-rādheśa-dhānī
 vilasatu hṛdi nityaṁ bhaktisiddhānta-vāṇī**

(Śrīla Śrīdhara Dev-Goswāmī)

“Slashing and smashing the illusion
 of the whole mundane plane,
 Dealing the deathblow to the scholars’ manic search
 for liberation’s throne;
 Relaxing calculation, for the realm of Pure Devotion
 in Love of Śrī Rādhā’s Lord Supreme:
 O Abode of Divine Love – Divine Message
 of Śrī-Bhakti-Siddhānta,
 May you dance and play and sing your song
 within my heart forever.”



Commentary by Śrīla Śrīdhara Maharaj:

“If he were alive today he would say that I captured him
 in a cage of poetry.”

**sa vai puṁsām parodharmo yato bhaktir adhokṣaje
ahaituky apratihatā yayātmā suprasīdati**

(Śrīmad-Bhāgavatam, 1.2.6)

The supreme activity to be performed for all of humanity is that activity which establishes one in devotional service to the Supreme Lord, beyond this material plane. Such devotional service activity is by nature causeless and irresistible, and gives complete satisfaction to the soul.



Commentary by Śrīla Śrīdhara Mahārāj:

Bhakti is the highest function of the soul. Our duty here must have its origin in the plane of *bhakti*. We must be able to read and catch and utilize that flow. We must dance in the waves of that flow. Everyone's highest duty will be full submission to the unseen, undetectable causal power, which has no cause, no rhyme and no reason. It is automatic, eternal, and can never be opposed by any forces here. And then only will we find our soul's greatest satisfaction. We will feel real satisfaction only when we come in touch with that most fundamental harmonious wave. Then we can feel the highest ecstasy. That is *bhakti*.

Try to maintain Kṛṣṇa Consciousness, it is the medicine. And there is no other medicine which can produce Kṛṣṇa Consciousness, cure our disease and discover Kṛṣṇa Consciousness within us. Kṛṣṇa Consciousness is the cause of Kṛṣṇa Consciousness. And we have to get help from the devotees who have got Kṛṣṇa Consciousness within them just as from one light another candle may be lit. A candle cannot produce light from within, but it has to be lit from another candle. It is something like that. We are to awaken our buried Kṛṣṇa Consciousness by the help of another light. That will come to help the sleeping Kṛṣṇa Consciousness within us and our consciousness will arise from its sleep.

So the method is like that, *sādhū-saṅga*. Kṛṣṇa-*bhakti*, faith in Kṛṣṇa or devotion towards Kṛṣṇa comes from the devotee of Kṛṣṇa. And it is *apratihatā*, temporarily it may be opposed or apparently checked, but *nehābhikrama-nāśo 'sti pratyavāyo na vidyate*, it won't remain checked. For the time being it may be suppressed a little bit, but it cannot be finished. It is of eternal type and has got connection with the eternal plane.



শ্রীল ভক্তিবিনোদ-প্রার্থনা

ক্লহং মন্দমতিত্বতীবপতিতঃ ক্ল ত্বং জগৎপাবনঃ
ভোঃ স্বামিন্ কৃপয়াপরাধনিচয়ো নুনং ত্বয়া ক্ষম্যতাম্ ।
যাচেৎহং করুণানিধে বরমিমং পাদান্তমূলে ভবৎ-
সর্বস্বাবধিরাদিকাদয়িতদাসানাং গণে গণ্যতাম্ ॥

শ্রীল শ্রীধর দেবগোশ্বামী

Śrīla Bhaktivinod-prārthanā

kvāhaṁ manda matistvati vapatitaḥ kka tvaṁ jagat pāvanaḥ
bhoḥ svāmin kṛpayāparādhani chayo nūnaṁ tvayā kṣamyatām
yāche 'haṁ karuṇā nidhe varamimaṁ pādābja mūle bhavat-
sarva svāvadhi rādhikā dayita dāsānāṁ gaṇe ganyatām

(Śrīla Śrīdhara Dev-Goswāmī, Śrīmad Bhaktivinod Viraha Daśakam: 10)

Prayer in Separation of Śrīla Bhaktivinod Ṭhākura:

Where am I, so lowly and fallen, and where are you, the great soul who delivers the universe! O Lord, by your grace, you are sure to forgive my offenses. O ocean of mercy, in the dust of your lotus feet I pray for just this benediction: kindly make my life successful by recommending me for admission into the group of Śrī Varṣabhānavi Dayita Dās, who is the dearest one in your heart.



The preceding prayer to Śrīla Bhaktivinod Ṭhākura (1838-1914), the pioneer of pure devotion in the recent age, was composed within the lifetime of the author's Guru, Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura Goswāmī Prabhupād. Upon reading the original Sanskrit verse, Śrīla Prabhupād commented, "Now I am confident that we have one man who is qualified to uphold the standard of our Sampradāya (Divine Succession)."

দশমূল-নির্যাস

আম্নায়ঃ প্রাহ তত্ত্বং হরিমিহ পরমং সৰ্বশক্তিং রসাক্তিং
তদ্ভিন্নাংশাংশ জীবান্ প্রকৃতিকবলিতান্ তদ্বিমুক্তাংশ ভাবাৎ
ভেদাভেদপ্রকাশং সকলমপি হরেঃ সাধনং শুদ্ধভক্তিং
সাধ্যং তৎপ্রীতিমেবেত্যুপদিশতি জনান্ গৌরচন্দ্রঃ স্বয়ং সঃ ॥

শ্রীল ভক্তিবিনোদ ঠাকুর

Daśa-mūla-niryās

āmṇāyaḥ prāha tattvaṁ harim iha paramaṁ
sarva-śaktiṁ rasābhidhiṁ
tad bhinnāṁśāṁś cha jīvān prakṛti-kavalitān
tad vimuktāṁś cha bhāvāt
bhedābheda prakāśaṁ sakalam api hareḥ
sādhanaṁ śuddha bhaktiṁ
sādhyam tat prītim evety upadiśati janān
gaurachandraḥ svayaṁ saḥ

(Śrīla Bhaktivinod Ṭhākura)

“(1) The *Vedas* are the principal scriptural evidence, which in turn expound the following nine principles: (2) Kṛṣṇa is the Supreme Absolute Truth. (3) Kṛṣṇa is omnipotent. (4) He is the fountainhead of all relationships and love. (5) The living entities are His separated parts and parcels. (6) The living entity, due to his constitutional situation as the marginal energy, may come under the sway of the material energy. (7) Again, due to his marginal nature, the living entity in the liberated condition is free of the influence of material nature. (8) The living entity and everything in this material cosmos is simultaneously one and different from the Supreme Lord, Kṛṣṇa. (9) Pure devotional service is the living entity’s occupation and means. (10) Pure love of Kṛṣṇa is the living entity’s ultimate goal.”

The first principle presents and establishes the evidence, the bona-fide source of information. The second to eighth principles are the concepts of *sambandha*, as discussed in the *Veda*. The ninth principle points out the *abhidheya* principle and the tenth, the *prayojana* principle. These ten principles are conveniently categorised into *pramāṇa* (proof, evidence) and *prameya* (that to be substantiated). The first, the *Vedic* literature, is *pramāṇa*. The following nine, i.e. the second to tenth principles, are all in the category of *prameya*, that to be substantiated. Of that nine, the second, third and fourth elaborate upon the supremacy of Kṛṣṇa, the Absolute Truth. The fifth, sixth and seventh delineate the conditional position of the *jīva*. The eighth principle discusses the eternal relationship between Kṛṣṇa, the Supreme Lord and the living entity, *jīva*. This principle of simultaneous oneness and distinction, *bhedābheda*, must be understood and realized as the inconceivable potency of the Supreme Lord. The ninth principle illustrates *bhakti* as the activity of the *jīva* and the tenth gives the goal of such activity, Kṛṣṇa-prema.



Commentary by Śrīla Śrīdhara Mahārāja:

Here, in one verse, Śrīla Bhaktivinod Ṭhākura has given the very gist of Gauḍīya Vaiṣṇava philosophy. He says, “We are not interested in the opinion of anyone ordinary: there is no value to any opinion other than what is revealed truth.” *Āmnāyaḥ* means revealed truth or Scripture that is coming through a reliable source: the *Guru-paramparā*, a genuine succession of Gurus.

And what do they say? They enumerate these facts: Hari is all in all (*harim-īha paramam*). What is His nature? He is the master of all potencies (*Sarva-śaktim*). And He Himself is the ocean of *rasa*, ecstasy (*Rasābdhim*).

And the *jīva*-soul is not a direct part of Him, but a part of His potency (*tad bhinnāśmāś cha jīvan*). Not a plenary portion (*svāmśa*), but a partial portion (*vibhinnāśmā*). Everything is a part of Hari, but *svāmśa* means an *Avatār*, an incarnation and *vibhinnāśmā* means a part of His potency, *tataṣṭhā-śakti*. And by nature, some souls are engrossed in the external potency, and we find some in the lap of the internal potency (*prakṛti-kavalitān tad vimuktāś cha bhāvāt*). By their very existence some souls are within the *svarūpa-śakti* and some are outside the *svarūpa-śakti*. Some souls are liberated and some are non-liberated (*mukta* and *amukta*). Everything is a part of Hari and has something in common with Him and something different (*bhedābheda prakāśaṁ sakalam api Hareḥ*). And the only means to attain Him is pure devotion, exclusive devotion (*sādhanaṁ śuddha bhaktiṁ*). Hari Himself, in the form of Gaurachandra, is giving us the understanding that divine love is the highest goal of life (*sādhyaṁ tat prītim evety upadiśati janān Gaurachandraḥ Svayaṁ Saḥ*).

ভক্ত-বন্দনা

শ্রীশ্রীমদুগবৎপদাম্বুজমধুস্বাদোৎসবৈঃ ষট্পদৈ -
নিক্ষিপ্তা মধুবিন্দবশ্চ পরিতো দ্রষ্টা মুখান্দ্ভুজিতৈঃ ।
যত্নৈঃ কিঞ্চিদিহারুতং নিজগর-শ্রেয়োঐর্থিনা তন্ময়া
ভূয়ো-ভূয় ইতোরজাংসি পদসংলগ্নানি তেষাং ভজে ॥
শ্রীল শ্রীধর দেবগোস্বামী

Bhakta-vandanā

śrī-śrīmad-bhagavat-padāmbuja-madhu-
svādotsavaiḥ ṣaṭ-padair
nikṣiptā madhu-bindavaś cha parito
bhraṣṭā mukhād guñjitaiḥ
yatnaiḥ kiñchid ihāhṛtaṁ nija-para-
śreyo 'rthinā tan mayā
bhūyo-bhūya ito rajāṁsi pada-saṁ-
lagnāni teṣāṁ bhaje

(Śrīla Śrīdhara Dev-Goswāmī, Śrī Śrī Prapanna-jīvanāmṛtam: 10.14)

Prayer to the Lord's devotees:

The bees, intoxicated in the festival

of drinking the honey of the Lord's lotus feet,

busily humming the glories of the Lord,

drops of honey from their mouths

fall and scatter all around;

for my own divine prospect, I've carefully collected
some of those drops herein—

and thus do I worship the dust of the holy lotus feet
of those saints, again and again.



Commentary by Śrīla Govinda Mahārāj:

First it is necessary to open the bottle, then the honey can be distributed everywhere. The devotees will take that honey and glorify it with an intoxicated mood. While they relish the taste and enthusiastically give glorification, some honey may spill here and there, and we can take that. This is very nice for us and we can easily get that ecstasy.

**hari-rasa-madirā-madāti-mattā
bhuvi viluṭhāmo naṭāmo nirviśāmaḥ**

(Śrīla Rūpa Goswāmī, *Padyāvalī*: 73)

Without caring, they are relishing that honey, dancing and crying, and in this way they are taking that intoxication. That is called *alaṅkāra*. Here intoxication does not mean the intoxication of alcohol and drugs but the intoxication of Hari-*kathā*. That type of ecstasy comes down from the transcendental world through the servitors of Kṛṣṇa. Those servitors dance and chant ecstatically, and while doing so, some of that ecstasy is spilt here and there and we can easily take that. Śrīla Guru Mahārāj wrote, “I have collected those drops of ecstasy in my *Śrī Śrī Prapanna-jīvanāmṛtam*. You take it and taste for yourself just what this is.” I think that this is the highest *śloka* I have received in my life, and I shall try to explain the meaning.

“In the lotus feet of Bhagavān Śrī Kṛṣṇa is honey. The devotees in a very glorifying way are tasting that; and it is not a mere drop of honey; rather it is an ocean. They take that and become very intoxicated. They chant and glorify their Lord, and that honey overflows. A few drops of that come down into this world and I am quickly collecting those drops of honey and keeping them in a pot: that is *Śrī Śrī Prapanna-jīvanāmṛtam*. For my benefit and the benefit of the searchers, I am presenting this in book form. You take this and bless me.” This, in a simple way, is the meaning of that *śloka*, and I think that this is the highest *śloka* I have heard in my life. I am always quoting this, and whenever I have a chance I include it in a book.

শ্রীনিত্যানন্দ-বন্দনা

শ্রীকৃষ্ণ-প্রেমনামা পরমসুখময়ঃ কোপ্যচিন্ত্যঃ পদার্থো
যদ্বাক্ষ্যে সজ্জনৌঘা নিগমবৎসতং মোক্ষমপ্যাক্ষিপন্তি ।
কৈবলৈশ্চর্য্যাসেবা-প্রদগণ ইতি যস্যাস্ততঃ প্রেমদাতুঃ
শ্রীনিত্যানন্দচন্দ্রং ভজ ভজ সততং গৌর-কৃষ্ণপ্রদং তম্ ॥
শ্রীল শ্রীধর দেবগোস্বামী

Śrī Nityānanda-vandanā

śrī kṛṣṇa-prema nāmā parama sukha-mayaḥ
kopyachintyaḥ padārtho
yad gandhāt sajjanaughā nigama bahu-mataṁ
mokṣam-apy ākṣipanti
kaivalyai śvarga sevā-prada-gaṇa iti
yasyāṅgataḥ prema-dātuḥ
śrī nityānanda chandraṁ bhaja bhaja satataṁ
gaura-kṛṣṇe pradaṁ tam

(Śrīla Śrīdhara Dev-Goswāmī, Śrīman Nityānanda-dvādaśakam, 5)

Pure unalloyed love for Lord Kṛṣṇa, which is inconceivable to all, embodies the most supreme and intense happiness. When the devotees of the Lord realize the joy of such love, they cast away the innumerable doctrines offered by the *Vedas*, including the soul's emancipation. Lord Nityānanda openly bestows pure love, automatically including worship of the non-differentiated *Brahman* and service offered in *Vaikuṇṭha*, which is dominated by opulence and grandeur. Let us eternally worship that great personality Śrī Nityānanda-*chandra*, who freely grants the association of Śrī Gaurāṅgadev, who is none other than Lord Kṛṣṇa.



Both the parties, Śrī Rādhā and Śrī Kṛṣṇa combined, have come to give Their most secret sweetness to the public. So magnanimously they give that which even Lord Brahmā and Lord Śiva cannot aspire after. That sort of wealth has been taken to this Earth and it was canvassed from door to door. It is very difficult to understand and appreciate how this is possible.

I have written two lines in Śrī Nityānanda stava:

**śrī kṛṣṇa-prema nāmā parama sukha-mayaḥ
kopyachintyaḥ padārtho
yad gandhāt sajjanaughā nigama bahu-mataṁ
mokṣam-apy ākṣipanti**

Why is Śrī Nityānanda Prabhu approaching the marketplace with no such scholarship, no such power, no such majesty and yet He holds the highest position—that of Śrī Balarāma, Saṅkarṣana next to Kṛṣṇa. What is the reason? Śrī Kṛṣṇa-prema Nāmā parama sukha-mayaḥ kopyachintyaḥ padārtho. There is something highly valuable there and that is the wealth of Kṛṣṇa-prema.

Yad gandhāt sajjanaughā nigama bahu-mataṁ mokṣam-apy ākṣipanti. If the really honest persons get a slight scent of that Kṛṣṇa-prema, that divine love for Kṛṣṇa which has been much praised by the Vedic Scriptures, then they will also throw out mokṣa, liberation. They will not care for liberation which holds so much position in the Vedas. Dharma, artha and kāma are lower but mukti is considered to be the highest attainment generally available by Vedic conception. But that is also thrown out hatefully. And who can give that Kṛṣṇa-prema, that wealth of the higher order, His position must be even higher. So Nityānanda Prabhu's position is higher because what He is delivering is of the highest value that we can see by calculation here.

গ্ৰীৰাধাৰ ভাবে যিনি সুবৰ্ণ-বৰণ ।
 স্নানোপাস্তে নবদ্বীপে যাঁৰ সংকীৰ্ত্তন ॥
 কলিতে উপাস্য সেই কৃষ্ণ-গৌৰহৰি ।
 নবধা ভক্তিতে তাঁৰ উপাসনা কৰি ॥
 শ্ৰীল ভক্তিবিনোদ ঠাকুৰ

**śrī rādhāra bhāve yini suvarṇa varaṇa
 sāṅgopāṅge nabadvīpe yāra saṅkīrttana
 kalite upāśya sei kṛṣṇa-gaurahari
 navadhā bhaktite tāra upāsanā kari**

(Śrīla Bhaktivinod Ṭhākura)

“Taking the heart and golden effulgence of Rādhārāṇī, Kṛṣṇa appeared in the Age of Kali as Śrī Gaurahari with His eternal associates in His eternal abode of Śrī Nabadwīp Dhām for His devotional Pastimes of *saṅkīrttan*.

Kṛṣṇa as Śrī Gaurahari is the most worshippingable form of the Lord for everyone in the Age of Kali and I worship Him according to His own nine-fold practice of devotion.



যস্য দেবে পরা ভক্তির্যথা দেবে তথা গুরৌ ।
তস্মৈতে কথিতা হ্যৰ্থাঃ প্রকাশন্তে মহাত্মনঃ॥

উপনিষদ

**yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanah**

(Śvetāśvatara Upaniṣad 6.23)

“Unto those great souls who have implicit faith in both the Lord and the spiritual master, all the imports of Vedic knowledge are automatically revealed.”



Commentary by Śrīla Śrīdhara Mahārāj:

It is said in the Śvetāśvatara Upaniṣad, “The key to success in spiritual life is unflinching devotion to both the spiritual master and Kṛṣṇa. To those great souls who have full faith in both Kṛṣṇa and the spiritual master, the inner meaning of the Scriptures is fully revealed.” The Guru is Kṛṣṇa’s representative. We are in search of divinity, and so, we must try to concentrate all our energy wherever we find a real connection with divinity. That is the key to success, because Kṛṣṇa is all-conscious. So, the response to our devotional efforts will come from Kṛṣṇa according to our attentiveness to Him. He is everywhere. In the conception of the infinite, everywhere is the centre and nowhere is the circumference. In every point there may be the centre. Prahlād Mahārāj saw the centre present everywhere. Hiraṇyakaśipu asked him, “Is your God in this pillar?” Prahlād replied, “Yes. He is there.” And when Hiraṇyakaśipu demolished the pillar, Lord Nṛsiṃhadev came out.

আরাধনানাং সৰ্বেষাং বিষ্ণোরাধনং পরম্ ।
তস্মাৎ পরতরং দেবি তদীয়ানাং সমাৰ্চনম্ ॥
পদ্মপুরাণ

**ārāḍhanānām sarveṣām
viṣṇor ārāḍhanam param
tasmāt parataram devi
tadiyānām samarchchanam**

(Padma Purāṇa)

Lord Śiva said to Parvatī, “The best worship of all is to the worship of the Supreme Lord Viṣṇu. But even greater than that is the worship of His devotees.”



Commentary by Śrīla Śrīdhara Mahārāja:

Once, Parvatīdevī asked Lord Śiva, “Of all kinds of worship, whose worship is best?” Then, Lord Śiva told her plainly, “The worship and devotional service of Lord Nārāyaṇ, Viṣṇu, is the highest.” Then Parvatī became a little mortified and disappointed, thinking, “But I am serving Śiva, so I hold a lower position.”

Then the next line came, *tasmāt parataram devi tadiyānām samarchchanam*, “But higher than the worship of Narayan is worship of the devotees of Lord Nārāyaṇ. That is even greater than devotion to the Lord Himself.” Then, Parvatī smiled, thinking, “Then I am serving the devotee of the Lord. Śiva is a devotee: *vaiṣṇavānām yathā Śambhuḥ*. So, I am doing the best thing.”

আশ্লিষ্য বা পাদরতাং শিনষ্টুমামদর্শনান্নস্বহতাং করোতু বা ।
যথা তথা বা বিদধাতু লম্পটো মৎপ্রাণনাথস্তুস এব নাপরঃ ॥
ভগবান-শ্রীচৈতন্যদেব

**āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthas tu sa eva nāparaḥ**

(Bhāgavan Śrī Chaitanyadev, Śrī Śikṣāṣṭakam 8)

Krishna may embrace me in love
or trample me under His feet.
He may even break my heart
by being indifferent to me.
Let that seducer do whatever he likes -
He will always be the only Lord of my life.



Commentary by Śrīla Śrīdhara Mahārāj:

“Whether I get it or not I admit that this is the highest ideal of life, to aspire after Him.” So we are to understand, and scrutinize, how and why only hankering should be the best aspiration. How is this possible? We may get it, we may not get it, but still we must aspire after it and that aspiration is our highest goal. What is in the process whereby those who follow it do not necessarily have the achievement of the fruit. In the attempt there is such purity that everyone should hanker for that even without surety that they may get that. What is in the process that we should adopt for eternity? We are to wait for eternity and we may or may not get anything, and still we want that. What is

that? Only if you can understand that there is such beauty in the way of the search and that to search for Śrī Kṛṣṇa is the highest beauty above all else. The exclusive search for Kṛṣṇa is a reward of its own. Virtue is a reward of its own. In that way you are to analyze, think, realize and have your satisfaction. Virtue is its own reward. I am victorious because I want that I will be rewarded—not that. I am virtuous, it is itself its purity. So of all the conceptions of all the virtues, the search for Kṛṣṇa, that is the highest virtue. In this way we are to understand what is devotion to Kṛṣṇa and who is Kṛṣṇa.

This highest advice of Mahaprabhu comes to help us adjust our position. ‘You are going to be lost. There is the ocean of Kṛṣṇa consciousness and you are a drop. You are a drop and if you are thrown into that ocean, what will be your position?’ So if you accept this advice it will save you to some degree.

This is the greatest medicine for the devotee. *Āśliṣya vā pāda-ratāṁ pinaṣṭu mām, adarśanān marma-hatāṁ karotu vā, yathā tathā vā vidadhātu lampaṭo, mat-prāṇa-nāthas tu sa eva nāparaḥ*. You have come to measure the immeasurable so always keep this in your mind. This is the principal you will always embrace. When you are out to try to connect yourself with the infinite Lord or give your anything to Him, then you must remember His infinite character.

He is only one to you but He has many like you. Your only one is He but He has many to deal with. *Āśliṣya vā pāda-ratāṁ pinaṣṭu*, He may embrace you with much affection and adoration or you must be prepared for the opposite, the alternative. You are sticking to His feet and He is trampling you down under His feet. So cruel!

You have caught hold of His holy feet with much prospect, much aspiration, with your whole heart and still you will have to see that He is trampling you. He does not care for all your attempts and affections. You are giving your best but your offerings are dishonoured hatefully. He may embrace you sometimes and at the same time you are prepared that His dealings may

also be so cruel to you. He will trample you under His feet along with all your offerings.

You should be prepared for even more adverse circumstances. What is that? His indifference, He may not care. When He is giving punishment then He is nearer to you but when He is indifferent to you then it is more intolerable. There is no union, 'He is neglecting me so much that He won't like to keep any connection. He does not know me. I am a foreigner, an unknown person, and He is indifferent.' That is more intolerable for the devotee. They may rather accept punishment as a blessing but this indifference is more heart rending to them.

Then there is another step higher. What is that? *yathā tathā vā vidadhātu lampāṭo*, He is embracing and adoring another right in front of you without caring at all for you. You are thinking, "This is mine, my claim, my right and it is being given to another, right in front of me." That will be of greater trouble to you.

This is the law of affection, the law of love. It is so much to tolerate but you must be prepared for that. Be prepared for it from the very beginning. Krishna-*prema* means this. He is an autocrat. He is love. It is mercy, it is not justice. No law is there and you have selected this to be the highest fortune for you and you must be prepared for that. *Prema* is such. There is no justice in *prema*. It is free and it may go anywhere and everywhere. The very nature is this. So you can't make any claim. You have no right. The highest thing is of such nature.

A law like this is very, very rare and the nature of rarity is such, but from your side unhesitating adherence to that principle is required. It is real love and you must be prepared for all eventualities and all adverse circumstances. This is the real type of Krsna-*prema*, 'die to live'. If you can accommodate all these different stages, good or bad then you may come to this side. If you are of such nature. Mercy is above law and justice is within the law. Mercy is above the law and *prema* is also above the law. It has got its own law.

স্বয়ং ভগবান কৃষ্ণ

এতে চাংশ-কলাঃ পুংসঃ কৃষ্ণস্তু ভগবান্ স্বয়ম্ ।

ইন্দ্রারিব্যাকুলং লোকং মৃড়য়ন্তি যুগে যুগে ॥ গ্ৰীভাগবত

Svayaṁ Bhagavān Kṛṣṇa

ete chāṁśa-kalāḥ puṁsaḥ

kṛṣṇas tu bhagavān svayam

indrāri-vyākulaṁ lokaṁ

mṛdayanti yuge yuge

(Śrīmad-Bhāgavatam 1.3.28)

All of the above-mentioned incarnations are various expansions coming from the Lord. Kṛṣṇa, however, is the original Supreme Lord, Svayam Bhagavan. Age after age those various expansions manifest in the various planetary systems to protect the devotees from the activities of the demoniac.



Commentary by Śrīla Govinda Mahārāj.

Śrīla Jīva Goswāmī explained that the word ‘Bhagavān’ means *bhajānīya-guṇa-viśiṣṭa*: He who has the most worship-pable and attractive qualities. Kṛṣṇa has the most transcendental qualities, more than the demigods and all other forms of the Lord, therefore He is the supreme form of the Supreme Lord. Kṛṣṇa’s *Nāma*, *rūpa*, *guṇa*, and *līlā*—His Name, form, fame and Pastimes—are all supreme.

ঈশ্বরঃ পরমঃ কৃষ্ণঃ সচ্চিদানন্দবিগ্রহঃ ।
অনাদিরাদির্গোবিন্দঃ সৰ্বকারণকারণম্ ॥
- ব্রহ্মসংহিতা

**iśvaraḥ paramaḥ kṛṣṇaḥ sachchidānanda vigrahaḥ
anādir-ādir govindaḥ sarva-kāraṇa-kāraṇam**

(Brahma saṁhita 5.1)

The Supreme Lord, The embodiment of Truth, Consciousness and Joy, is Govinda Kṛṣṇa. He is beginningless, the Origin of all that be and the Cause of all causes.



কৃষ্ণবর্ণং ত্বিষাকৃষ্ণং সাক্ষোগান্ধপার্ষদম্ ।
 যন্তেঃ সঙ্কীৰ্ত্তন প্রায়ৈৰ্যজন্তি হি সুমেধসঃ ॥
 শ্রীভাগবত

**kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
 sāṅgopāṅgāstra-pārṣadam
 yajñaiḥ saṅkīrtana-prāyair
 yajanti hi su-medhasaḥ**

(Śrī Bhāgavat)

“In the age of Kali, Kṛṣṇa Himself will take the golden form of Lord Gaurāṅga to distribute His divine love and divine form through His divine Name. He distributes the Lord’s transcendental Name, fame, and everything through the *saṅkīrttan-mahā-yajñā*, the great sacrifice of chanting the Lord’s Holy Names in congregation. He Himself will be *kṛṣṇa-varṇaṁ tviṣākṛṣṇam*, He will always chant the Holy Name ‘Kṛṣṇa’ and His form will have a great golden effulgence. *Sāṅgopāṅgāstra pārṣadaiḥ, yajñaiḥ saṅkīrttana*, with His associates and confidential companions—Nityānanda Prabhu, Advaita Āchārya, Gadādhara Paṇḍit, Śrīvās Ṭhākura, etc.—He will chant, dance and engage everyone in the sacrifice of Hari-Nāma-saṅkīrttan. *Yajanti hi su-medhasaḥ*, and all the fortunate souls will practice the procedure He distributes and feel Kṛṣṇa-prema in their hearts.”



অতঃ শ্রীকৃষ্ণনামাদি ন ভবেদ্ গ্রাহ্যমিন্দ্রিয়ৈঃ ।
সেবন্মুখে হি জিহ্বাদৌ স্বয়মেব স্ফুরত্যদঃ ॥
শ্রীল রূপগদ

ataḥ śrī-kṛṣṇa-nāmādi
na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau
svayam eva sphuraty adaḥ

(Śrīla Rūpa Goswāmī, *Bhakti-rasāmṛta-sindhu* 1.2.234)

The Holy Name, Form, Qualities and Pastimes of the Supreme Lord Kṛṣṇa cannot be appreciated by the mundane senses. Only by chanting the Name in a mood of service and also engaging the tongue to honour the Lord's *prasādam*, will the Lord first manifest on the tongue and then after that He can be realised fully.



Commentary by Śrīla Śrīdhara Mahārāj:

So the universal necessity is to learn and acquire a serving attitude, and if that is applied to *Nāma-bhajan*, or any *bhajan*, that will be of great help to you.

Jihva means the tongue, and *nāmādi* means the *Nāma*, *rūpa*, *guṇa* and *līlā*. On the tongue the Lord's Name (*nāma*) will appear; within the eye, His form (*rūpa*); within the mind, His qualities (*guṇa*); and in the heart, His Pastimes (*līlā*): all these will come down to you, and everything about you will connect with that *Vaikuṇṭha-tattva*.

So it is not just a question of increasing the quantity, but the quality must be present. To be real *bhakti*, *sevonmukha* and *sevā* presuppose surrender, and all this presupposes *sādhū-saṅga*.

It all originates from the association of a *sādhū*. From the positive direction it can come to us, so we must be thankful to that positive source. The Lord is there, but His grace is coming through His agents. So His agents should be welcomed and dealt with properly.

Śrīla Rupa Goswami has given a very central representation. Whatever you do, it cannot be devotion proper. One thing must be present and that is a serving attitude. Then only will it be recognised as devotion, otherwise not. It will be the repetition of mundane jugglery.

So the form, that's not the reality, but the reality is the underlying attitude, whether it is dedicated to Kṛṣṇa. That is the criterion. The generalised foundational conception of Kṛṣṇa Consciousness is given mostly in the teachings of Rūpa Goswāmī. The depth of this conception is very high and so Mahāprabhu told about Rūpa that, "He is a proper person to deal with Kṛṣṇa-līlā. So I am happily inspired to give all my good will to him. And you, Swarūp Dāmodar, you also do so. Whatever property, capital you have got, you invest it with Rūpa. He will be able to deal with it very carefully and in full."

স্বপাদমূলং ভজতঃ প্রিয়স্য ত্যক্তান্যভাবস্য হরিঃ পরেশঃ ।
বিকল্প যদ্ব্যেগতিং কথঞ্চিৎ ধুনোতি সৰ্বং হৃদি সন্নিবিষ্টঃ ॥
শ্রীভাগবত

**sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yach chotpatitaṁ kathañchit
dhunoti sarvaṁ hṛdi sanniviṣṭaḥ**

(Śrīmad-Bhāgavatam 11.5.42)

The fully surrendered soul is always worshipping the Supreme Lord exclusively, having given up all other pursuits and endeavours. Sometimes, accidentally or unknowingly, such a soul performs some sinful activity. However, the Supreme Lord who has entered into that pure soul's heart, immediately removes all reaction and implication for that activity.



ধর্ম কি?

বিদ্বদ্ভিঃ সেবিতঃ সদ্ভিঃ নিত্যমদ্বৈশ্বর্যগিভিঃ ।

হৃদয়েনাতনুজাতো যো ধর্মস্তন্নিবোধতঃ ॥

dharmā ki?

**vidvadbhiḥ sevitaḥ sadbhiḥ nityam adveṣa rāgibhiḥ
hṛdayenābhyanu jñāto yo dharmas tan nibodhataḥ**

(Mānu Saṁhitā 2.1)

What is religion? What is *dharmā*?

Those pure saints who know the essence of the *Vedas* and directives of *Vedānta* and serve that essence; who are eternally free from enviousness, anger and any bad qualities; from their hearts comes the expression of real religion and real spiritual practice. If anyone sincerely tries to follow that then they will feel the benefit of that essence in their own heart.



Commentary by Śrīla Śrīdhara Mahārāja:

What is religion proper? In the *Manu-saṁhitā*, Manu has given the definition of the *sadhu's dharmā*. *Vidvadbhiḥ sevitaḥ*. *Vidvadbhiḥ* means *Veda vidhi*, those who are experts in the revealed Scriptures.

And what is practiced by the real saints who are indifferent to the loss and gain of this mundane world. Associate and practice with these saints. This is the second symptom. And the third symptom, *hṛdayenābhyanu jñāto*, your inner heart will come to approve with sincerity.

With these symptoms we shall approach towards spiritual realisation. With the inner approval of the sincere heart, follow the practices of the saints that are indifferent to the loss and gain of this mundane world, and follow the advices of those who are well-versed in the revealed scriptures. These three things can give us assurance that we are marching in the right way.



পৃথিবীতে যত কথা ধর্ম-নামে চলে ।
 ভাগবত কহে সব পরিপূর্ণ ছলে ॥
 ছলধর্ম ছাড়ি কর সত্যধর্মে মতি ।
 চতুর্বর্গ ত্যজি ধর নিত্য প্রেমগতি ॥
 শ্রীম ভক্তিবিনোদ ঠাকুর

pr̥thivīte yata kathā dharma-nāme chale
bhāgavata kahe saba paripūrṇa chale
chhala dharma chāḍi kara satya dharme mati
caturvarga tyaji dhara nitya prema gati

(Śrīla Bhaktivinod Ṭhākura)

In this world, so many things are being told in the name of *dharma* or religion, but the *Śrīmad-Bhāgavatam* comes to tell us that all of these things are incomplete and do a disservice to what is real religion. Better to give up and leave what is passing for religion in this world and accept fully the true path of *dharma*, give up the four common pursuits of life, general religion, wealth accumulation, sensual pleasure and liberation, and instead accept your true *dharma* as a soul which is to seek out the eternal current of Kṛṣṇa-prema as your one purpose of life.



‘শ্রদ্ধা’ শব্দে বিশ্বাস কহে সুদৃঢ় নিশ্চয় ।
 কৃষ্ণে ভক্তি কৈলে সর্বকর্মে কৃত হয় ॥
 শ্রদ্ধাবান্ জন হয় ভক্তি-অধিকারী ।
 উত্তম মধ্যম কনিষ্ঠ শ্রদ্ধা অনুসারী ॥
 শ্রীচৈতন্য-চরিতামৃত

**‘śraddhā’-śabde—viśvāsa kahe sudṛḍha niśchaya
 kṛṣṇe bhakti kaile sarva-karma kṛta haya**

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 22.62)

Śraddhā is confident, firm faith that by rendering transcendental loving service to Kṛṣṇa one automatically performs all subsidiary activities. Such faith is favourable to the discharge of devotional service.



**śraddhāvān jana haya bhakti-adhikārī
 ‘uttama’, ‘madhyama’, ‘kaniṣṭha’—śraddhā-anusārī**

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 22.64)

A faithful devotee is a truly eligible candidate for the loving service of the Lord. According to one’s faith, one is classified as a topmost devotee, an intermediate devotee or a junior devotee.







*Sri Samadhi
Mandir
Stotra-Mala*



*Part Three
Western Side*

ভক্তিগুণি স্থিরতরা ভগবন্ যদি স্যাৎ
দৈবেন নঃ ফলতি দিব্যকিশোরমূর্তিঃ ।
মুক্তিঃ স্বয়ং মুকুলিতাজ্জলি সেবতেঽস্মান্
ধর্মার্থ-কামগতয়ঃ সময়প্রতীক্ষাঃ ॥

গ্ৰীল বিল্বমঙ্গল ঠাকুর

**bhaktis-tvayi sthira-tarā bhagavan yadi syāt
daivena naḥ phalati divya-kiśora-mūrttiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma gatayaḥ samaya pratikṣāḥ**

(Śrīla Bilvamaṅgala Ṭhākura, Śrī Kṛṣṇa Kaṁāmṛtam, Verse 107)

“O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Then (there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire [*dharma*, *artha*, *kāma*], and their negation in the form of liberation [*mukti*], because) *mukti* will personally attend us (as a concomitant subsidiary fruit of devotion, in the form of deliverance from ignorance), her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders (from us, should any necessity arise for them in the service of Your lotus feet).”



Śrīla Bilvamaṅgala Ṭhākura says “*mukṭiḥ svayaṁ mukulitāñjali sevate ’sman.*” If we can have *bhakti* proper, a drop of devotion proper in your feet, if fortunately enough we can find any connection with your young charming figure as Kṛṣṇa (*divya-kiśora-mūrtiḥ*), then we will get freedom from the influences of the enemies, and those things like a maidservant will come to serve me.

Whatever type of arrangement there is here, that can help in any way for your pleasure, then *mukti* will come. And *dharma*, *artha*, *kāma* this three-fold branch, they will await outside, and if there is anything necessary for you then they will come. The calling bell is always awaiting the time when the call will come, and they will be there.

None will venture to have any aggression towards me. That is so sweet, so noble and free from all sorts of troubles. The charm, the circle, the zone, that zone is so charming, none can venture to come because they’ll be converted. So they are very careful to keep away, very careful.

**kṛṣṇa – surya sama; māyā haya andhakāra
yāhān kṛṣṇa, tāhān nahi māyāra adhikāra**

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 22.31)

A little analogy, a description. What is Kṛṣṇa and what is Māyā. The sun and darkness. Kṛṣṇa is the sun and Māyā the darkness. Where there is the sun there is no darkness. But that is not sufficient. Only māyā can be detected where the sunray is getting its limit. In deep darkness one cannot ascertain what is darkness and what is light. But when the light is withdrawing there we can feel the darkness coming. What is darkness? To understand one, the help of the other is also necessary.

দুষ্টৈঃ স্বভাবজনিতৈৰ্গুণৈশ্চ দোষৈ-
 ন প্রাকৃতত্বমিহ ভক্তজনস্য পশ্যেৎ ।
 গঙ্গাস্তসাং ন খলু বৃদ্ধদফেনপঙ্কৈ -
 ব্রহ্মদ্রবত্বমগচ্ছতি নীরধনৈঃ ॥
 ~ শ্রীল রূপগাদ

dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś cha doṣair
 na prākṛtatvam iha bhakta janasya paśyet
 gaṅgāmbhasāṁ na khalu budbuda-phena-paṅkair
 brahma-dravatvam apagachchhati nīra-dharmaiḥ
 (Śrī Rūpapāda)

Translation by Śrīla Bhaktīvinod Ṭhākura

nīra-dharma-gata phena-paṅkāki-saṁyukta
 gaṅgā-jala brahmatā haite nahe chyuta
 sei-rūpa śuddha bhakta jaḍa-deha gata
 sva-bhāva vapura doṣe na hoyā prākṛta
 ataeva dekhiyā bhaktera kadākāra
 sva-bhāva varṇa kārkaṣyādi doṣa āra
 prakṛta baliyā bhakte kabhu nā nindibe
 śuddha-bhakti dekhi tāre sarvadā vandibe
 (Śrīla Bhaktīvinod Ṭhākura)

The nature of flowing water is to have mud, bubbles and foam. But the water of the Ganges comes from the transcendental level and is never contaminated. In this way the pure devotee is presenting themselves in a material body form, but their internal mood and form has no touch of the faults of the mundane. Therefore seeing defects colouring their nature and then treating

them harshly is a certainly a fault. Do not offend any devotee even if they may say apparently mundane things. Always offer respects to them and see their activities as purely devotional.



Commentary by Śrīla Govinda Mahārāj:

In the sixth verse of his *Bhakti-rasāmṛta-sindhu*, Śrīla Rūpa Goswāmī gave a standard and sweet explanation of our vision of a surrendered soul. Śrīla Rūpa Goswāmī smilingly said, “Oh, boy! Though you are unqualified, don’t be fickle-minded, don’t ever hesitate to give honour to the Vaiṣṇava. You must try to understand that the pure nature of the Vaiṣṇava is like the pure nature of the Ganges. Water is everywhere but Ganges water is Ganges water. Ganges water comes down from the lotus feet of Lord Viṣṇu and is fully transcendental. Ganges water is never polluted by dirty things. Many dirty things may appear in the Ganges, but Ganges water is still Ganges water—it never loses its transcendental quality. You must give honour to the Ganges in this way and you should also give honour to the Vaiṣṇava in the same way.

“The Vaiṣṇava is to be considered pure the way the Ganges is always considered pure. A devotee may fall down, or you may see him fall down, but where he may fall down to and where he has gone up to, you do not know. You are only seeing him with your vision. Only up to that point are you able to see him. You do not know his actual position. And if he has pure devotion, *suddha-bhakti*, you must not dishonour him and you must not make offence to him. You should always consider him pure even if his body is filled with itching boils and diseases, or even if his behaviour appears improper.”

দুর্লভো মানুষো দেহো দেহিনাং ক্ষণভঙ্গুরঃ
তত্রাপি দুর্লভং মন্যে বৈকুণ্ঠপ্রিয়দর্শনম্ ॥
শ্রীভাগবত

**durlabho mānuṣo deho
dehinām kṣaṇa-bhaṅguraḥ
tatrāpi durlabham manye
vaikuṇṭha-priya-darśanam**

(Śrīmad-Bhāgavatam 11.2.29)

For a conditioned soul, the human form of life is very rarely attained and at any moment it may be lost. Even for those who have achieved such a human birth, the association and connection with the Lord's dear devotees is extremely rare.



সাধবো হৃদয়ং মহ্যং সাধুনাং হৃদয়ত্ত্বহম্ ।
 মদন্যত্তে ন জানন্তি নাহং তেভ্যো মনাগপি ॥
 শ্রীভাগবত

**sādhavo hṛdayaṁ mahyaṁ
 sādhūnāṁ hṛdayaṁ tv aham
 mad-anyat te na jānanti
 nāhaṁ tebhyo manāg api**

(Śrīmad-Bhāgavatam 9.4.68)

Lord Kṛṣṇa said, “The pure devotees are always within the core of My heart, and I am always in the core of their hearts. My dear devotees know nothing else but Me, and I do not know anything apart from them.



Commentary by Śrīla Śrīdhara Mahārāj:

In the first verse of Śrīmad-Bhāgavatam we find: *anvayād itarataś chārtheṣv abhijñāḥ svarāṭ*— He is the only one who is fully aware of the purpose of His activity. *Ārtheṣv abhijñāḥ*, the purpose of this world is known in full only by Him and no other. And *svarāṭ*, He is not to give any explanation to any other entity or other party. *Svarāṭ* means autocrat, absolute autocrat. Whatever He will do, that is alright. Everything is for Him and He is for none.

However, thinking analytically that He is for us then we will also think that we are for Him in some way. *Ahaṁ bhakta 'paradhino*—I do not know anyone but My devotee, *sādhavo*

hṛdayaṁ mahyaṁ sādhūnām hṛdayaṁ tv aham. “They are in My heart, I am in their heart. All the saints are my sweethearts. And I am also, similarly the sweetheart of them.”

Mad-anyat te na jānanti, they do not know anyone but Me. *nāhaṁ tebhyo manāg api*, and I also do not care to know anyone but them.”

So, vice versa. He is for the devotee, and the devotees are for Him. That is the substance and the potency. The potency cannot stand, cannot exist independently of the substance. And the substance also, cannot remain without the potency. Śāṅkara told that ‘*brahman* is the only thing there, and there is no potency.’ But the Vaiṣṇava Āchāryas are of the opinion that, “Substance is *brahman*, no doubt—*chetana*, conscious; but, that has got potency, *prakṛiti-puruṣa*, not *puruṣa* alone.” *Puruṣa bhukta*, the enjoyer and the enjoyed. The positive and the negative. The served and the servitor. Both combine into one whole. The subject-object, according to Hegel.

No subject can exist without an object. If subject means thinking, thinker, then there must be something to be thought. Otherwise, subject cannot exist. So, object also, cannot exist without the subject. There must be some thinker, then the recognition of a particular thing. That is the peculiarity where the atheists are crushed.

The object cannot exist without the subject. That is a great point of argument of the theistic school. The fossil is there—fossil means black or white, hard or soft, something; and that depends on the stage of *sraddhā*, faith. Without the thinker no fossil can exist. There must be some sort of assertion about the fossil. And, where will that exist? In the subject. So, without the subject no object can stand, and without the object no subject can stand. That is Hegel’s argument; subject-object, both, co-existence.

When Bon Mahārāj, came back from preaching in the west. I had a talk with him in the Bombay Maṭh. I went to welcome him from the ship. Swāmī Mahārāj was there and we all took our seat in a round-table discussion.

Bon Mahārāj said, “They ask so many questions that cannot be answered.” But I had some knowledge about western philosophy. I read it in the B.A. class: Hegel’s theory and others, so I challenged him, “What points cannot be answered?”

Then gradually I answered. Swāmī Mahārāj was there. Then, in this point I defeated Bon Mahārāj with Hegel’s philosophy, ‘No object can exist without a subject. There must be someone to give the statement what is in the object. No object can stand independently.’ Then Swāmī Mahārāj said, “Here, the West is defeated by the East.” Something like that.

That question, “No object can exist without a subject.” It is difficult to understand, but if one can understand, then he can refute the whole atheistic school. “In the primary stage of creation there was a fossil, and no consciousness.” It is very easy to say. But what is the fossil? If you have to assert something, that ‘it was so and so’ and that ‘so and so’ means a conception about that. And where does that ‘so and so’ exist? It is a conception in the subjective area.

So, any existence presupposes the existence of consciousness. So, consciousness is the most original. And also consciousness has introspection, it can have an object in its own field. The *ātmā* can think of itself. So pure consciousness can exist independently, spirit thinking about spirit, independent of material existence. So consciousness is independent, but never matter.

আশাভরৈরমৃতসিন্ধুময়ৈঃ কথঞ্চিৎ
 কালো ময়াতি-গমিতঃ কিল সাম্প্রতং হি ।
 তক্ষেৎ কৃপাং ময়ি বিধাস্যসি নৈব কিংমে
 প্রাণৈব্রজে ন চ বরোরু বকারিণাপি ॥

শ্রীল দাস-গোস্বামী

**āśābharair amṛta-sindhu mayaiḥ kathañchit
 kālo mayāti-gamitaḥ kila sāmprataṁ hi
 tan chet kṛpāṁ mayi vidhāsyasi naiva kiṁ me
 prāṇair braje na cha baroru bakāriṇāpi**

(Śrīla Raghunāth Dās Goswāmī)

“There is a hope which is sustaining me and nurturing my existence. With that hope I am somehow passing my days, dragging my life through these tedious times. That nectarine ocean of hope is attracting me and keeping me alive. But my patience has reached its end. I can’t endure it any longer. I can’t wait any more. At this moment if You do not show Your grace to me, I am finished. I shall lose my prospect forever. I shall have no desire to continue my life. It will all be useless. Without Your grace, I can’t stand to live another moment. And Vṛndāvan, which is even dearer to me than my life itself, I am disgusted with it. It is painful; it is always pinching me. And what to speak of anything else, I am even disgusted with Kṛṣṇa. It is shameful to utter such words, but I can have no love even for Kṛṣṇa unless and until You take me within Your confidential camp of service.”



Commentary by Śrīla Śrīdhara Mahārāja:

There is a famous *śloka* by Raghunātha Dāsa Goswāmī that gives the hope of our highest aspiration, the direction is there, what should be aspired after. This verse is a direct prayer to Śrīmatī Rādhārāṇī. It expresses a particular type of hope which is so sweet and reassuring that it is compared with an unlimited ocean of nectar.

He is addressing Rādhārāṇī, *āśābharaṇī*, with the great magnitude of hope and aspiration, *amṛta-sindhu mayaiḥ kathā-ñchit*, it is made of nectar, an ocean of nectar. And I am somehow dragging my life to achieve, to reach that goal, and I am so tired, I can't drag myself anymore. I have come to the extreme end of my patience. Almost my patience is going to be finished. I have dragged myself to such a length, with desperate energy. That ocean of nectar, I must reach now. In this way I have dragged myself to your feet, thinking here is the ocean of nectar.

But my patience has reached its last point. If at this moment you deprive me and you don't show your grace, then I am undone. I am finished. If you do not arrange my relief by taking me into that ocean of nectar, I can't continue my life any longer. This is the last point. My longevity, my vitality to try for this is almost finished. I have reached the final verge and a determination has also arisen in my mind, "What shall I do with this Vraja? This place is useless. And the King of Vraja, Nanda-nandana Kṛṣṇa. I don't want Vraja, nor do I even want Kṛṣṇa, if I don't have your grace." This is my total determination, and to achieve this, I have come to the limit of my patience, and perhaps I shall be detached from my life at any moment. I have come to such a stage. My appeal is in this position. Please grant it."

So this verse gives us an indication of the highest achievement that should be aspired after, even at the sacrifice of Vṛndāvan, as well as of Kṛṣṇa Himself. If we get the connection of Kṛṣṇa, without Rādhārāṇī, we become the loser and that loss is of a categorical and great magnitude. So, without Rādhārāṇī we

don't want Kṛṣṇa. You'll be the loser, you'll be deceived. Only try to aspire after Kṛṣṇa with Rādhārāṇī. Otherwise you will be the loser.

Dās Goswāmī prays, “Eliminating You to get an independent relationship with any other thing is impossible in my life. You must be first and then others. What to speak of any other thing; without You, even a separate relationship with Kṛṣṇa, we can never aspire for that. We can never even imagine to aspire for that. You will serve Kṛṣṇa, you have that capacity. It is natural. And if I utilize myself to serve you, so that my service through you may pass to Kṛṣṇa, that will be the highest attainment of my fortune.

This is *rūpānuga bhajan*. Rādhārāṇī means her group. After her comes Lalitā Devī and Śrī Rūpa Mañjarī and the others. Rūpa-Raghunāth; Raghunāth clarified what is the innate gift of Rūpa Goswāmī. That was clarified and exemplified by his life and teachings, so; Rūpa-Raghunāth. As Raghunāth could appreciate Rūpa, that is our line to aspire after in *rāga-marga*. That is the way of affection and love. It is independent and it can take us into that highest plane.

Jñāna, knowledge only takes us to a certain extent, and stops there in Brahmaloka. Devotion guided by general scriptures can lead us to Vaikuṇṭha, to Lakṣmi-Nārāyaṇa, and no further, but through the path of divine love we can be taken to the highest conception of the ultimate, absolute good. There we will find the Autocrat, as well as harmony, beauty and love. There within that plane, we are to seek our adjustment in this way; in the group of Rādhārāṇī and under the guidance of Lalitā and Śrī Rūpa. All these topics are very, very high talks. If our aspiration at least can connect with that, then also we may consider ourselves to be fortunate enough. The question of realization comes afterwards. If we should hit there with our point of aim, then we may consider ourselves to be fortunate enough.

What is our necessity? We are members of the serving group and naturally that group has a master. We are not hankering for direct service, rather to try to earn the confidence of our service leader. Then it is a search for proper service. So Raghunāth

boldly declared Rādhā-dāsyam to be the highest end. Each rasa has a service leader, Yaśodā-dāsyam in vatsalya-rasa or Nanda-dāsyam and we should be attentive to that.

When Prabhupada Bhaktisiddhānta Sarasvatī Ṭhākura used to explain this śloka, his figure was transformed into something like that of a phantom. His face would become red and full of emotion.

ঋক্-তাৎপর্যম্

তদ্বিশ্বেঃ পরমং পদং শ্রুতিমতং মুহ্যন্তি যৎ সূরয়ঃ
দ্রষ্টা চক্ষুরিব প্রসারিতমহাসূর্যেব দিব্যততম ।
ধাত্মা স্বেন সদা নিরস্ত-কুহকং সত্যং পরং শক্তিতং
জ্যোতিঃ প্রীতিতনুং হিরণ্যপুরুষং পশ্যন্তি তং সূরয়ঃ ॥

শ্রীল শ্রীধর দেব-গোস্বামী

Rk-tātparyam

tad viṣṇoḥ paramaṁ padaṁ śruti-mataṁ
muhyanti yat sūrayaḥ
draṣṭā chakṣur iva prasārita mahā-
sūryeva divyātataṁ
dhāmnā svena sadā nirasta-kuhakaṁ
satyaṁ paraṁ śabditaṁ
jyotiḥ prīti-tanuṁ hiraṇya-puruṣaṁ
paśyanti taṁ sūrayaḥ

(Śrīla Śrīdhara Dev-Goswāmī)

The divine feet of Lord Viṣṇu are like the sun above our head. That sun shines down into this world with its full effulgence and light. His holy feet are the vigilant eye of our grand guardian, hanging over our head like the sun, and we are living under that vigilant eye. This is the opinion of the revealed scriptures although the full revelation of this effulgence is not revealed to the demigods. Beyond that effulgence at its source is the transcendental abode of that Supreme Truth, where he exists in his original transcendental form. His nature is such that by His presence the mundane environment and activities are dissipated and the service world is revealed in all of its glory.

By the divine grace of the the Golden Lord Śrī Gaurāṅga, it is possible for those demigods to see into that divine effulgence and see that Supreme Lord who is the ultimate source of the divine effulgence.



Commentary by Śrīla Govinda Mahārāj:

The original Ṛg Veda mantram is:

**om tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ
divivā chakṣur ātataṁ viṣṇor yat paramaṁ padam**

It is called Ṛg mantra and Śrīla Guru Mahārāj has enhanced that Ṛg mantra. This line is especially significant: *jyotiḥ prīti-tanuṁ hiraṇya-puruṣaṁ*. Effulgence and love — heart and halo — has taken form as Śrī Chaitanya Mahāprabhu. This sort of revelation is Guru Mahārāja's miracle!

So many pundits can understand the Sanskrit language but from within the Sanskrit, everyone cannot extract the gist of ecstasy. This is a fact. In the Upaniṣad it is said very clearly, *nāyam ātmā pravachanena labhyo na medhayā na bahunā śrutena*. You know so many things—maybe. You may have so much intelligence (*medha*), but you will not understand. Without the grace of Nityānanda Prabhu, without the grace of Baladev, you cannot understand anything.

But when Kṛṣṇa in the form of guru will give this mantram to you and you will meditate with your own existence, then you must understand (*yam evaiṣa vṛṇute tena labhyas*). There is no doubt. But everywhere people are plagued by doubt and questions. Therefore everywhere there is so much difficulty. But He will reveal himself to whom He chooses (*tasyaiṣa ātmā vivṛṇute*

tanuṁ svām). It is as if we have no eyes! Like owls, who don't like to see the Sun. If we do not have a pair of eyes, how will we see? (*andhi bhuti chakṣu yāra viṣaya dhulite, kemone se para tattva pāibe dekhite*). This is a Bengali expression. Which way will one see whose eyes are blinded by the dust of material conception?

Guru Mahārāj used the word *sūrayaḥ* only to honour the Vedas, the *Upaniṣads*. But Guru Mahārāj has not given the meaning of *sūrayaḥ* as “the vision of the gods.” *Sūrayaḥ* means demigods. They are seeing, but demigods can never see that higher reality, *hiraṇya-puruṣaḥ*, without the mercy of whom? *Jyotiḥ priti-tanum*'s mercy — without the mercy of Mahāprabhu. Without the mercy of Nityānanda Prabhu, even the gods (*sūrayaḥ*) also cannot see. This is a fact. Not that only I am saying this but Brahmā himself agrees:

**jānanta eva jānantu
kiṁ bahūktyā na me prabho
manaso vapuṣo vācho
vaibhavaṁ tava go-charaḥ**

(*Śrīmad-Bhāgavatam: 10.14.38*)

“Those who say, ‘I know Krishna’ — let them talk. But as far as I am concerned I cannot understand even a little bit about Your glories. And for that I am misguided. It is not only bodily, mentally, or verbally, but my whole existence is blind without Your mercy my Lord.”

কৃষ্ণভক্তি-জন্মমূল হয় 'সাধুসঙ্গ' ।
 কৃষ্ণপ্রেম জন্মে, তিহো পুনঃ মুখ্য অঙ্গ ॥
 'সাধুসঙ্গ', 'সাধুসঙ্গ'—সর্বশাস্ত্রে কয় ।
 লব-মাত্র সাধুসঙ্গে সর্বসিদ্ধি হয় ॥
 সাধুসঙ্গে কৃষ্ণনাম এইমাত্র চাই ।
 সংসার জিনিতে আর কোন বস্তু নাই ॥
 শ্রীচৈতন্য-চরিতামৃত

kṛṣṇa-bhakti-janma-mūla haya 'sādhū-saṅga'
 kṛṣṇa-prema janme, tiho punaḥ mukhya aṅga

(Śrī Chaitanya Charitāmṛta: Madhya, 22.83)

The root cause of devotion to Lord Kṛṣṇa is association with Kṛṣṇa's devotees. Even at the onset of Kṛṣṇa-prema, association with devotees is essential. It is an indispensable necessity at every stage.



'sādhū-saṅga', 'sādhū-saṅga'—sarva-śāstre kaya
 lava-mātra sādhu-saṅge sarva-siddhi haya

(Śrī Chaitanya Charitāmṛta: Madhya, 22.54)

It is the declaration of all the Scriptures to associate again and again with the devotees of the Lord. Even a moment's association with such devotees can give one all success in life.



‘sādhū-saṅge kṛṣṇa-nāma’—ei-mātra chāi
saṁsāra jinite āra kona vastu nāi

(Jagadānanda Paṇḍita, Prema-vivarta 6.13)

My only desire is to chant the Holy Name of Kṛṣṇa and to associate with Lord Kṛṣṇa’s devotees. There is no other necessity in order to conquer this material ocean of illusion.



অনন্যাশ্চিত্তয়ন্তো মাং য়ে জনাঃ পৰ্য্যুপাসতে ।
তেষাং নিত্যাভিযুক্তানাং যোগ-ক্লেমং বহাম্যহম্ ॥
অপি চেৎ সুদুরাচারো ভজতে মামনন্যভাব্ ।
সাপুৰুষে স মন্তব্যঃ সম্যগ্ৰ্যবসিতো হি সঃ ॥
ক্ষিপ্ৰং ভবতি ধৰ্ম্মাত্মা শত্ৰুচ্ছান্তিং নিগচ্ছতি ।
কৌন্তেয় প্রতিজানীহি ন মে ভক্তঃ প্রণশ্যতি ॥ শ্রীগীতা

ananyāś chintayanto mām
ye janāḥ paryupāsate
teṣāṁ nityābhiyuktānām
yoga-kṣemaṁ vahāmy aham

(Śrīmad Bhagavad-gītā 9.22)

I bear the responsibility of acquiring and protecting the necessities of My fully dependent devotees who are always absorbed in thought of Me, and who worship Me in all respects.



**api chet su-durāchāro
bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ
samyag vyavasito hi saḥ**

(Śrīmad Bhagavad-gītā 9.30)

If even a very sinful person serves Me exclusively with devotion, he should be regarded as saintly, for his resolve is perfect.



**kṣipraṁ bhavati dharmātmā
śaśvach-chhāntiṁ nigachchhati
kaunteya pratijānihi
na me bhaktaḥ praṇaśyati**

(Śrīmad Bhagavad-gītā 9.31)

He swiftly becomes a person of virtuous practices and attains constant peace. O son of Kuntī, declare to the world that My devotee is never vanquished. Anyone who declares this swiftly becomes virtuous and attains eternal joy.



দন্তে নিধায় তৃণকং পদয়োৰ্ণিপত্য
কৃত্বা চ কাকুশতমেতদহং ব্রবীমি ।
হে সাধবঃ সকলমেব বিহায় দূরাৎ
চৈতন্যচন্দ্রচরণে কুরুতানুরাগম্ ॥
শ্রীল প্রবোধানন্দ-পাদ

**dante nidhāya tṛṇakaṁ padayor nipatya
kṛtvā ca kāku-śatam etad ahaṁ bravīmi
he sādhaṇḥ sakalam eva vihāya dūrāt
chaitanya-chandra-charaṇe kurutānurāgam**

(Śrīla Prabodhānanda Saraswatī pāda)

Taking a straw in my mouth and falling at your feet I exclaim,
“Oh learned Sir, you are so intelligent and so great. But now
please take all these great things you have learned and throw
them all far away. Please only develop loving attachment to the
lotus feet of the moonlike Lord Chaitanya.”



শ্রী গায়ত্রী-নির্গলিতার্থম্

ভ্রাদেস্তৎ-সবিতুর্বরেণ্যবিহিতং ক্ষেত্রজ্ঞসেব্যার্থকং
ভর্গো জ্যোতিরচিন্ত্যলীলনসুধৈকারাধনা-শ্রীপুরম্ ।
দেবস্য দ্যুতিসুন্দরৈকপুরুষস্মারাধধীঃ প্রেশিণঃ
গায়ত্রী মুরলীষ্টকীর্তনধনং রাধাপদং ধীমহি ॥

শ্রীল শ্রীধর দেবগোস্বামী

Śrī Gāyatrī-Nirgalitārtham

bhvādes tat savitur vareṇya-vihitam
kṣetra-jña sevyārthakam
bhargo jyotir-achintya-lilana-sudhai-
kārāadhanā-śrī-puram
devasya dyuti-sundaraika-puruṣa-
syārādhyā-dhī preṣiṇaḥ
gāyatrī-muraliṣṭa-kīrttana-dhanam
rādhā-padam dhimahi
(Śrīla Śrīdhar Dev-Goswāmī)



bhvādes tat savitur vareṇya-vihitam kṣetra-jña sevyārthakam

Bhvādes means ‘*bhur*, *bhuvaḥ*, *svaḥ* etc.’ which are the various stages of physical experience of this material plane. *Bhur* is where we are currently. Above this is *bhuvaḥ* which refers to the mental plane and subtle world of *karma*. Then above that is *svaḥ* the world of intelligence and decision. These are all summarised in the word ‘*tat*’. *Savitur* means ‘that which illumines’ and here it means the soul, for the soul is illuminating this world of our material experience and allowing us to see so many things.

Beyond the soul is ‘*vareṇya-vihitam*’. *Vareṇya* means worshipping and *vareṇya-vihitam* refers to a world that is beyond the soul, unto which the soul must offer itself. That world is ‘*sevyārthakam*’, it is a plane that is to be served, a place rich and full with service activity that satisfies one and all.

bhargo vai vṛṣabhānujātma-vibhavaikārāḍhanā-śrī-puram

What, then, is the inner meaning and purport of the word *bhargo*? *Bhānu* means the sun, or “who shows us by light.” *Rādhārāṇī* is the daughter of *Vṛṣabhānu*. So I selected the word *bhānu*. To represent her personal extended self, I have given the word *vaibhava*. *Vaibhava* means, “what comes out,” or “extended self.” *Prabhava* is the central representation and *vaibhava* is the outer extension. The very gist of *svarūpa-śakti* is *Śrīmatī Rādhārāṇī* and the whole *svarūpa-śakti* is her extended self. The town (*śrī-puram*) of her beautiful service, that is, the country, the abode of her beautiful service is the whole *svarūpa-śakti*.

bhargo jyotir-achintya-lilana-sudhaikārāḍhanā-śrī-puram

Bhargo is a purely nectarean land that is brilliant and effulgent and filled with inconceivably wonderful Pastimes.

bhargo dhāma-taraṅga-khelana-sudhaikārāḍhanā-śrī-puram

Bhargo is a purely spiritual land where wave after wave of nectarean playful Pastimes are going on eternally.

bhargo dhāma-sadā nirasta-kuhakaṁ prajñāna-lilā-puram

Bhargo is the divine abode whose pristine glory is so great that by its own ray, all misconceptions and other interests are brushed aside in favour of the superior sweet Pastimes of that world.

devasyāmṛta-rūpa-līla-rasadherārādha-dhīḥ prerīṇaḥ

And that energy—*bhargo*—belongs to whom? It belongs to *deva*. What is the meaning of the word *deva*? *Deva* means “who is beautiful and playful,” that is, *Rasarāj*, Śrī Kṛṣṇa: Reality the Beautiful. He is not a nondifferentiated substance, but is full of *līla*, Pastimes. *Deva* means Pastimes and beauty combined, and this means Kṛṣṇa. So *devasyāmṛta-rūpa-līla-rasa*, refers to the nectarean form of Kṛṣṇa who eternally plays in unlimited sweet Pastimes.

The word *dhi* is derived from the word *buddhi*, which generally means that which we cultivate with the help of our intelligence. But here, *dhi* is a reference to that venerable intelligence which descends into our plane to help us cultivate service. So *dhīmahi* does not mean abstract meditation, but devotional service. And that service will give ‘*prerīṇaḥ*’ or forceful inspiration to further pursue the sweet service of the Lord.

devasyāmṛta-rūpa-līla-puruṣasyārādha-dhī preṣīṇaḥ

Here *puruṣasyārādha-dhī* means worship and devotional service unto the Supreme Person, *puruṣa*, and by that service ‘*preṣīṇaḥ*’ or further inspiration and encouragement comes to push us further.

devasya dyuti-sundaraika-puruṣasyārādhyā-dhī preṣīṇaḥ

Deva Kṛṣṇa is beauty personified and His transcendental effulgent supreme personal form is to be worshipped and served with devotion and by that service the remuneration will be the encouragement to further dive deep into Reality the Beautiful.

gāyatrī-muraliṣṭa-kīrttana-dhanaṁ rādhā-padaṁ dhimahi

The *iṣṭa-kīrttan-dhanam* or the transcendental sound vibration that the flute of Kṛṣṇa (*Murali*) always makes is to glorify the lotus feet of Śrīmatī Rādhārāṇī, her service, her qualities and her transcendental position and this sound is expressed through the Gāyatrī mantra.

gāyatrī-gaditaṁ mahāprabhu-mataṁ rādhā-padaṁ dhimahi

The real meaning and purpose of Gāyatrī was preached and distributed by Śrīman Mahāprabhu and that is the glories of Rādhā-dāsyam, the servitude of Śrīmatī Rādhārāṇī. Gāyatrī, the song for deliverance, also means *saṅkīrttan*. *Kīrttan* is also sung, and it also improves us towards the highest goal. The *saṅkīrttan* of Śrī Chaitanya Mahāprabhu also reinstates us in our highest serving position. So *brahma-gāyatrī* in connection with Mahāprabhu comes to mean Kṛṣṇa-kīrttan. Then it reaches Vṛndāvan and the flute-kīrttan. And when we enter Vṛndāvan, we shall find that the sweet sound of Kṛṣṇa's flute helps to engage all the Lord's servants in their respective duties.

dhīrārāadhanam eva nānyad iti tad rādhā-padaṁ dhimahi

All other services are represented fully in Rādhikā. Like branches they are all part of her. *Madhura rasa* is the chief or *mukhya-rasa*, the combination of all *rasas*. Śrīmatī Rādhārāṇī is Mahābhāva—she represents the entire serving attitude.

The flute-song of Śrī Kṛṣṇa, expressed as the Gāyatrī mantra, is reminding us and engaging us in our service. And what is our service? Our service must be to surrender ourselves in the service of Śrīmatī Rādhārāṇī—to accept the suggestion of Rādhārāṇī. The Gāyatrī mantra will excite us to be mindful about Śrīmatī Rādhārāṇī's lotus feet, to obey her orders. She is mainly representing the whole serving area. So to try to engage ourselves in her service, under her order—to accept her direction and to obey her—that is the service of Śrī Rādhā. In this way, the meaning of the Gāyatrī mantra has been drawn to Rādhā-dāsyam.

Gāyatrī means, “Sing and you will get liberation!” (*ganāt trāyate iti gāyatrī*). Such a very nice style! “Dance, sing, and you will get liberation!” This is Gāyatrī—*ganāt trāyate*. No one anywhere, at any time, has explained the transcendental vibration form of the Lord in this way. No religion says, “Chant, dance and get liberation!”

And what is the form of that song? *Muralī* means the flute of Kṛṣṇa, the sound that comes out of the flute of Kṛṣṇa (*muraliṣṭa-kirttana-dhanam*). Kṛṣṇa’s flute is singing. Flutes are for singing, not for blasting, not for making violence. The sweet sound of Kṛṣṇa’s flute brings peace to the heart.

And what is the flute singing? It has some target. When we sing, we have some object in mind. We also employ rhythm and metre. The flute has a regulator and that metre is—the name of Rādhārāṇī. No other sound is coming out from the flute, only, “Rādhē, Rādhē, Rādhē, Rādhē, Rādhē!” Only this sound is coming—in a variety of ways.

We can conceive something in this regard from studying the life and character of Raghunāth Dās Goswāmī. Every day Dās Goswāmī is singing,

**rādhē vṛndāvana-vilāsini rādhē rādhē
rādhē kānu-mano mohini rādhē rādhē
rādhē āṣṭa-sakhira śiromani rādhē rādhē**

In this song every verse concludes with, “Rādhē Rādhē!” Every day this is sung in the Rādhā Dāmodar Temple. When Prabhupād Sarasvatī Ṭhākur first met Gaura Kiśor Dās Bābāji, Bābāji Mahārāj was singing this song. And always singing this song, whether walking in the road or sitting in *bhajan*, he was always singing this song. This sound is the only song coming from the flute of Lord Kṛṣṇa. The sound manifestation of its divine influence spreads over the entire transcendental and mundane worlds. This understanding we get from the description of *Rāsa-līlā* in

Śrīmad-Bhāgavatam. First Kṛṣṇa calls all of the *Gopis* to assemble for *Rāsa-līlā* by playing his flute. It is the clarion call. And this call is the real property of all souls (*jīvas*). We understand this through Bhaktivinod Ṭhākura:

**jīva jago, jīva jago gaurachāda bole
koto nidrā jāo māyā-piśacira kole**

Is this the clarion call or what? We are sleeping on the lap of *Māyā* in ignorance but the clarion call is coming, “Wake up!” The *Upaniṣads* say, *uttiṣṭhata jāgrata prāpya varaṇa nibodhata*, “Wake up, arise and begin the search for Śrī Kṛṣṇa. Now is the time to get love for Kṛṣṇa.” The *Upaniṣads*, Bhaktivinod Ṭhākura, the song of Kṛṣṇa’s flute—the gist of that sound, its wealth, is realized in connection with the lotus feet (service) of Śrīmatī Rādhārāṇī (*Rādhā Dāsyam*). Krishna is only attracted to his Divine Potency. She is serving Kṛṣṇa wholeheartedly and very extensively with her associates. She is known as Rādhārāṇī. And Kṛṣṇa is always and only thinking of her.

The sound of Kṛṣṇa’s flute not only regulates *madhura rasa* but all *rasa*. In *madhura rasa* Rādhārāṇī is the chief, but all other *rasas* are also maintained by *madhura rasa*. *Madhura rasa* is *ādi rasa*, the principal *rasa* from which all *rasa* springs. *Madhura rasa* maintains all variety of spiritual relationship: passive, active—servant, friend, parent, guardian (*śānta rasa*, *dāsyā rasa*, *sakhya rasa*, *vātsalya rasa*). Maintenance means preservation. Rādhārāṇī’s supreme sweet mood of service sustains the entire spiritual existence.

Gāyatri-muraliṣṭha-kīrttana-dhanam. Generally we refer to the Hare Kṛṣṇa Mahāmantra or any devotional song as *kīrttan* or *saṅkīrttan*. But there is a little difference between the two. What one does alone may be called *kīrttan*. But *saṅkīrttan* means when, in a gathering of devotees, their heart comes out, that kind of *kīrttan* is called *saṅkīrttan* (*bahubhir militva yat kīrttanam tad eva saṅkīrttanam*).

Here Guru Mahārāj has specifically mentioned *kīrttana-dhanam*. *Kīrttan* is not only recommended for everyone, but it is

the wealth of our life, because through *kirttan* we get entrance into the *Rāsa-līlā*—divine play with Kṛṣṇa, Rādhārāṇī, the Vraja *Gopīs*—playing, singing, dancing. And this is the wealth of liberated *jīva*-souls.

Guru Mahārāj says not only *kirttan* but *kirttana dhanam*. The flute is not a bamboo stick or something made out of metal. It is alive. This means it is a conscious living being (*chetana*). Everyone in the transcendental and material world has free will, this freedom Kṛṣṇa has given to everyone. The body of the flute is a form of consciousness. He has desires and free will like any being, but he is using his freedom for this inconceivable service to Lord Kṛṣṇa. The flute's ecstasy is in singing the song of the lotus feet of Rādhārāṇī (*Rādhā Dāsyam*).

**sakhi murali viśāla-chchhidra-jālena pūrṇā
laghur ati-kaṭhinā tvaṁ granthilā nīrasāsi
tad api bhajasi śaśvach chumbanānanda-sāndraṁ
hari-kara-parirambhaṁ kena puṇyodayena**

(Śrīla Rūpa Goswāmī, *Vidagdha Mādhava*)

Hey flute-friend, what sort of good things have you done that such a hard, dry piece of bamboo like you, with more faults (knots) than holes, enjoys being squeezed by Kṛṣṇa's lotus hands and tastes an endless stream of nectar from his kiss?

Rūpa Goswāmī Prabhu's *śloka* praises the flute. The flute has its own life which is dedicated to this most desirable and palatable song (*iṣṭa-kirttana-dhanam*). More than that I cannot express in English. But I can see in the eyes. Cannot express—maybe. But it is true, what the flute is playing, that is written everywhere. He is playing the name of the Supreme Servitor of Lord Kṛṣṇa. The Supreme Servitor Form of Lord Kṛṣṇa is Śrīmatī Rādhārāṇī.

It is fully described in *Garga Saṁhitā*. I have seen yesterday maybe—I am opening and getting. This is the mercy of Guru Mahārāj. Standing in the *ārati* and seeing the Maṭh logo above the Deities, my brain starts working. Brain is material and matter

cannot touch the transcendental, but everything is possible by the grace of Gurudeva. So by Śrīla Guru Mahārāj's grace I am very hopeful. The meaning of Gāyatrī as revealed by Śrīla Guru Mahārāj is: Kṛṣṇa's flute sings the song of the lotus feet of Rādhārāṇī (Rādhā Dāsyam).

The word *dhimahi* in Gāyatrī is very famous in Sanskrit literature. Two words are present most in Gāyatrī mantrams: *dhimahi* and *prachodayāt*. The concluding word of the meditation is *prachodayāt*. It's not that we will only meditate, but the mantram will pressure us to serve Rādhārāṇī.

We need to know the spiritual regulations and injunctions (*chodanam—pratichodanam*). That scriptural advice is found in the *Vedas*, *Upaniṣads*, *Bhagavad-gītā*, *Mahābhārata* etc. *Śruti* and *Smṛti*: *Bhagavad-gītā* is *smṛti* and *śruti* is *Vedānta*, *Upaniṣads* etc. But here *chodanam* means *preraṇa* (inspiration). What kind of inspiration? Forceful inspiration—inspiring forcefully. The mantram's nature is like that: to capture the *jīva* soul's mind through inspiration and forcefully engage one in the service of Rādhārāṇī. This is the extraordinary meaning Śrīla Guru Mahārāj has given of the Gāyatrī mantra.

The Sweet Absolute's play in Goloka Vṛndāvan depends upon Rādhārāṇī. Only she can fully exchange *rasa* with Kṛṣṇa. Kṛṣṇa is the emporium of all *rasas* (*akhila-rasāmṛta-mūrttiḥ*), but who can contain that infinite ocean of *rasa*? Who is the pot? The pot is Rādhārāṇī. In that pot Kṛṣṇa is keeping his wealth and tasting. Otherwise, all will be spoiled. So Kṛṣṇa keeps all his wealth in the pot of Rādhārāṇī and tastes her mood of devotion.

This is the explanation Śrīla Guru Mahārāj has given of the Gāyatrī mantra. And no one has given anything like this in the conscious world—this material conscious world. No one has given an explanation like Guru Mahārāj. In his final days we saw Guru Mahārāj continually discovering new things. Actually, it is all within him, but he didn't have anyone to tell. Finally in his last life I asked, "Nowhere has anyone given such an explanation of Gāyatrī mantra, why are you giving? What all of the *Āchāryas* are hiding, why are you exposing that?"

Within Gāyatrī mantram, within Ṛg mantram—Guru Mahārāj revealed everything. I have taken six explanations. I chose from there—and four I have taken specifically. But it is especially my desire that I shall take this one: *dhīrārāadhanam eva nānyad iti tad rādhā-padam dhīmahī. Buddhi—dhi. Buddhi—* where will go *buddhi*? There are two kinds of intelligence: one *parā* and one *aparā*. *Aparā* intelligence is always serving the Lord. Then *dhīrārāadhanam eva nānyad iti*, without serving the Lord, no other conception exists. That is Guru Mahārāj's *vākya*, meaning, explanation. But I have taken, *gāyatrī-gaditam mahāprabhu-matam*, where it is a little hidden (*rādhā-padam dhīmahī*).

কলৈদোষনিধে ৰাজব্ৰহ্মি হ্যেকো মহান্ গুণঃ ।
কীৰ্ত্তনাদেব ব্ৰহ্মস্য মুক্তবন্ধঃ পৰং ব্ৰজেৎ ॥
শ্ৰীভাগবত

**kaler-doṣa-nidhe rājann
asti hyeko mahān guṇaḥ
kīrttanād eva kṛṣṇasya
mukta-bandhaḥ paraṁ vrajet**

(Śrīmad-Bhāgavatam 12.3.51)

Oh dear King! This Age of Kali is an ocean of faults and bad qualities, but it has one redeeming, great quality. Simply by constantly chanting the Holy Name of Kṛṣṇa, a person can become liberated from this mundane world and attain the Lord's Supreme abode.



ন সাধয়তি মাং যোগো ন সাংখ্যং ধর্ম উদ্ধব।
ন সাধ্যায়ত্তপন্ত্যাগো যথা ভক্তির্মমোজ্জিতা ॥
শ্রীভাগবত

**na sādhayati mām yogo
na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjjitā**

(Śrīmad-Bhāgavatam 11.14.20)

Lord Kṛṣṇa said, “Oh Uddhava, I am not attained by the mystic yoga path, nor by pursuing the Sāṅkhya philosophy, nor by following one’s *dharma* within the *varnāśrama* system, nor by studying the *Vedic* scriptures, nor by the practice of austerity or renunciation; only those who have developed firm devotion attain Me.”



মধুরমধুরমেতন্মঙ্গলং মঙ্গলানাং
সকলনিগমবল্লীসৎফলং চিৎস্বরূপম্ ।
সকৃদপি পরিগীতং শ্রদ্ধয়া হেলয়া বা
ভৃগুবর! নরমাত্রং তারয়েৎ কৃষ্ণনাম ॥

স্কন্দ-পুরাণ

**madhura-madhuram etan maṅgalaṁ maṅgalānām
sakala-nigama-valli-sat-phalaṁ chit-svarūpam
sakṛd api parigītaṁ śraddhayā helayā vā
bhṛgu-vara nara-mātraṁ tārayet kṛṣṇa-nāma**

(Skanda-Purāṇa, Prabhāsa-khaṇḍa)

“The Holy Name of Kṛṣṇa is the sweetest of the sweet and the most auspicious of everything auspicious. The *Vedas* are a vine that bears nectarean fruit, and that fruit is the conscious transcendental form of Krishna as his divine Name.

O best of the Bhṛgu dynasty, Whoever chants the Holy Name of Krishna just once, whether with faith or even with neglect, the Holy Name at once offers that person liberation.”



বিরচয় ময়ি দণ্ডং দীনবন্ধো দয়াস্বা
 গতিরিহ ন ভবতঃ কাচিদন্যা মমাস্তি ।
 নিপততু শতকোটীর্নিভরং বা নবাস্ত-
 ত্তদপি কিল পয়োদঃস্তুয়তে চাতকেন ॥
 শ্রীল রূপগদ

**virachaya mayi daṇḍaṁ dina-bandho dayāmvā
 gatiṛ ihana bhavattaḥ kāchidanyā mamāsti
 nipatatu śatakoṭīṛ nibharaṁ vā navāmbha-
 stadapi kilapayodaḥ stūyate chātakena**

(Śrīla Rūpa Goswāmī)

Oh My Lord, Oh friend of the fallen! You may punish me or you may give me your mercy, but you are my only goal and I do not want a connection with anything else, just as the Chātaka bird always prays to the raincloud, whether that cloud is sending a thunderbolt or cooling rain.



Commentary by Śrīla Śrīdhara Mahārāja:

The bird known as *chātaka* always looks above for rain-water, but it will never take any water from the ground even if there is an abundance there. He waits only for whatever water will come from above. Sufficient rain may come, or thunder may come, yet he will not take even a single drop from the earth. Our attitude should be like that. We must follow whatever instruction and direction comes from above, and never try to fulfill any plan from the mundane world.

We have no other alternative but to search after Kṛṣṇa. He is the centre of attraction of everything. So our bonafide connection is to be attracted by Him. He may be angry or apathetic, or he may be kind, gracious and favourable. With this spirit we are to march on with no other alternative, do or die, die to live. He is for Himself and we are for Himself. This is healthy, to approach with this idea.







*Sri Samadhi
Mandir
Stotra - Mala*



*Part Four
Northern Side*

তবকথামৃতং তপ্তজীবনং
কবিভির্দীড়িতং কল্মষাপহম্ ।
শ্রবণমঙ্গলং শ্রীমদাততং
ভুবি গৃণন্তি যে ভূরিদাজনাঃ ॥
শ্রীভাগবত

**tava kathāmṛtaṁ tapta-jīvanaṁ
kavibhir ṛḍitaṁ kalmaṣāpaham
śravaṇa-maṅgalaṁ śrīmad ātataṁ
bhuvi gṛṇanti ye bhūri-dā janāḥ**

(Śrīmad-Bhāgavatam: 10.31.9)

Nectarean topics of You, Oh Lord, give life to the souls suffering in the mundane world. Such descriptions drive away all sinful reactions. They are endowed with all spiritual potency and hearing them is supremely auspicious. Supremely magnanimous souls distribute these nectarean topics by chanting and preaching them all over the world.



যদ্বন্ধসাক্ষাৎকৃতিনিষ্ঠয়াপি
 বিনাশয়াতি বিনা ন ভোগৈঃ ।
 অপৈতি নাম! স্ফুরণেন তত্তে
 প্রারব্ধকল্মেতি বিরোতি বেদে ॥

শ্রীল রূপগোস্বামী প্রভু

**yad brahma-sākṣāt-kṛti-niṣṭhayāpi
 vināśamayāti vinā na bhogaiḥ
 apaiti nāma! sphuraṇena tatte
 prārabdha-karmeti virauti vedah**

(Śrīla Rūpa Goswāmī, Śrī Kṛṣṇa-nāmāṣṭakam)

O Holy Name! The seeds from which sin sprouts within the heart are not burned to ashes by realization of Brahman or by constant meditation on eternal consciousness. But, O Holy Name, as soon as You appear on the tongue of a sincere chanter, all the karmic seeds of sin are burned to ashes. Thus all sinful reactions, past, present and future are finished. This is proclaimed by the Vedas.



Commentary by Śrīla Śrīdhara Mahārāja:

Many of the *Smarta* section and *Śāṅkarite* interpreters, and some of the *Madhva* school also, hold that by chanting the Holy Name of the Lord, *Harinām*, the purification of the subtle body is effected, but the *karma* which is destined to be suffered or enjoyed in this particular body cannot be purified by *Harināma* or anything else.

Karma or the action that we have done in our previous life is classified: *aprārabdha-phalaṁ pāpaṁ, kūṭaṁ bijam*

phalonmukham, krameṇaiva praliyeta, viṣṇu-bhakti-ratātmanām. “The four types of sin known as *aprārabdha*, *kūṭa*, *bija* and *phalonmukha* are gradually eradicated for persons exclusively attached to devotion for the Supreme Lord Viṣṇu.” (*Padma Purāṇa*)

Prārabdha is the *karma* or action which has been attached to be enjoyed or suffered in this body; and *aprārabdha* is that which is deposited to be experienced in the future. *Prārabdha* means ‘that which has already begun,’ and *aprārabdha* is ‘that which has been reserved for the future.’ The stages of progress from manifest to unmanifest are classified in three: *kūṭam*, *bijam* and *phalonmukham*.

We can find this discussed in detail by Śrīla Rūpa Goswāmī, with various Scriptural quotations, in his *Śrī-Bhakti-rasāmṛta-sindhu*. *Kūṭam* means ‘the undetectable portion of our past action.’ We cannot read the actions and results contained there, present in a microscopic way. They are undetectable to us.

We are told that in Japan they are preserving a library where the letters of the book cannot be read by the ordinary eye. The letters are so tiny that they cannot be read by the naked eye, but they must be magnified by a microscopic process. So *kūṭam* is that which is undetectable, like a plane of action, that will gradually manifest and demand its satisfaction.

Bijam or ‘seed’ means something which is more detectable, more clear. We can identify a particular seed and know which type of plant it will produce; and *phalonmukham* refers to actions that are waiting to achieve their realization very soon. They are demanding.

In the stage of *prārabdha*, the previous actions have reached their satisfaction in this body. These are the divisions. The general Vedic scholars are of the opinion that *prārabdha* or that which has already begun to be experienced in this body cannot be changed. It is out of hand. And reactions that are reserved for the future may be finished by our good activity, and we may not have to undergo them.

But the Gauḍīya Vaiṣṇava school says that this *prārabdha* can also be removed. What is already destined to be experienced in this body can also be removed by *Harinām*, and by no other means. Only Kṛṣṇa-nāma, *Harinām*, can purify one from that which is already begun to be experienced in this body. He may be purified.

A *śūdra* or *mlechchha* properly taking *Harinām* may be converted to Brāhmanism. It is possible by *Harinām*. The Gauḍīya school has given quotations from different places, and by analysis of the meaning of those quotations it holds that one may be free from the *prārabdha-karma* which has already begun to be experienced in this life.

**bhaktyāham ekayā grāhyaḥ, śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā, śva-pākān api sambhavāt**

(*Śrīmad-Bhāgavatam*, 11.14.21)

“I, the Supreme Lord and the most beloved, am attainable by the pure saints, by virtue of the potency of their exclusive devotion born of faith (*śraddhā*). Exclusive devotion in Me purifies even the lowest outcasts known as Chāṇḍalas.”

Śva means dog. Even the dog-eaters, that is, the lower section, can also be purified from their lower birth. Another verse in the same line of thought is this:

**yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt**

(*Śrīmad-Bhāgavatam*, 3.33.6)

Devahuti said, “O Lord, if he just hears Your Name, then chants it, offers you obeisances and remembers You, even a person born as a dog-eating outcast instantly becomes eligible to perform the Soma sacrifice; to say nothing of the purification of those who see You directly.”

Those dog-eaters and lowest class of people can be immediately purified by taking the Name of the Lord. When the *prārabdha* has gone, the person becomes like Indra, but not Indra proper, a little less. *Savanāya kalpate* means Indra-*kalpa*. *Savanāya* means ‘he becomes purified to such a standard that he can perform the sacrifice which is reserved only for the Brāhmaṇas.’ *Kalpate* means ‘a little difference.’ So here, Śrīla Jīva Goswāmī has given his own commentary. What is the little difference? When that person’s *prārabdha* has gone, he attains the position of a boy of a Brāhmaṇa. The boy is not allowed to perform the Brāhmaṇa *yajña* until and unless he is given the sacred thread. A *samskāra* (purificatory ceremony) is necessary. *Janmana jayate śudraḥ*—by birth everyone is impure, but by *samskāra* they are purified. But who will be fit for the *samskāra*? Only the Brāhmaṇa boy. Now, he reaches the stage of the Brāhmaṇa boy, and not the Brāhmaṇa.

He may have come from any caste, but after taking *Harinām* he should be considered to have reached the stage of a Brāhmaṇa boy; and again when that *Gāyatri samskāra* or Brāhmaṇa *samskāra* is given, he gets the recognition of a bona fide Brāhmaṇa and he can perform the *yajña* and *Śālagrām-archchana* (fire sacrifice and worship of the Deity *Śālagrām-śila*), etc.

So with the *Harinām*, taking the Name of the Lord—in a proper way, of course—the *karma* vanishes, and with body purified, he is considered to be a Brāhmaṇa boy; and when the sacred thread is conferred to him he will become eligible for all the Brāhminical activities.

This is the scientific position. So *Pañcharātri-dikṣā* may not be necessary. *Harinām* is sufficient. Still, the Brāhmaṇa-*samskāra*, the *Gayatri* or *Vedic samskāra* is given, and *Pañcharātri-dikṣā* is also given to help him to a greater degree. For example, one may win a university scholarship, and there may also be a district scholarship that comes to help him. The student’s university scholarship is all-important, but some subservient appreciation also comes to somewhat enhance his position.

তত্তেইনুকম্পাং সুসমীক্ষমাণো
 ভুঞ্জান এবান্নকৃতং বিপাকম্ ।
 হৃদ্বাগ্নপুভির্বিদধন্নমন্তে
 জীবেত যো মুক্তিপদে স দায়ভাক্ ॥
 শ্রীভাগবত

**tat te 'nukampāṁ su-samīkṣamāṇo
 bhuñjāna evātma-kṛtaṁ vipākam
 hṛd-vāg-vapurbbhir vidadhan namas te
 jīveta yo mukti-pade sa dāya-bhāk**

(Śrīmad-Bhāgavatam 10.14.8)

Oh my Lord, one who earnestly aspires after your compassion and grace while enduring the painful reactions of his past misdeeds; who respectfully offers himself to You in thought, word and deed; such a person is qualified to attain liberation.



Commentary by Śrīla Śrīdhara Mahārāja:

The mental sphere is more spacious than the world of the experience of the senses. The colour and the sound are all superficial things floating on the ocean of consciousness. And the plane of intelligence, *buddhi*, that is more spacious and deeper. In this way, the part of our sense experience is very small and it is floating in a corner of our mental experience.

What we see, what we feel, that is a part of our consciousness. That is the real conception of things. Consciousness presupposes its experience, presupposed by the world of experience.

The cause is within and not in any external place. Then we can get out of it very quickly.

We are accustomed to complain for our suffering, to complain against others. That they are the environment responsible for my misery. But that is misunderstanding. When we will be able to realize that the misery comes from within, sometimes collectively. It comes from within, not from outside. Then, we'll get relief very soon. The experts are of such opinion.

In the Śrīmad Bhāgatavam, there is one step further, when the misery will come to visit you, it is the result of your own previous actions. So you are not only to tolerate it but you are to think that it is the grace of the Lord. Not only the negative side to tolerate, but with some positive tinge of nectar. It is the grace of the Lord, and his sanction is connected with this particular incident. He is all good, unquestionable good, so there must be some good object in it.

Tat te 'nukampān, it is His grace. He wants to purify me as soon as possible, to release me as quickly as possible from my own actions. That is His grace. If we can feel that, very easily and very quickly we shall get out of this misery. That has been recommended by *Bhāgavatam*, to get out of the misery that comes from within.

Nothing can come without His sanction. And when His sanction is there, He is connected there. And His connection means His grace, all gracious. And we are to look to that. We are to invite that element of the great world above. And thereby we can promote our fortune, our fate, to be connected with that domain divine. No chaos, everything is cosmos. Cosmos connected with all good, we are to look like that.

Queen Kunti invited such adverse conditions. Always keep me within adverse circumstance so that my heart can dive deep within a prayer to you for my welfare. If I am engaged by the apparently pleasing environment, thereby I lose your memory and that is the greatest loss.

রাধামুকুন্দপদসম্ভবঘর্মা-
 নির্মঞ্জুনোপকরণীকৃত-দেহলক্ষ্যাম্ ।
 উত্তুঙ্গসৌরুদবিশেষবশাৎ প্রগল্ভাৎ
 দেবীং গুণৈঃ সুললিতাং ললিতাং নমামি ॥
 শ্রীল রূপপাদ

rādhā-mukunda-pada sambhava gharma bindu-
 nirmañchhanopa-karaṇī kṛta-deha-lakṣām
 uttuṅga sauhṛda viśeṣa vaśāt pragalbhām
 devīm guṇaiḥ sulalitām lalitām namāmi

(Śrīla Rūpa pāda)



Commentary by Śrīla Śrīdhara Mahārāj:

Śrīla Rūpa Goswāmī has composed a song in glorification of Śrīmatī Lalitā Devī and how she is the first attendant of Śrīmatī Rādhārāṇī. He writes *rādhā-mukunda-pada sambhava gharma bindu*. Lalitā Devī is a little aggressive in nature. She is pushing and meddling in the affairs connected with Rādhā and Kṛṣṇa. She thinks it is her responsibility in all of the affairs connecting Them. So she goes to interfere to collect the perspiration of Rādhā-Kṛṣṇa. She is forward, aggressive in nature and intolerant. But Rūpa Goswāmī has justified her character. How?

What is the standard of her love and sacrifice regarding Rādhā-Kṛṣṇa. He says, “If she finds a drop sweat in the feet of either Rādhārāṇī or Kṛṣṇa, she will go through millions of lives, with so much eagerness she comes to remove that drop

of sweat.” She feels so much affection for both of them. On the outside there is aggression and interference in their affairs, but at the bottom of that is such great and deep affection for both of the divine couple. This deep affection justifies all of her activities.

She is the leader and is accepted by the whole group of Rādhā-Kṛṣṇa. The level of her love and affection is not standard; she can’t tolerate a drop of sweat on the foot of the divine damsel. On that level she walks.

Then *nirmañchanopa-karaṇī kṛta-deha-lakṣām*, she wants to create millions of bodies to remove that drop, she cannot tolerate any trouble, even the least trouble. But she is very aggressive and talkative and goes forward for anything and everything as if she is mad of leadership. But what is that?

To create concern—*uttuṅga sauhṛda viśeṣa vaśāt*. Sometimes she is chastising Rādhārāṇī herself, “You do not know how to behave with Kṛṣṇa! What you have to do, I am teaching you! Try to be assertive to Kṛṣṇa. You must be careful of your own dignity.” In this way she teaches Rādhārāṇī also.

She is the caretaker of Rādhārāṇī and is always forward-stepping to look after the cause of Rādhārāṇī. She is responsible for the whole affairs consorting there. Sometimes she goes to chastise Kṛṣṇa also. “You don’t know the dignified position, the dignified love my friend has got towards you. You undermine that and I can’t allow it!”

From the mundane plane this is all an un-understandable thing. We are creatures of the brain of lust and this seems so similar to that, but there is a great difference between the two. One is only the perverted reflection of the other. They are opposite. One is *prema*, the highest sacrifice and the other this lust, is gross, like the North Pole and South Pole, the distance is like that, just opposite.

In that plane madness is there, sacrifice, self-forgetfulness, reckless sacrifice for the prime cause, the autocrat whose extent cannot be calculated, whose intensity can never be calculated. Lalitā is of that level of importance in the *līlā* of Kṛṣṇa. She is the guardian.

যস্ম্যাঃ কদাপি-বসনাঞ্চলখেলনোথ-
 ধন্যাতি-ধন্যপবনেন কৃতার্থমানী ।
 যোগীন্দ্রদুর্গমগতির্মধুসূদনোঽপি
 তস্ম্যাঃ নমোঽস্তু বৃষভানুভুবোদিশেঽপি ॥
 শ্রীল প্রবোধানন্দ গাদ

yasyāḥ kadāpi-vasanāñchala khelanottha
 dhanyāti-dhanya pavanena kṛtārthamānī
 yogīndra dūrgama gatiṛ madhusūdano 'pi
 tasyāḥ namo 'stu vṛṣabhānu bhuvo diśe 'pi

(Śrīla Prabodhānanda Saraswatī Pāda, Śrī Rādhā-rasa-sudha-nidhi 2)

Once, a breeze blew by the clothes of Śrīmatī Rādhārāṇī and carried on to Śrī Kṛṣṇa. Upon feeling that breeze, Kṛṣṇa, who is unattainable by even the very best of yogis, felt Himself to be supremely fortunate. I bow down in the direction of Śrī Varṣaṇā, the land of King Vṛṣabhānu the father of Śrīmatī Rādhārāṇī.



Commentary by Śrīla Śrīdhara Mahārāj:

Here it has been told that once the flow of the wind had touched some part of the cloth or dress of Śrīmatī Rādhārāṇī; that wind touched Kṛṣṇa's body, and Kṛṣṇa was besides Himself with cheer, with gladness, with pleasure. "Oh! I felt a touch of the wind that blew past the dress of Rādhārāṇī—I am so fortunate!"

And who is that Kṛṣṇa? All the religious experts, scholars, yogis, etc., they are all hunting after Kṛṣṇa's grace and that Kṛṣṇa, He thinks Himself fortunate if He gets a little touch of the breeze

that blew past the dress of Śrīmatī Rādhārāṇī. So pure is Śrīmatī Rādhārāṇī. Her surrender, Her service, is so pure, that even a touch of that wind makes Kṛṣṇa, Bhagavān, the Supreme Lord Himself, think that He has gained the highest fortune. He feels, “I am so fulfilled in My life.”

Śrīmatī Rādhārāṇī’s position is first and foremost. Śrī Jayadeva Goswāmī has written that Kṛṣṇa wants the feet dust of Śrīmatī Rādhārāṇī (*dehi pāda pallavam udāram*, Gītā-Govinda). However, ordinary people cannot understand this. Only the followers of Śrī Chaitanya Mahāprabhu, by His grace, can understand anything of the substance of Rādhā-dāsyam, the servitude of Śrīmatī Rādhārāṇī. So Rādhā-dāsyam is the highest aspiration of the Gauḍīya Vaiṣṇava.



যদনুচরিতলীলা-কর্ণপীযুষ-বিপ্রুট্
 সকৃদদন-বিধূত-দ্বন্দ্বধর্ম্মা বিনষ্টাঃ।
 সপদি গৃহকুটুম্বং দীনমুৎসৃজ্য দীনা
 বহব ইহ বিহঙ্গা ভিক্ষুচর্যাং চরন্তি ॥
 শ্রীভাগবত

**yad anucharita-lilā-karṇa-pīyūṣa-vipruṭ
 sakṛd adana-vidhūta-dvandva-dharmā vinaṣṭāḥ
 sapadi gṛha-kuṭumbaṁ dīnam utsrjya dīnā
 bahava iha vihaṅgā bhikṣu-charyāṁ charanti**

(*Srīmad-Bhāgavatam* 10.47.18)

Hearing about the wonderful Pastimes of Lord Kṛṣṇa is like nectar for the ears. One who relishes just a drop of that nectar loses all desire for the pursuit of happiness within the material world of duality. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, they have come here to Vṛndāvan to live like birds begging from place to place for their livelihood.



Commentary by Śrīla Govinda Mahārāj:

The English poet Shelley wrote: “Our sweetest songs tell of saddest thought.” That kind of struggle also gives us peace. When a beginner in devotion starts to become detached from his mundane environment, to leave it is painful, but he also gets a kind of peace: *sapadi gṛha-kuṭumbaṁ dīnam utsrjya dīnā*.

A devotee leaves his family, and his family is crying and wailing; he also feels pain because of their anguish. But still he

feels a kind of peace of a higher quality, so he can bear the apparent pain of separation from his family life. When he is giving up his home and his family, he feels some painful reaction, but beyond that, in his heart of hearts, he feels some bright prospect. When a man goes to a foreign country to earn some money, he leaves his family and so he feels some pain, but at heart he also realizes that he is going to bring in money which will satisfy him, and enable him to enjoy.

In a similar way, when a person goes to leave this world, his association with misconception, apparently, or outwardly, he feels pain on account of what he is doing, but at heart he gets some hope of a bright future, and with that strength he can go on.

So, when we have some attraction for this mischievous world, and we try to leave it, at that stage we struggle—a painful struggle. But still, beyond that we see a bright hope of some unparalleled nectarean taste of life.

So struggle does not always mean pain. Up to a certain stage it is painful, and that is due to *māyā*, misconception. And we find also the symptoms of pain in *Kṛṣṇa-līlā*, but that is not really pain. It is apparent pain; it only seems so. *Kṛṣṇa* said that He would come to a particular *kuñja* (forest bower) and *Rādhārāṇī* with Her party went there, but He did not come. That is called *kalahāntarītā*, mistiming, that is, being let down by the lover or beloved; and there are so many other situations, like *māna* (jealousy), etc. All these things are painful, but as *Krishnadāsa Kavirāja Goswāmī* writes, describing *Krishna-prema*: *bāhye viṣa-jvālā haya, bhitare ānanda-maya*, externally there appears to be great pain, but the heart is overflowing with blissfulness. So, “Our sweetest songs are those which tell of saddest thought.” Externally it is sad, but internally, it is sweet. It is like that.

When we take the Name, in the beginning we think it our duty to count so many rounds, and sometimes it is painful. But when we get a taste for the Name, then our inner tendency incites us to take the Name more and more—not that as a duty we will somehow have to finish sixteen rounds. But when we acquire

ruchi, inner taste for that particular service, it is happy. Until and unless we acquire that position, there must be some pain.

As long as we do not have that taste and we are doing that service as a duty, we will feel some pain. So *sādhana-daśā* is a little painful, on the whole. Then in *āpana-daśā* it becomes sweet. Underground, of course, sweetness is everywhere; otherwise why should a person be tempted to approach the spiritual path? Only for the hope of sweetness. But still, if we want to see by analysis, then the process is: *śravaṇa-daśā*, hearing; then *varana-daśā*, accepting; then *sādhana-daśā*, practicing. Up to this point it is a little painful. Then *āpana-daśā*, realized devotion; and finally *prapanna-daśā*, full self-surrender. And what pain exists is only apparent; substantially it is all sweet.

ଶୁদ্ধ-ভক্তি কি ?

সর্বোপাধি-বিনিৰ্ম্মুক্তং তৎপরত্বেন নিৰ্ম্মলম্ ।

হৃষীকেশ-হৃষীকেশ-সেবনং ভক্তিরূচ্যতে ॥

অন্যাভিলাষিতাশূন্যং জ্ঞানকৰ্ম্মাদ্যনারতম্ ।

আনুকূল্যেণ কৃষ্ণানুশীলনং ভক্তিরূতমা ॥

শ্রীল রূপগদ

**sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam
hṛṣikeṣa hṛṣikeśa-sevanam bhaktir uchyate**

(Śrīla Rūpa Goswāmī pāda, *Bhakti-rasāmṛta-sindhu* 1.1.12,
quoted from Nārada Pañcharatra)

Devotion to the Supreme Lord means to engage all of one's senses in the service of the Lord who is the master of the senses. This engagement in service activity must be free from all kinds of selfish pursuits, and completely free from any contamination with fruitive activities (*karma*) or mental speculation (*jñāna*).



**anyābhlāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānuśīlanaṁ bhaktir uttamā**

(Śrīla Rūpa Goswāmī pāda, *Bhakti-rasāmṛta-sindhu* 1.1.11)

Cultivation of Kṛṣṇa Consciousness in a favourable way in pursuit of pure devotion to the Lord must be performed free from material desires and also free from the coverings of impersonalism, fruitive activity, false renunciation and all other self-interested paths.



Commentary by Śrīla Śrīdhara Mahārāja:

Jñāna, knowledge, is generally regarded as being very pure by the majority of people. *Jñāna* is considered to be very innocent because it has no relationship with gross, material things. It is always admitted that to handle the gross material energy is very unwholesome (*śaśvad abhadram*); and knowledge is considered by the higher personalities to be very pure, very innocent and spotless (*jñānam alaṁ nirañjanam*). But if it is not connected with Kṛṣṇa, such knowledge must be hatefully rejected.

**naiṣkarmyam apy achyuta-bhāva-varjjitam
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īsvare
na chārpitam karma yad apy akāraṇam**

(Śrīmad-Bhāgavatam 1.5.12)

Here, in the *Śrīmad-Bhāgavatam*, it is said that knowledge is widely considered to be spotless, pure and innocent, but if it is not connected with the positive absolute good, then it is your enemy. A qualified candidate will consider things in this way. *Jñāna-śūnya-bhakti*: Surrender is so pure, that any connection with knowledge, which is considered to be very innocent and pure,

even that must be hatefully rejected. Such a degree of surrender is necessary for the higher association of genuine devotion.

Both the charm of material acquisition, and the charm of the mastery of knowing everything, are to be rejected (*jñāna-karmādy-anāvṛtam*). It is not possible for you to know anything about the infinite, either in magnitude or quality. The infinite is a flow of autocracy, so what can you know of it? Therefore, knowledge means more than storing so many relative or false incidents, and ‘selling’ that information to the world in order to fulfill some other function such as personal name and fame. Hatefully give this up and engage in unqualified and unconditional service. That is noble, and that will take you up to the nobler region.

Thus, *karma* and *jñāna* - handling matter and handling knowledge - both are discouraged. Knowledge won’t be allowed to enter that ‘market’ where the absolute will and autocracy reign. No rule and regulation can work there. False gathering and false store have got no standing there. Only surrender, and we will have that high relationship. Serving attitude is our friend. We are a unit of serving attitude, and service means to surrender to the higher. And the higher means the plane uncontaminated with material and intellectual acquisition. We must serve such a higher plane.

There are various stages leading to *bhāva*: *anārtha-nivṛtti*, *niṣṭhā*, *ruchi*, *āsakti*, then *bhāva*. When devotion will reach the stage of *bhāva*, then of course that eternal relationship will appear to a certain extent in a vague way. Then by a gradual process the definite identification, the particular quality of attraction one will feel for Kṛṣṇa, will become clear. The attraction, the connection between the two, is intervened by the foreign propensities of *anyābhilāṣa*, *karma*, *jñāna*, etc. As that barrier becomes thinner the nature of *rasa* as well as its depth and intensity will gradually be disclosed. It is not vague or a product of the imagination but it is more clear than the sun.



বৈকুণ্ঠজানিতো বরা মধুপুরী তত্রাপি রাসোৎসবাদ্
 বৃন্দারণ্যমুদারপাণিরমণাৎ তত্রাপি গোবর্দ্ধনঃ ।
 রাধাকুণ্ডমিহাপি গোকুলপতেঃ প্রেমামৃতান্নাবনাৎ
 কুর্যাদস্য বিরাজতো গিরিতটে স্বেবাং বিবেকী ন কঃ॥

**vaikuṇṭhāj janito varā madhu-purī tatrāpi rāsotsavād
 vṛndāraṇyam udāra-pāṇi-ramaṇāt tatrāpi govarddhanah
 rādhā-kunḍam ihāpi gokula-pateḥ premāmṛtāplāvanāt
 kuryād asya virājato giri-taṭe sevām viveki na kaḥ**

(Śrīla Rūpa Goswāmī, *Upadeśāmṛtam* 9)

Spiritually superior to the land of Vaikuṇṭha, the general conception of the spiritual world, is Mathurā where Lord Kṛṣṇa performed His birth pastime. Superior to Mathurā is Vṛndāvan forest as it was there that the Lord performed His Rāsa-līla Pastimes. Superior to Vṛndāvan is Govardhan, the Hill lifted by Kṛṣṇa and the place of unlimited loving Pastimes. But above all is Śrī Rādhā Kuṇḍa for it is inundated with the supreme nectar of ecstatic love for Kṛṣṇa. Where is that intelligent soul who will not serve at Rādhā Kuṇḍa, by the foot of Govardhan Hill?



Commentary by Śrīla Bhaktīvinod Thākura:

**vaikuṇṭha apekṣā śreṣṭha māthura-maṇḍal
 tadapekṣā vṛndāvan yathā rāsasthala
 tadapekṣā govardhan nitya keli-sthāna
 rādhā-kunḍe tadapekṣā premera vijñāna**

(Śrīla Bhaktīvinod Thākura)

Compared to *Vaikuṇṭha Dhām*, *Māthura-maṇḍal* is superior. Above *Māthura* is *Śrī Vṛndāvan*, the place of the *Rāsa-līlā*. Above *Vṛndāvan* is *Govardhan* where eternally the Lord plays with his associates in the groves there. And above that is *Rādhā Kuṇḍa* where there is the full realisation and experience of *Kṛṣṇa-prema*.



আমি চাই গৌরচন্দ্রে লইতে মায়াপুরে ।
 যথায় কৈশোরবেশ শ্রীঅঙ্গেতে স্ফুরে ॥
 যথায় চাঁচর কেশ ত্রিকচ্ছ-বসনে ।
 ঈশোদ্যানে লীলা করে ভক্তজনসনে ॥
 শ্রীল ভক্তিবিনোদ ঠাকুর

āmi chāi gaurachandre laite māyāpure
 yathāya kaiśora veśa śrī aṅgete sphure
 yathāya chāchāra keśa trikachchha-vasane
 īśodyāne līlā kare bhakta jana sane

(Śrīla Bhaktivinod Ṭhākura)

I want that Lord Gaurachandra who has accepted residence in Māyāpur. There he is resplendent in youthful dress and staying with his consort Śrīmatī Viṣṇupriyā Devī. With curly locks of hair and wearing the three sashes of a householder, the top cloth or *uttariya*, a sash around the waist and a sash between the legs. There in Īśodyāna he performs his Pastimes with all his dear devotees.



কস্মিভ্যঃ পরিতো হরেঃ প্রিয়তয়া ব্যক্তিং যযুক্তানিন-
স্তেভ্যো জ্ঞানবিমুক্ত-ভক্তিপরমাঃ প্রেমৈকনিষ্ঠাস্ততঃ ।
তেভ্যস্তাঃ পশুপাল-পঙ্কজদৃশ-স্তাভ্যোঽপি সা রাধিকা
প্রেষ্ঠা তদ্বদীয়ং তদীয়সরসী তাং নাপ্রয়েৎ কঃ কৃতী ॥
শ্রীল রূপগাদ

karmibhyaḥ parito hareḥ priyatayā
vyaktim yayur jñāninas
tebhyo jñāna-vimukta-bhakti-paramāḥ
premaika-niṣṭhās tataḥ
tebhyas tāḥ paśu-pāla-paṅkaja-dṛśas
tābhyo 'pi sā rādhikā
preṣṭhā tadvad iyaṁ tadiya-sarasī
tām nāśrayet kaḥ kṛtī
(Śrīla Rūpa Goswāmī, Śrī Upadeśāmṛta, Verse 10)



**chidanveṣi jñānī jaḍa-karmī haite śreṣṭha
jñānichara bhakta tadapekṣā kṛṣṇa-preṣṭha
prema-niṣṭha bhakta tadapekṣā śreṣṭha jāni
gopī-gaṇe tadapekṣā śreṣṭha bali māni
sarva-gopī śreṣṭhā rādhā kṛṣṇa-preṣṭhā sadā
tāhāra sarasī nitya kṛṣṇera pritiḍā
e hena premera sthāna govardhana taṭe
āśraya nā kare kebā kṛtī niṣkapaṭe**

Superior to the mundane fruitive worker is one who is established on the path of knowledge. Superior to one who is learned is the devotee who is dear to Kṛṣṇa. Know that the best devotee is one who is always fixed in divine love of Kṛṣṇa and the best of those devotees are the Gopīs. Of all the gopīs, Śrīmatī Rādhārāṇī is supreme as she is always the dear-most of Lord Kṛṣṇa and Her kuṇḍa is extremely dear to Him eternally. Who then will not take full shelter and serve at Śrī Rādhā Kuṇḍa, which is enriched with Kṛṣṇa-prema, at the foot of Govardhan Hill?

শ্বেতদ্বীপ বা গোলোক-বন্দনা

শ্রিয়ঃ কান্তাঃ কান্তঃ পরমপুরুষঃ কল্পতরবো
দ্রুমা ভূমিশ্চিত্তামণিগণময়ী তোয়মমৃতম্ ।
কথা গানং গাট্যং গমনমপি বংশী প্রিয়সখী
চিদানন্দং জ্যোতিঃ পরমপি তদাশ্বাদ্যমপি চ ॥
স যত্র ক্ষীরাক্রিঃ শ্রবতি সুরভীভ্যশ্চ সুমহান্
নিমেষাধ্বাখ্যো বা ব্রজতি ন হি যত্রাপি সময়ঃ ।
ভজে শ্বেতদ্বীপং তমহমিহ গোলোকমিতি-যং
বিদন্তস্তে সন্তঃ ক্ষিতিবিরলচারাঃ কতিপয়ে ॥

শ্রীব্রহ্ম-সংহিতা

śriyaḥ kāntāḥ kāntaḥ parama-puruṣaḥ kalpataravo
drumā bhūmiś chintāmaṇi-gaṇa-mayī toyam amṛtam
kathā gānaṁ nāṭyaṁ gamanam api vaṁśī priya-sakhī
chid-ānandaṁ jyotiḥ param-api tad āśvādyam api cha
sa yatra kṣīrābdhiḥ sravati surabhībhyaś cha sumahān
nimeṣārdhākhyaḥ vā vrajati na hi yatrāpi samayaḥ
bhaje śvetadvīpaṁ tam aham iha golokam iti yaṁ
vidantas te santaḥ kṣīti-virala-chārāḥ katipaye

(Śrī Brahma-saṁhitā, 5.56)

That place where the

Divine Goddesses of Fortune are the Beloved,
and Kṛṣṇa, the Supreme Male, is the only Lover;

and the trees are Divine; wish-fulfilling trees,
the soil is made of Transcendental Gems

and the water is nectar;

where every word is a song,

every movement is dancing,

the flute is the dearest companion,

sunlight and moonlight are Divine Ecstasy,

and all that be is Divine, and enjoyable;

where a great ocean of milk eternally flows
from the udders of billions of Surabhi cows
and the Divine time is eternally present,
never suffering the estrangement of past and future
for even a split second . . .
that Supreme Transcendental Abode of Svetadvipa
do I adore.
Practically no one in this world knows that place
but for only a few pure devotees—
and they know it as Goloka.

রাধে জয় জয় মাধব-দয়িতে ।
 গোকুলতরুণীমণ্ডল-মহিতে ॥
 দামোদররতিবর্দ্ধন-বেশে ।
 হরিনিষ্কুটবৃন্দাবিপিনেশে ॥
 বৃষভানুদধিনবশশিলেখে ।
 ললিতাসখিগুণরমিতবিশাখে ॥
 করুণাং কুরু ময়ি করুণাভরিতে ।
 সনকসনাতন-বর্ণিত-চরিতে ॥
 শ্রীল রূপপ্রভু

rādhe jaya jaya mādharma-dayite
 gokula-taruṇi-maṇḍala-mahite
 dāmodara-rati-varḍhana-veśe
 hari-niṣkuṭa-vṛndā-vipineśe
 vṛṣabhānūdadhī-nava-śāśi-lekhe
 lalitā-sakhī guṇa-ramita-viśākhe
 karuṇām kuru mayi karuṇā-bharite
 sanaka-sanātana-varṇita-charite

(Śrīla Rūpa Prabhu)

1 O Rādhā! O beloved of Mādhava! O You who are worshiped by all the young girls of Gokula! All glories unto You! All glories unto You!

2 You who dress Yourself in such a way as to increase Lord Dāmodar's love and attachment for You! O Queen of Vṛndāvan, which is the pleasure grove of Lord Hari!

3 O new moon who has arisen from the ocean of King Vṛṣabhānu! O friend of Lalitā! O You who make Viśākhā loyal

to You due to Your wonderful qualities of friendliness, kindness, and faithfulness to Krishna!

4 O You who are filled with compassion! O You whose divine characteristics are described by the great sages Sanaka and Sanātan! O Rādhā, please be merciful to me!



শ্রীরূপমঞ্জরী-পদ সেই মোর সম্পদ
সেই মোর ভজন পূজন ।

সেই মোর প্রাণধন সেই মোর আভরণ
সেই মোর জীবনের জীবন ॥

সেই মোর রসনিধি সেই মোর বাঞ্চাসিদ্ধি
সেই মোর বেদের ধরম ।

সেই রত সেই তপ সেই মোর মন্ত্রজপ
সেই মোর ধরম করম ॥

অনুকূল হবে বিধি সে-পদে হইবে সিদ্ধি
নিরখিব এ দুই নয়নে ।

সে রূপমাধুরীরাশি প্রাণ-কুবলয়-শশী
প্রফুল্লিত হবে নিশি-দিনে ॥

তুষা-অদর্শন-অহি গরলে জারল দেহি
চিরদিন তাপিত জীবন ।

হাহা প্রভু কর দয়া দেহ মোরে পদছায়া
নরোত্তম লইল শরণ ॥

শ্রীল নরোত্তম ঠাকুর



śrī-rūpa-mañjarī-pada, sei mora sampada,
sei mora bhajana-pūjana
sei mora prāṇa-dhana, sei mora ābharaṇa,
sei mora jīvanera jīvana

sei mora rasa-nidhi, sei mora vāñchhā-siddhi,
sei mora vedera dharama
sei brata, sei tapa, sei mora mantra-japa,
sei mora dharama-karama

anukūla habe viddhi, se-pade hoibe siddhi,
nirakhiba e dui nayane
se rūpa-mādhuri-rāśi, prāṇa-kuvalaya-śaśi,
praphullita habe niśi-dine

tuyā adarśana-ahi, garale jārāla dehi,
chira-dina tāpita jīvana
hā hā rūpa kara dayā, deha more pada-chāyā,
narottama laila śaraṇa

(Śrīla Narottam Dās Ṭhākura)

The Holy Lotus Feet of Śrī Rūpa Mañjarī are everything to me. My wealth is there, and all my worship and service is there. The very wealth and gist of my life is there, the ornaments of my life are there, indeed the very life of my life, that is also there in her feet. I am for her pleasure.

All aspects of the ocean of ecstasy are found there in her feet, all fulfillment for my life is there and if there is any duty in the *Vedas*, I pray such duty be at her feet. If there is anything gained from taking vows, austerity, chanting *japa*, performing any duty be it religious or mundane, I pray it is all at her lotus feet.

I pray to the Supreme Lord, “Please give me connection there at her feet, that all my tendencies may take me there, and that my experience will be so intense there that I will see it as though I am looking with these very eyes I have now. Let my

heart be like a lotus nourished day and night by her lustre, just as the lotus is nourished by moonlight.

This is my prayer, but what is my present condition? That without your connection I am perpetually suffering a pain in my heart like the poison from the bite of a cobra. Oh Śrī Rūpa, this time please give your grace to me. Give me shelter at your two lotus feet. I have reached the extreme position and for the last time I am begging your favour. Otherwise I am going to be finished. In this way, Narottam dās takes shelter at your feet.



ଲୀଳାସଂଗୋପକାଳେ ନିରୂପାଧିକରୁଣାକାରିଣାସ୍ବାମିନାହଂ
 ଷଂପାଦାକ୍ତେଽର୍ପିତେ ଷଂପଦଭଜନମୟଂ ଗାୟୟିତ୍ବା ତୁ ଗୀତମ୍ ।
 ଯୋଗ୍ୟାଯୋଗ୍ୟତ୍ବଭାବଂ ମମ ଧଳୁ ସକଳଂ ଦୁଷ୍ଟବୁଦ୍ଧେରଗୁହ୍ନନ୍
 ସ ଶ୍ରୀରୂପଃ କଦା ମାଂ ନିଜପଦରଜସା ଭୂଷିତଂ ସଂବିଧତେ ॥

ଶ୍ରୀଳ ଶ୍ରୀଧର ଦେବଗୋସ୍ବାମୀ

līlā-saṅgopa-kāle nirupadhi-karuṇā-
 kārīṇā svāmināhaṁ
 yat pādābje 'rpito yat pada-bhajana-mayaṁ
 gāyayitvā tu gītaṁ
 yogyāyogyatva-bhāvaṁ mama khalu sakalaṁ
 duṣṭa-buddher agrhṇan
 sa śrī-rūpaḥ kadā mām nija-pada-rajasa
 bhūṣitaṁ saṁvidhatte

(Śrīla Śrīdhara Dev-Goswāmī, Śrīmad Rūpa-pada-rajah
 Prārthanā Daśakam, Verse 10)

Aspiring for the Dust of Śrīmad Rūpa Goswāmī's Lotus Feet:
 Just prior to the withdrawal of his manifest *līlā*, my causelessly
 merciful Divine Master, Śrīla Sarasvatī Ṭhākura, handed me over
 to the holy feet of that Divine Personality by having me sing
 the glorious prayer unto his lotus feet (Śrī Rūpa-mañjarī-pada).
 Despite my lowliness, when will—disregarding all my various
 qualifications and disqualifications—Śrīmad Rūpa Prabhu grace
 me with the dust of his holy lotus feet?



শ্রীল প্রভুপাদ-বন্দনা
 গৌরাঙ্গৈকগতিৰ্ভজাপ্রিতমতিঃ শ্রীগৌরধামস্থিতিঃ
 সচ্ছাত্ত্বৈকরতিঃ কুসঙ্গবিবর্তি-দুঃস্থব্যথানিষ্কৃতিঃ ।
 শ্রীকপৈকরতিঃ সনাতননতিঃ শ্রীজীবতেজস্ততিঃ
 শ্রীসিদ্ধান্তসরস্বতী বিজয়তে গৌড়ীয়-গোষ্ঠীগতিঃ ॥
 শ্রীল শ্রীধর দেবগোস্বামী

Śrīla Prabhupāda vandanā

gaurāṅgaika gatiṛ vrajāśrita-matiḥ śrī gaura-dhāma sthitiḥ
 sachchhāstraika-vṛtiḥ kuśaṅga-viratir duḥstha-vyathā niṣkṛtiḥ
 śrī rūpaika-ratiḥ sanātana-natiḥ śrī jīva-tejastatiḥ
 śrī siddhānta-sarasvatī vijayate gaudīya-goṣṭhipatiḥ

(Śrīla Śrīdhara Dev-Goswāmī)

All glories to Bhagavān Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the grand founder and leader of the Gauḍīya society, whose one and only end in life is Śrī Gaurāṅga. His mental state is always to take shelter in Vraja-rasa while he situates Himself in Śrī Gaura Dhām. His only interest and cultivation is the revealed Scriptures, he is always renouncing bad association and he removes the disease of illusion of the fallen souls. He has firm attachment to Śrī Rūpa, offers all respects to Śrī Sanātana and he is endowed with the strength of Śrī Jīva.



শ্রীল গদাধর-প্রণতি

নীলাম্বোধিতটে সদা স্ববিরহাক্ষেপান্বিতং বান্ধবং
শ্রীমদ্ভাগবতীকথামদিরয়া সঞ্জীবয়ন্ ভাতি যঃ ।
শ্রীমদ্ভাগবতং সদা স্বনয়নাশ্রুপায়গৈঃ পূজয়ন্
গোশ্বামিপ্রবরো গদাধরবিভূর্ত্তয়াৎ মদেকাগতিঃ॥

শ্রীল শ্রীধর দেবগোশ্বামী

Śrīla Gadādhara-praṇāti

**nilāmbhodhitaṭe sadā sva-virahā kṣepānviṭaṁ bāndhavaṁ
śrīmad-bhāgavati kathām adirayā sañjivayan bhāti yaḥ
śrīmad-bhāgavataṁ sadā sva-nayanāśrūpāyaṇaiḥ pūjayan
gosvāmī-pravarō gadādhara-vibhur bhūyāt mad ekā gatiḥ**

(Śrīla Śrīdhara Deva-Gosvāmī)

“On the shore of the broad blue ocean, Gadādhara Paṇḍit used to read *Śrīmad-Bhāgavatam* to Śrī Chaitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Krishna). Gadādhara Paṇḍit supplied the wine of Kṛṣṇa-līlā to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍit, the best of the Gosvāmīs, be my only object in writing this book.”



Commentary by Śrīla Govinda Mahārāj:

Śrī Gadādhara Paṇḍit kept Mahāprabhu in the depths of his heart and performed the supreme *sevā*. Mahāprabhu took *sannyās* and went to Jagannāth Purī, and by His desire Lord Gopīnāth became manifest. When you go to Purī you will all see Lord Gopīnāth there. Both the feelings of Mahāprabhu and the feelings of Gadādhara Paṇḍit were described in a beautiful *śloka* by our Śrīla Guru Mahārāj.

The lotus feet of Gadādhara Paṇḍit are our sole treasure. He resided by the ocean of *vipralambha* (separation) which was manifest by his life and soul, Lord Gaurāṅga, who took everything from him. Mahāprabhu was suffering separation from Kṛṣṇa, and His feelings of separation were so intense, that sometimes His body became elongated, sometimes He retracted His limbs like a tortoise, and sometimes His joints became separated.

So Mahāprabhu, Śrī Kṛṣṇa Himself, suffered intense separation from Kṛṣṇa, and He was enlivened by hearing topics about Lord Kṛṣṇa from Gadādhara Paṇḍit: When a person is in intense grief, what does he do? He becomes blinded by his grief, and he cannot decide how he will find some peace, so he drinks alcohol. Śrī Gadādhara Paṇḍit provided such intoxication for Mahāprabhu by enlivening Him with the intoxicating topics of *Śrīmad-Bhāgavatam*. This is how he served the Lord of his heart.

And how were Gadādhara Paṇḍit's own feelings of separation? He is seeing that his beloved Lord is in front of him, and his Lord is suffering so intensely that He is becoming unconscious now and then. All the eight symptoms of separation can be seen in His body, such as perspiring, trembling, tears, becoming stunned, changing of bodily colour, etc., but there is nothing he can do about it. Lamenting this, continuous floods of tears flowed from his eyes.

Whenever Gadādhara Paṇḍit read the *Bhāgavatam*, he became so mad with feelings of separation from Kṛṣṇa that his tears would wash away the letters on the page. The proof

of this is when Śrīnivās Āchārya came to him to study *Śrīmad-Bhāgavatam* and Gadādhara Paṇḍit told him, “My dear son, when I was reading *Bhāgavatam* to Mahāprabhu, all the letters in my book were washed away, therefore I cannot now read to you from this book. Please find a book somewhere. Mahāprabhu instructed me in my dream, saying you were coming. But you need to have a book. I have memorised everything, but you need a book also.” Gadādhara Paṇḍit thus worshipped the *Bhāgavatam* with his tears. Is it necessary to have any ingredients to worship? One’s own tears are the best ingredients.

ব্রজবাসিগণ প্রচারকধন
 প্রতিষ্ঠা-ভিক্ষুক তারা নহে শব ।
 প্রাণ আছে তার সেহেতু প্রচার
 প্রতিষ্ঠাশাহীন-কৃষ্ণগাথা সব ॥
 শ্রীদয়িতদাস কীর্তনেতে আশ
 কর উদ্দেশ্যে স্বরে হরিনাম রব ।
 কীর্তন-প্রভাবে স্মরণ হইবে
 সেকালে ভজন নির্জনে সম্ভব ॥
 শ্রীল প্রভুগদ

braja-vāsī-gaṇa, prachāraka-dhana,
 pratiṣṭhā-bhikṣuka tārā nahe śava
 prāṇa āchhe tāra, se-hetu prachāra,
 pratiṣṭhāsā-hina-‘kṛṣṇa-gāthā’ saba

śrī-dayita-dāsa, kīrttanete āśa,
 kara uchchaiḥ-svare harināma rava
 kīrttana-prabhāve, smaraṇa haibe,
 se kāle bhajana-nirjjana sambhava

(Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda)

The most valuable treasures amongst the Lord's preachers are the eternal personalities residing in Braja-dhām. They never occupy themselves with begging for worthless material reputation, which is cherished only by the living dead. The Braja-vāsīs are truly infused with life, and therefore they preach in order to give life to the walking corpses of the mundane world. All the songs that the Braja-vāsīs sing about the glories of Lord Kṛṣṇa are devoid of any tinge of desire for fame.

This humble servant of Rādhā and Her beloved Kṛṣṇa always hopes for *kīrttan*, and he begs all to loudly sing the Names of

Lord Hari. The transcendental power of congregational chanting automatically awakens remembrance of the Lord and His divine Pastimes in relation to one's own eternal spiritual form. Only at that time does it become possible to go off to a solitary place and engage in the confidential worship of Their Lordships.



নাম-মাহাত্ম্য
নিখিলশ্রুতিমৌলিরত্নমালা -
দ্যুতিনীরাজিত-পাদপঙ্কজান্ত
অয়ি মুক্তকুলৈরুপাস্যমান !
পরিতপ্তাং হরিনাম সংপ্রয়ামি ॥

Śrī Nāma-Māhātmya
nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvām hari-nāma saṁśrayāmi

(Śrīla Rūpa Goswāmī, Nāmāṣṭaka 1)

“O Holy Name! The tips of the toes of Your lotus feet are eternally worshiped by the radiance emanating from the garland of jewels known as the *Upaniṣads*, which are the crown jewels of all the *Vedas*. You are eternally adored by great liberated souls such as Nārada Muni and Śukadeva Goswāmī. O Holy Name! I take complete shelter of You in every time, place and circumstance.”



প্রেমাঙ্গনচ্ছুরিত-ভক্তিবিলোচনেন
 সন্তঃ সदैব হৃদয়েষু বিলোকয়ন্তি ।
 যং শ্যামসুন্দরমচিন্ত্য-গুণস্বরূপং
 গোবিন্দমাদি-পুরুষং তমহং ভজামি ॥
 গীতক-সংহিতা

premāñjana-chchhurita-bhakti-vilochanena
 santaḥ sadaiva hṛdayeṣu vilokayanti
 yaṁ śyāmasundaram achintya-guṇa-svarūpaṁ
 govindam ādi puruṣaṁ tam ahaṁ bhajāmi

(Lord Brahmā, Śrī Brahma-saṁhitā 5.38)

The devotees, whose eyes are adorned with the unguent of Divine Love, are able to see within their hearts the form of Śyāmasundar Kṛṣṇa, with His inconceivable qualities and divine personality. I worship and adore that primeval Lord Govinda.



তুঙে তাঙবিনী রতিং বিতনুতে তুঙাবলীলক্লেয়ে ।
 কৰ্ণক্ৰোড়কড়ম্বিনী ঘটয়তে কৰ্ণাব্দুদেভ্যঃ স্পৃহাম্ ॥
 চেতঃপ্রাঙ্গণমম্বিনী বিজয়তে সৰ্ব্বেন্দ্রিয়াণাং কৃতিং ।
 নো জানে জনিতা কিয়দ্বিরম্মতৈঃ কৃষ্ণেতি বর্ণদ্বয়ী ॥

শ্রীল রূপগদ

**tuṅḍe tāṇḍavinī ratiṁ vitanute tuṅḍāvali-labdhaye
 karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
 chetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
 no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī**

(Śrīla Rūpa Goswāmī)

“When the Holy Name of Kṛṣṇa descends and captures the tongue and lips, it controls them so strongly that it engages them in chanting the Holy Name as if the lips and tongue have gone mad. In this way, the power of the name descends in them, and one feels that only one tongue and one mouth are not enough; thousands of mouths are necessary to taste the Name. Then the Holy Name of Kṛṣṇa enters the ear with such a great force and current that the ears are captured, and one thinks that only two ears are insufficient; he wants millions of ears to attend to the sweet current entering the ears. Two ears are nothing to him; he wants millions of ears. The nectar of the Holy Name is coming like a flood through his ears, pushing its way within the heart.

It is so sweet that as it goes to capture the heart, the centre of all senses, everything is paralyzed. Wherever that sweet aggressor touches, the whole thing is captured with such intensity that everything else is ignored. Rūpa Goswāmī writes, “I don’t know, I can’t say, I fail to express how much nectar there is in the Holy Name of Kṛṣṇa. These two syllables contain so much sweetness, and such a high quality of sweetness. And this sweetness is so aggressive that it captures everything.”



O you sons of nectar
sons of the nectarine
ocean sea ;
Please listen to me.
You were born in nectar.
You were born to taste nectar.
You must not allow yourselves to
be satisfied by anything but nectar.
Awake ! Arise !
And search for that nectar.

Search
for
Śrī Kṛṣṇa
REALITY
THE
BEAUTIFUL

Swami B. R. Sridhar





*Sri Samadhi
Mandir
Stotra-Mala*



*Part Five
Eastern Side*

प्रणति-दशकम्

नौमि श्रीगुरुपादाब्जं यतिराजेश्वरेश्वरं ।
श्रीभक्तिरक्षकं श्रील-श्रीधर-स्वामिनं सदा ॥१॥

सुदीर्घोन्नतदीप्ताङ्गं सुपीव्य-वपुषं परं ।
त्रिदण्ड-तुलसीमाला-गोपीचन्दन-भूषितम् ॥२॥

अचिन्त्य-प्रतिभास्त्रिगुणं दिव्यज्ञानप्रभाकरं ।
वेदादि-सर्वशास्त्राणां सामञ्जस्य-विधायकम् ॥३॥

गौडीयाचार्यरत्नानामुज्ज्वलं रत्नकौस्तुभं ।
श्रीचैतन्यमहाप्रेमोन्मत्तलीनां शिरोमणिम् ॥४॥

गायत्र्यर्थ-विनिर्यासं गीता-गूढार्थ-गौखं ।
स्तोत्ररत्नादि-समृद्धं प्रपन्नजीवनामृतम् ॥५॥

अपूर्वग्रन्थ-सम्भारं भक्तानां हृद्रसायनं ।
कृपया येन दत्तं तं नौमि कारुण्य-सुन्दरम् ॥६॥

संकीर्तन-महारासरसाब्धे'चन्द्रमानिभं ।
संभाति वितरन् विश्वे गौर-कृष्णं गणैः सह ॥७॥

धामनि श्रीनवदीपे गुप्तगोवर्द्धने शुभे ।
विश्वविश्रुत-चैतन्यसारस्वत-मठोत्तमम् ॥८॥

स्थापयित्वा गुरुन् गौर-राधा-गोविन्दविग्रहान् ।
प्रकाशयति चात्मानं सेवा-संसिद्धि-विग्रहः ॥९॥

गौर-श्रीरूप-सिद्धान्त-दिव्य-धाराधरं गुरुं ।
श्रीभक्तिरक्षकं देवं श्रीधरं प्रणमाम्यहम् ॥१०॥

श्रद्धया यः पठेन्नित्यं प्रणति-दशकं मुदा ।
विशते रागमार्गेषु स श्रीगुरु-प्रसादतः ॥

त्रिदण्डभिक्षु-श्रीभक्तिसुन्दर-गोविन्दस्य

Praṇati Daśakam

Offered on His 94th Holy Day of Advent, 1988

Ten Prayers in glorification of

Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

Composed by Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

naumi śrī-gurupādābjaṁ, yatirājeśvareśvaram
śrī-bhaktirakṣakam śrīla-śrīdhara-svāmināṁ sadā [1]
sudīrghonnata-diptāṅgaṁ, supībya-vapuṣaṁ param
tridaṇḍa-tulasīmālā-, gopīchandana-bhūṣitam [2]
achintya-pratibhā-snigdhaṁ, divyajñāna-prabhākaram
vedādi-sarvaśāstrānāṁ, sāmāñjasya-vidhāyakam [3]
gauḍiyāchārya-ratnānām, ujjalaṁ ratna-kaustubham
śrī-chaitanya-mahāpremon-, mattālināṁ śīromaṇim [4]
gāyatri-artha-viniryāsaṁ, gitā-gūḍhārtha-gauravam
stotraratnādi-saṁṛddhaṁ, prapanna-jīvanāmṛtam [5]
apūrvagrantha-sambhāraṁ, bhaktānāṁ hṛd-rasāyanam
kṛpayā yena dattaṁ taṁ, naumi kāruṇya-sundaram [6]
saṅkīrttana-mahārāsarasabdheś chandramānibham
saṁbhāti vitaran viśve gaura-kṛṣṇaṁ gaṇaiḥ saha [7]
dhāmani śrī-navadvīpe, guptagovardhane śubhe
viśvaviśruta-chaitanya-, sārasvata-maṭhottamam [8]
sthāpayitvā gurūn gaura-, rādhā-govindavigrahān
prakāśayati chātmānaṁ, sevā-saṁsiddhi-vigrahaḥ [9]
gaura-śrīrūpa-siddhānta-, divya-dhārādharaṁ gurum
śrī-bhakti-rakṣakaṁ devaṁ, śrīdharaṁ praṇamāmy aham [10]
śraddhayā yaḥ paṭhen nityaṁ, praṇati-daśakam mudā
viśate rāgamārgeṣu, sa śrī-guru-prasādataḥ

(Tridaṇḍi-Bhikṣu Śrī Bhakti Sundar Govindasya)

1 I eternally offer my humble obeisances unto the lotus feet of my Most Worshipful Divine Master, the Supreme Emperor of the Sannyāsī Kings - Śrīla Bhakti Rakṣak Śrīdhar Swāmī.

2-4 He possesses a lofty, dignified, divinely effulgent, incomparable holy form, so charming to behold. Adorned with *Gopīchandan* and a necklace of Tulasī beads, he holds the triple staff of the Vaiṣṇava ascetics.

Although he possesses the qualification of inconceivable potency, he is full of the utmost affection. All the ten directions are illuminated by the effulgence of his supramundane unalloyed perception. He is the dispenser of the genuine proper harmonious adjustment of all the scriptures - the *Vedas*, the *Vedānta*, the *Upaniṣads*, the *Purāṇas*, etc. headed by the *Śrīmad-Bhāgavata-Purāṇa* (*Śrīmad-Bhāgavatam*) which holds equal importance with the *Vedas*.

In the necklace of the jewels of Āchāryas in the Śrī Gauḍīya Sampradāya he shines resplendently like the brilliant *Kaustubha* gem, and he is radiant in his glory as the Crown-jewel of the bumblebee-devotees who are mad in the Supreme Lord Śrī Chaitanya Mahāprabhu's love supreme. I eternally offer my obeisances unto him, my Most Worshipful Divine Master.

5-6 By his grace, he brought to full bloom the deepest underlying purport of Gāyatrī, the Mother of the *Vedas*; by his grace he opened the hidden treasure-house of the glorious internal purport of *Śrīmad Bhagavad-gītā* - and he distributed these gifts to one and all, even the lowest of the low. He revealed the supreme holy book (*Śrī Prapanna-jīvanāmṛtam*, which is a treasure of many types of precious gems of holy stanzas (the wealth of holy stanzas compiled from *Stotra-ratna* by Śrī Yamunāchārya and many other valuable sources) sung by the Lord and His devotees; he revealed an unprecedented collection of holy books (*Search for Sri Krishna - Reality the Beautiful*, *Śrī Guru and His Grace*, *The Golden Volcano of Divine Love*, etc.) that are the very life-nectar for the devotee's hearts and spiritual senses - he gave these gifts to the world. I eternally offer my obeisances unto him, my Most Worshipful Divine Master, the beautiful Deity of mercy incarnate.

7 He revels in his full-blown splendour as along with and through his intimate servitors he distributes in the entire universe the Supreme Personality of Godhead Śrī Gaura-Kṛṣṇa, the moon risen from the nectar ocean of the Grand Dance of the congregational chanting of Śrī Kṛṣṇa's holy name.

8-10 In Śrī Nabadvīp Dhām, which is nondifferent from the holy abode of Śrī Vṛndāvan, His Divine Grace established the world-renowned Śrī Chaitanya Sāraswat Maṭh at Śrī Koladvīp, the selfsame 'Hidden Govardhan Hill' (*Gupta-Govardhan*), which is the sacred place where all offenses are absolved (*Aparādha-bhañjana-pāṭ*). There, he revealed the beautiful devotional service of the Worshipful Deities Śrī Śrī Guru-Gaurāṅga-Gāndharvā-Govindasundar, divinely manifesting his very self as the Deity of service in perfection. Eternally do I offer my obeisances unto the holy lotus feet of my Divine Master Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj who carries the divine current of Śrīla Bhakti Siddhānta Saraswatī coming in the line of Śrī Rūpa, the object of Śrī Gaurāṅga Mahāprabhu's divine affection.

One who with pure faith happily sings this *Praṇati Daśakam* every day, gains the qualification to serve the Supreme Lord on the path of spontaneous love (*Rāga-marga*), by the grace of the associate-servitors of that Śrīla Gurudeva.



প্রভুর নামোপদেশ
 প্রভুকহে কহিলাম এই মহামন্ত্র ।
 ইহা জপ গিয়া সবে করিয়া নির্বন্ধ ॥
 ইহা হইতে সর্বসিদ্ধি হইবে সবার ।
 সর্বক্ষণ বল ইথে বিধি নাহি আর ॥
 - শ্রীচৈতন্য মহাপ্রভু

Prabhura Nāmopadeśa

**“prabhu kahe—kahilam ei mahāmantra
 ihā japa giyā sabe kariyā nirbbandha
 ihā haite sarva-siddhi haibe sabāra
 sarva-kṣaṇa bala, ithe vidhi nāhi āra”**

(Śrī Chaitanya Mahāprabhu, Śrī Chaitanya-Bhāgavata: Madhya, 23.76-77)

“The Lord said, ‘I have told you this Mahāmantra, so everyone now chant it in proper measure. By doing this, you will attain success in all respects. There is no other rule but to chant it at every moment.’”



আরাধ্যো ভগবান্ ব্রজেশতনয়স্তুদ্ধাম বৃন্দাবনং
 রম্যা কাচিদ্‌উপাসনা ব্রজবধুবর্গেণ য়া কল্পিতা ।
 শ্রীমদ্ভাগবতং প্রমাণমমলং প্রেমা পুমর্থো মহান্
 শ্রীচৈতন্য মহাপ্রভোর্মতিমিদং তত্রাদরো নঃ পরঃ ॥

**ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam
 ramyā kāchid upāsanaṁ vraja vadhū vargeṇa ya kalpitā
 śrīmad bhāgavatam pramāṇam amalaṁ premā pūmartho mahān
 śrī chaitanya mahāprabhor matam idaṁ tatrādaro naḥ paraḥ**

(Śrīla Viśvanātha Chakravartī Ṭhākura)

It is the conclusive opinion of Lord Chaitanya that Śrī Kṛṣṇa, who is *Vrajendra-nandana*, is the Supreme Personality of Godhead Himself, the topmost worshipable Supreme; *Vṛndāvan-dhām* which is an expansion of Kṛṣṇa and is non-different from Him is the highest worshipable abode; the *Gopīs* are the highest example of the worship of Śrī Kṛṣṇa; *Śrīmad-Bhāgavatam* is the spotless evidence for knowing the Absolute Truth; and Kṛṣṇa-prema is the fifth and highest goal of life. These are the teachings of Śrī Chaitanya in a nutshell.



Commentary by Śrīla Śrīdhara Mahārāja:

“Viśvanātha Chakravartī Ṭhākura, in a nutshell, has put what we want. What is our duty, *ārādhyo bhagavān vrajeśa-tanayas* that the object of our adoration is the Lord, *Nanda-nandana*, the son of the King of *Vṛndāvan*. His capital is *Vṛndāvan*, a sweet forest town; the *Yamunā* is there, *Radha Kuṇḍa* is there, *Govardhan* is

there and so many *kadamba* trees and *tamāl* trees; all the trees make a garden, Vṛndāvan; and that is his capital.

Ramya kāchid upāsanā vraja vadhū vargeṇa ya kalpitā, a particular type of worship is there that has been designed by the damsels of Vṛndāvan, the *Gopīs*. They have discovered a very peculiar sweet type of service and worship towards their Lord of Love. We have got much charm for that. The type of worship and adoration that we find with the *Gopīs*, that is most attractive.

And what do you say? That that is the underlying truth? This may be all imagination, where is your evidence, witness, guarantee that you may get that thing? Maybe it is pure imagination. *Śrīmad Bhāgavatam pramāṇam amalaṁ*, the great scripture Śrīmad Bhāgavatam which has supposed to give the very gist of all of the scriptures. There that holy book stands guarantee for us. And what does it offer, that *Bhāgavatam*? To aspire to try hard for such a thing. What is your remuneration? What will you reap after all, what benefit? The benefit is *pūmartho mahān prema*, the fifth end of life, that is love divine. You will get that. You will be able to taste the nectar that is love divine.

And where will you get it? Where or who has given this information to you? *Śrī Chaitanya Mahāprabhor matam idaṁ*, Śrī Chaitanya Mahāprabhu, our great Lord Śrī Chaitanyadeva, He has come with all these fine and wonderful things and our great respect is for this direction of our life. Viśvanāth Chakravartī, in a nutshell he represents the whole thing here.

Gaura Hari Gaura Hari Gaura Hari! Nitāi Gaura Haribol!”

प्रणाम-मन्त्र

श्रीस्वरूप-राय-रूप-जीव-भाव-सम्भरं
वर्ण-धर्म-निर्विशेष-सर्वलोक-निस्तरम् ।
श्रीसरस्वतीप्रियञ्च भक्तिसुन्दराश्रयं
श्रीधरं नमामि भक्तिरक्षकं जगद्गुरुम् ॥
श्रीभक्तिसुन्दर गोविन्द

প্রণাম-মন্ত্র

শ্রীস্বরূপ-রায়-রূপ-জীব-ভাব-সম্ভরং
বর্ণ-ধর্ম-নির্বিশেষ-সর্বলোক-নিস্তরম্ ।
শ্রীসরস্বতীপ্রিয়ঞ্চ ভক্তিসুন্দরাশ্রয়ং
শ্রীধরং নমামি ভক্তিরক্ষকং জগদ্গুরুম্ ॥
শ্রীভক্তিসুন্দর গোবিন্দ

Praṇām Mantra

to Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj

**śrī-svarūpa-rāya-rūpa-jīva-bhāva-sambharam
varṇa-dharma-nirviśeṣa-sarva-loka-nistaram
śrī-sarasvatī-priyañ cha bhakti-sundarāśrayam
śrīdharam namāmi bhakti-rakṣakam jagad-gurum [1]**

(Śrī Bhakti Sundar Govinda)

(1st line:) Who is carrying the divine conception of Śrī Chaitanya Mahāprabhu and nourishing it exclusively in the preceptorial line of Swarūp Dāmodar, Rāmānanda Rāya, Śrīla Rūpa Goswāmī, Jīva Goswāmī, etc.; and (2nd line:) whose divine preaching activities are rescuing the conditioned souls from this mundane world without discriminating and considering the *varṇa-dharma*

(creed, caste, religion, etc.) or the degree of fallenness; and (3rd line:) who is the dearmost servitor of his Gurudev, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and the only shelter of Śrī Bhakti Sundar Govinda — (4th line:) I bow down to that divine protector of the whole universe, Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāja.



प्रणाम-मन्त्र

सिन्धु-चन्द्र-पर्वतेन्दु-शाक-जन्म-लीलनं
शुद्ध-दीप्त-राग-भक्ति-गौरवानुशीलनम् ।
विन्दु-चन्द्र-रत्न-सोम-शाक-लोचनान्तरं
श्रीधरं नमामि भक्तिरक्षकं जगद्गुरुम् ॥

श्रीभक्तिसुन्दर गोविन्द

प्रणाम-मन्त्र

सिन्धु-चन्द्र-पर्वतेन्दु-शाक-जन्म-लीलनं
शुद्ध-दीप्त-राग-भक्ति-गौरवानुशीलनम् ।
विन्दु-चन्द्र-रत्न-सोम-शाक-लोचनान्तरं
श्रीधरं नमामि भक्तिरक्षकं जगद्गुरुम् ॥

श्रीभक्तिसुन्दर गोविन्द

Praṇām Mantra

to Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj

**sindhu-chandra-parvatendu-śāka-janma-līlanam
śuddha-dipta-rāga-bhakti-gauravānuśīlanam
bindu-chandra-ratna-soma-śāka-lochanāntaram
śrīdharam namāmi bhakti-rakṣakam jagad-gurum [2]**

(Śrī Bhakti Sundar Govinda)

(1st line:) Whose divine pastime of appearing in this mundane world manifest in the year 1817* Śakābda; and (2nd line:) whose holy practising life is exclusively in the line of the super-exalted Rāga-mārga, which is the supreme destination of the Rūpānuga Sampradāya, but, for the benefit of the conditioned souls, he firmly established the worship of that, guarded by the standing of the super-vedic foundation of viddhi-mārga; and (3rd line:)

whose day of disappearance from this mundane world was in the year 1910** Śakābda — (4th line:) I bow down to that divine protector of the whole universe, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj.

* *Sindhu* indicates 7; *candra* 1; *parvat* 8, and *indu* 1.

By Sanskrit law it will be written in the reverse order: 1817.

** *Bindu* indicates 0; *candra* 1; *ratna* 9, and *soma* 1. Hence, 1910.





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On the banks of the Ganges in Koladwip, Nabadwip,
Sri Chaitanya Saraswat Math shines resplendent.
The flag flies high, singing its glories to the world.
There the residents sing the glories of Lord Gauranga
and aspire to serve Sri Sri Radha Govinda
in the line of Sri Rupa.