

**A BRIEF ACCOUNT OF THE HOLY LIFE  
OF  
SRILA BHAKTI DAYITA MADHAVA GOSWAMI MAHARAJ  
FOUNDER ACHARYA  
SREE CHAITANYA GAUDIYA MATH  
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By Srila Bhakti Ballabh Tirtha Goswami Maharaj

## SRI GURU PRANAM

*nama om viṣṇupādāya rupānuga priyāya ca  
srīmate bhakti dayita mādharma swāmī nāmine*

Prostrated obeisances to Most Revered Gurudeva Om Vishnupada Srila Bhakti Dayita Madhava Goswami Maharaj, the absolute counterpart representative of Lord Vishnu and one who is dear to Srila Bhaktisiddhanta Saraswati Goswami Thakur. He is directly connected with Srila Rupa Goswami and is his devoted associate.

*krṣṇābhinna prakāśa srīmurtaye dīnatāriṇe  
kṣamāguṇa avatārāya guruve prabhava namaḥ*

Obeisances to Gurudeva, who is the Spiritual Guide, the non-different manifestation of Supreme Lord Sri Krishna, the redeemer of the fallen souls and the personification of the quality of forgiveness.

*satirtha priti sad-dharma guru priti pradarsīne  
īśodyan prabhāvasya prakāśkāya te namaḥ*

Obeisances to Gurudeva, who taught by his ideal life that one should exhibit pure devotion to Guru by serving his godbrothers and who has manifested the glory of Ishodyan at Sri Mayapur.

*srī kṣetre prabhupādasya sthānoddhāra sukirtaye  
sārasvata gaṇānanda samvardhanāya te namaḥ*

Obeisances to Gurudeva, who increased the joy of those devoted to Srila Bhaktisiddhanta Saraswati Goswami Thakur by recovering his birthplace in Puri, for which he is justly renowned.

## ADORATION OF SRI GURUDEVA

Written by Pujyapad Tridandi Swami Srimad Bhakti Rakshak Sridhar Dev Goswami Maharaj for the disciples of Srila Bhakti Dayita Madhava Goswami Maharaj

*sudīrgham svarṇa-varṇāṅgam divyāvayava-sundaram  
tridāṇḍi-veṣa-dhṛk saumyam sarvva-bhārata-saṅcāram  
navadvīpe tathāsāme braje pañcanadāndhrayoh  
sthāpayantam maṭham gaura-rādhā-krṣṇārccanojjvalam  
gurv-āvīrbhāva pīṭhe to śrī-kṣetre puruṣottame  
divya-mandira-nirmāṇa-sevā-prakatakāarakam  
sarvatra sādhu-saṅghesu sajjanesu tathā guroḥ  
vāṇī-vaibhava-vistāra-sadācārapravarttakam  
śiṣye' śeṣa-krpāsindhum prītimantam satīrthake  
guror abhiṣṭa-yajñesu tūsargīkṛta-jīvanam  
srī bhaktī-dayitam nāmācāryavaryam jagad-gurum  
vande srī mādharma deva-goswāmī-pravarām prabhum*

This song in adoration of “Goswāmī-Pravar”, Bhakti Dayita Madhava Maharaj, expresses his unique qualities and achievements. He is ācāryavaryam (the extraordinary ācārya) and jagad-guru

(the universal preceptor). He is tall and golden-complexioned, a divinely beautiful figure, travelling throughout India, while strictly maintaining the solemn vow of tridanda sannyas and exhibiting gravity of personality. He has established Maths and installed Radha-Krishna Deities at Navadwip-dham, Assam, Braja-dham, Punjab, Andhra Pradesh and other places. He revived the holy advent place of Srila Bhaktisiddhanta Saraswati Goswami Thakur at Puri (Purushottam-dham). His divine personal desire has become the cause of the appearance of the magnificent temple at the holy birth-site of his Gurudeva at Puri. He has introduced the congregation of sadhus everywhere, and has engaged in the widespread preaching of the divine message of his Gurudeva, Srila Bhaktisiddhanta Saraswati Goswami Thakur, as well as the devotional practices enjoined by the scriptures. He is supremely compassionate to his disciples and has sincere, bonafide love for his godbrothers. In this way he has dedicated his whole life for the service of fulfilling the desires of his Gurudeva, Srila Bhaktisiddhanta Saraswati Goswami Thakur.

#### **APPEARANCE OF SRILA BHAKTI DAYITA MADHAVA GOSWAMI MAHARAJ**

Tenth in the preceptorial line from Sri Krishna Chaitanya, Paramahansa Parivrajacharya Om 108 Sri Srimad Bhakti Dayita Madhava Goswami Maharaj Vishnupada, one of the dearest associates of Prabhupada 108 Sri Srila Bhaktisiddhanta Saraswati Goswami Thakur, the founder of the Chaitanya Math and Gaudiya Maths throughout the world. Srila Madhava Maharaj was himself the Founder and Spiritual Master of the All-India Sree Chaitanya Gaudiya Math, Registered Institution. He appeared in this world at 8:00 A.M. on Friday, Agradhayan 3, 1311 (Bengali era) or 18 November 1904, Utthan Ekadasi, in the village of Kanchanpara in the Madaripur subdivision of Faridpur district in East Bengal.

Utthan Ekadasi is the tithi that marks the end of the Chaturmasya period, when Vishnu wakes up from his four-month long sleep. It is thus a day that brings joy and auspiciousness to the world. Similarly, the appearance on that tithi of the most compassionate dear associate of Lord Hari, our Most Worshipable Srila Bhakti Dayita Madhava Goswami Maharaj, had the effect of bringing joy and good fortune to the world's conditioned souls who are suffering from the threefold miseries. It is also significant that our *parames̥ṭhi-guru*, the incarnation of extreme renunciation, Paramahansa Vaishnava Srila Gaura Kishore Das Babaji, entered the eternal pastimes on this same tithi.

#### **GURUDEVA'S BIRTHPLACE AND FAMILY**

Kanchanpara village is in a pure and beautiful area on the bank of the Padma River, near its mouth in the precinct of Bhedara Ganj. The Padma River is sometimes called the Kirtinasha River, "the river that destroys all glories," because its annual flooding washes away so many villages and towns. Further upstream, however, there is a place called Prematali where Nityananda Prabhu once bathed, depositing divine love of God there for Narottam Das Thakur.

The village was prosperous and home to a large number of Brahmins. It was also the residence of my Gurudeva's maternal uncles, who were of a prominent wealthy family in the area. Though they were talukdars or subsidiary landholders, they were given respect equal to that of zamindars. The British rulers of the day decorated them with the title "*Rājā-cakravarti*"; thus, although the family name was Bandyopadhyaya, their home came to be known as "Chakravarti Bari." The village is known to Madhava Maharaj's disciples as "Gurudeva's *mātulālaya*."

The following is known about Srila Gurudeva's paternal family. His grandfather's name was Sri Chandiprasad Devasharma Bandyopadhyaya and his father's name was Sri Nishikanta Devasharma Bandyopadhyaya. They lived in the village of Bharakar in the precinct of Tangibari in the Bikrampur subdivision of Dhaka district. Both Srila Gurudeva's father and grandfather were well known in the district as pious men. Srila Gurudeva's mother, Shaibalini Devi, was an extremely

devoted woman who dedicated herself to the service of God, the Brahmins and holy men.

Srila Gurudeva lost his father at the age of four, after which his mother took him and returned to her brothers' home which is where he was raised. His uncles' great affection for him played an important part in his upbringing. The name given to him by his father was Sri Heramba Kumar Bandyopadhyaya, but he was popularly known by his nickname Ganesh.

### **GURU MAHARAJ'S CHILDHOOD**

Srila Gurudeva began to display extraordinary qualities from a very early age. Under no circumstances would he tell a lie. He would furthermore explain the moral value of truthfulness to his friends and companions. Everyone was impressed by the young lad's character.

Even when very young, Srila Gurudeva showed little interest in material enjoyments. He distinguished himself from the other children by his desire to lead an orderly and disciplined life. He not only set an example in this way, but encouraged the other children to do the same. He always tried to alleviate the sufferings of others and bring them happiness, even if it meant undergoing some difficulty himself. People who observed the extent of his generosity and wisdom were convinced that he would grow up to become a man of extraordinary virtue.

It was personally heard from Srila Gurudeva's mother that whenever she gave him some special delicacy or sweet, he would only eat whatever was left after he had called his friends and distributed it amongst them.

At school, his teachers were astonished to hear Srila Gurudeva say things that showed a level of wisdom beyond his years. The following story can serve as an example: One day, he and some of his fellow students were playing the way boys of that age do. They were engaged in various competitions of speed and strength, including a running race. Srila Gurudeva was a good runner and quickly took the lead, but tripped on a root and fell with great force, causing him to bleed profusely. When the school teachers and other guardians heard what had happened, they rushed to the scene and applied medicines to his cuts and bruises. They also said many things to calm him, but he answered, "You need not worry on my account. I will get better soon. The Lord does everything for our good. I could have injured my eyes, ears or broken my nose, but nothing serious like that happened. I no doubt committed so many sins in previous lives that I should have suffered a more serious accident, but God is so merciful that he did not allow it to happen." When Srila Gurudeva's school teachers heard him say these things, they realized that he was no ordinary child.

While in high school, Srila Gurudeva started a library for the benefit of his poorer classmates and lent books to them without cost. Throughout his youth, Srila Gurudeva was a natural leader as a result of his tall, handsome figure, his charismatic personality and his extraordinary honesty and patience. He never had to apply or stand for election to leadership positions; wherever he chose to participate, others would unfailingly be impressed by his qualities and acclaim him as their leader. What is more, they were satisfied with his performance afterwards. In truth, leadership is the result of an individual's depth of character, exemplary behaviour and competence. Tall and strong, Srila Gurudeva also excelled in sports and was regularly made captain of his teams. He also participated in dramatic presentations. There was no area in which he did not excel and thus he was always involved in directing the affairs of any group in which he participated. He even played a role in the independence movement.

### **BEGINNINGS OF A SPIRITUAL CALLING**

Srila Gurudeva was exemplary in his devotion to his mother. She would read to him and have him read various scriptures to her, so that he became conversant with religious issues and imbued with faith in God. She made him read the Bhagavad Gita daily, so that by the age of eleven, he had memorized all of its 700 verses.

Srila Gurudeva finished his primary and secondary education in Kanchanpara and Bhatagram. Then for higher education he went to Calcutta. While in Calcutta he began to feel great separation from the Lord. He was staying with a relative and childhood friend named Narayan Chandra Mukhopadhyaya, who later took sannyas from him and was given the name Bodhayan Maharaj. Narayan Chandra recounted that he often saw Srila Gurudeva calling out the names of the Lord and crying in the middle of the night. He would eat only *haviṣyāna* (an unsiced khichuri) once a day. In this state of absorption in the Lord, he one day had a dream in which Narada Muni came to reassure him. Narada gave him a mantra and told him that by chanting it he would achieve all perfection. Upon awakening, however, try as he might Srila Gurudeva was unable to recall the mantra in its entirety. The loss of this mantra bewildered and distressed him immeasurably. His irritation with household life reached an intolerable degree and he became determined to leave it behind. With this in mind, he went to ask the blessings of his widowed mother who at that time was living in Gosain Durgapur in Nadia district. She made no effort to oppose his wishes. So, with an intense desire to have the company of the Supreme Lord, Srila Gurudeva set off for the Himalayas. Just as iron filings attracted by a magnetic force cannot be thwarted, the individual soul who has been attracted to the Supreme Soul allows nothing of this world, whether friends or family, to interfere with his calling.

#### **SRILA GURUDEVA GOES TO HARDWAR**

Srila Gurudeva's passionate desire for the Lord brought him first to Hardwar and from there into the mountains. High up in the Himalayan jungle, he fasted for three days from food and water, all the time calling out anxiously to the Lord. When he had practically lost all awareness of the external world, he was given a divine order to seek out a spiritual master. He was also told that his guru would appear to him in the very place that he had left.

Taking this divine order as his imperative, Srila Gurudeva came down from the mountain to the holy town of Hardwar on the banks of the Ganges, where he decided to stay for a few days. While there, he met a saintly person to whom he recounted all that had happened on the mountain. When he asked this sadhu for advice, he was told to return home and that he would meet a bonafide spiritual master there.

Srila Gurudeva made up his mind that he would return to Calcutta after spending a few more days in the pilgrimage town, but his stay in Hardwar was disturbed when a rich businessman and his wife from North India came there on pilgrimage. The couple, who were childless, saw the handsome figure of Srila Gurudeva when bathing in Brahma Kund, and were attracted to him. They gave him a gift of fruit and sweets and insisted that he visit them in their lodgings. Out of courtesy, Srila Gurudeva acceded to their request.

At their place of residence, the couple once again fed him copiously and generally treated him with great affection. Finally, they proposed that he become their adopted son, which meant that he would eventually inherit their substantial wealth. Srila Gurudeva was unprepared for such an offer and began to think, "I came here with the intention of abandoning family life. Now *maya* has devised another way to ensnare me."

Srila Gurudeva politely refused their proposal and left their home, but the businessman and his

wife were so enamored of him that they came each day and repeatedly put pressure on him to accept their offer. One who has a sincere eagerness to attain the Supreme Lord, however, cannot be swayed by any amount of material temptation. Someone filled with desires for sense enjoyment would have found it impossible to resist such an opportunity to become heir to a fortune, but Srila Gurudeva had no such yearnings. Because of his sincere aspiration to worship the Lord, he considered the couple's invitation to be dangerous and rejected it out of hand. Consequently, he found it impossible to remain in Hardwar and returned to Calcutta without further delay. These events took place sometime around 1925.

### **SRILA GURUDEVA MEETS SRILA PRABHUPADA**

That same year, Srila Gurudeva came to visit Mayapur for the first time with Narayan Chandra Mukhopadhyaya and some other friends. When they saw Srila Bhaktisiddhanta Saraswati Goswami Thakur, they were attracted by his superhuman personality. During a lecture they attended, Srila Prabhupada said that it was alright to visit the Deity form in the temple, but that one had to learn to see it first. One cannot really see it with eyes that are blinded by material desire, but only with the eyes of love. Srila Gurudeva and his party watched on that same day as Srila Prabhupada initiated Dr. S. N. Ghosh and his wife.

After returning to Calcutta, Srila Gurudeva started visiting the Gaudiya Math on Ultadanga Road to hear Srila Prabhupada speak *hari-katha*. Understanding that through service to the Vaishnavas one could clear the road to the Lord and receive his mercy, or perhaps wishing to teach that same principle to the world, Srila Gurudeva sent much money and material for the Math without any fanfare. During this period, he also spent much of his time in studying the scriptures.

After hearing the Vaishnava doctrines from Srila Prabhupada, he became convinced of their rationality and superiority over other religious dogmas. He took shelter of Srila Prabhupada and on 4 September 1927, on Radhashtami, received initiation in the Holy Name and the mantra at the Ultadanga Math. After initiation he was known as Hayagriva Das Brahmachari. Acharyadas Devasharma was the officiating priest at the Vaishnava fire sacrifice.

### **LIFE AND SERVICE IN THE GAUDIYA MATH**

Shortly after accepting initiation, Srila Gurudeva decided to commit himself completely to the service of Krishna and His devotees by moving into the Math. He thus took the great vow of remaining a lifelong celibate or *naiṣṭhika-brahmacārī*. It was not long before Srila Gurudeva was counted amongst Srila Prabhupada's leading disciples as a result of his dedicated service to his guru, unflagging enthusiasm and competence in a variety of services. Srila Prabhupada used the words "volcanic energy" to describe Srila Gurudeva's unflinching resolve, depth of involvement and success in all endeavours entrusted to him.

Srila Gurudeva was one of the leading fund collectors, whose service was essential for maintaining Srila Prabhupada's vast movement and especially the efforts made toward preaching Mahaprabhu's message in the West. Anyone who saw Srila Gurudeva's golden form and heard him speak Hari katha could not fail to be attracted. Many people came forth spontaneously and made donations to him.

On Srila Prabhupada's order, Srila Gurudeva spent a long time at the Madras Gaudiya Math, where he was chiefly responsible for the purchase of land and construction of the temple, assembly hall and residences. During this time he was particularly encouraged by his senior godbrothers, H. H. Bhakti Rakshaka Sridhar Maharaj and H. H. Bhakti Hriday Bon Maharaj. In the course of collecting funds for this project, Srila Gurudeva met with the leading citizens of Madras and became closely

acquainted with many of them.

#### **SRILA PRABHUPADA'S ADVANCE MAN**

In order to awaken consciousness of the Lord amongst the people at large, Srila Prabhupada travelled to Calcutta, Dhaka, Patna, Allahabad, Benaras and other important places throughout India. He organized preaching festivals as well as parikramas of Vraja and Navadvip Dhams. He established preaching centres and maths and spread the message of Sri Chaitanya Mahaprabhu in various cities by putting on programs and sending out street sankirtan parties. He also established shrines of Mahaprabhu's feet (*pāda-pīṭhas*) in many of the places the Lord had visited, restored other holy sites, published transcendental books, magazines and newspapers in a variety of languages in order to spread the message of pure devotion. Srila Gurudeva was a leading participant in all of these preaching programs.

Srila Prabhupada generally sent Srila Gurudeva as the advance man to do groundwork for these events. He had complete faith that whatever task he gave him would be carried out to completion. Srila Gurudeva was one of the foremost devotees charged with building the Ramananda Gaudiya Math in memory of Mahaprabhu's intimate associate Ramananda Ray. He was involved in purchasing land in Andhra Pradesh, near Goshpad Tirtha in Rajahmundry district, where Ramananda's meeting with Lord Chaitanya took place, and supervising the construction of the buildings.

Anyone, no matter how important a person, who met Srila Gurudeva—with his handsome features, imposing physique, pleasant manner, extraordinary personality, facility with modern reasoning and ability to convince by means of irrefutable scriptural evidence—would become enchanted and quite happy to do anything requested of him. Srila Gurudeva's entire being—his meditation, his thoughts, his japa, everything—was fully devoted to fulfilling Srila Prabhupada's desires. Today's volunteer workers cannot even imagine the extent of his commitment to service, for which he gave up eating and sleeping, working through the night if necessary to achieve his goals.

Srila Gurudeva's sincere, single-minded allegiance to his spiritual master is an example to be followed by everyone. He never undertook any task without the express direction of his spiritual master. As a result of his full surrender to Srila Prabhupada's lotus feet, he came to inherit his divine potency for spreading Lord Chaitanya's mission in its entirety.

#### **SRILA PRABHUPADA'S VISIT TO ASSAM**

We can know the degree to which Srila Prabhupada trusted Srila Gurudeva and considered him to be a responsible servant and intimate associate from comments he made in March of 1936, on the occasion of the installation of Sri-Sri-Guru-Gauranga-Gandharvika-Giridhari Deities at the Sarbhog (Assam) Gaudiya Math.

The Sarbhog Gaudiya Math, in Assam's Kamrup district near Barpeta, was one of the 64 maths and preaching centres established during Srila Prabhupada's lifetime. Srila Prabhupada sent Srila Gurudeva along with his senior godbrother, H. H. Bhakti Rakshaka Sridhar Maharaj, Janaki Vallabha Das Brahmachari and others to make preparations for the Deity installation ceremony. At that time, the Math was under the direction of Srila Gurudeva's senior godbrother, H. H. Tridandi Swami Bhakti Vijnan Ashram Maharaj. Srila Gurudeva's party arrived in Sarbhog only a few days before the festival date and they were shocked to find that little or nothing had been done in preparation for Srila Prabhupada's coming and the installation of the Deities.

Srila Gurudeva's nature was such that he would never lose enthusiasm or stop working until his desired goals were achieved. He immediately brought all his efforts to bear on finding temporary quarters for Srila Prabhupada and the other devotees who would be coming with him.

When Srila Prabhupada arrived at the Sarbhog railway station at 6:30 AM on Sunday 15 March 1936, he was greeted by a large party of devotees and local citizens. Noteworthy amongst those who accompanied him were Kunja Bihari Vidyabhushan Prabhu, Paramananda Vidyaratna Prabhu, Vasudeva Prabhu, Kirtanananda Brahmachari, Sajjana Maharaj and Krishna Keshava Brahmachari. On each of the three days that Srila Prabhupada remained in Sarbhog, thousands of men, women and children were satisfied with varieties of *maha-prasad*.

On the following day, Srila Prabhupada ordered Tridandi Swami Bhakti Rakshaka Sridhar Maharaj to make the final arrangements for Sri-Sri-Guru-Gauranga-Gandharvika-Giridhari's installation rituals, over which he was to officiate. As a part of these arrangements, Sridhar Maharaj dressed the Deities and decorated them with flower garlands and other ornaments. At the auspicious moment at 10 o'clock in the morning, upon being told that everything was ready, Srila Prabhupada entered the temple room, took darshan of the garlanded Deities and paid his prostrated obeisances to them. On seeing that they were already decorated, he said, "The Deities have already been installed." On hearing this, Sridhar Maharaj immediately became remorseful, thinking that he had committed an offense by doing something that Srila Prabhupada had intended to do himself. Despite his faux pas, the installation of the Deities was performed in great splendor according to the regulations of the Vaishnava Smritis amidst joyous sankirtan.

At the end of the installation ceremony, Ashram Maharaj repeatedly asked Srila Gurudeva to tell Srila Prabhupada that Nimananda Prabhu had not carried out his duties. Srila Gurudeva was reluctant to do anything that would be displeasing to Srila Prabhupada, and so at first refused. Upon being pressed, however, he felt obliged to do as he was asked out of respect for his senior godbrother.

Later that day, Srila Gurudeva followed Srila Prabhupada when he went out for a walk, fanning him to keep insects away. As they were talking, he told Prabhupada of Ashram Maharaj's complaint. As soon as Srila Prabhupada heard it, he became angry and chastised Srila Gurudeva who felt extremely sorry at having displeased him. Srila Prabhupada, however, seeing the effect his words had on Srila Gurudeva, immediately changed his mood and began to praise him affectionately. Srila Gurudeva was not happy at hearing such praise either, because he took it to mean that Srila Prabhupada felt he would not be able to take criticism. However, Srila Prabhupada took the opportunity to give him many valuable personal instructions that showed the extent to which he held his disciple dear.

Srila Prabhupada first said, "Why do you want so much? And why do you let it bother you so much? It is not proper to expect so much service from this person. Your service to your spiritual master and all its details are your responsibility alone. You should be grateful if anyone else contributes to it in any way. Krishna's 'major domo' is Srimati Radhika. She knows that she alone is entirely responsible for Krishna's pleasure. If anyone comes forward to help her, she is filled with gratitude."

Here, it is apparent that Srila Prabhupada was saying that it was up to Srila Gurudeva to take full responsibility for his service in its entirety. If anyone should assist him in the fulfilment of that responsibility, he should be grateful. From this statement it is clear that Srila Prabhupada considered him to be a confidential associate. Because of this affectionate relationship and the physical

similarity of Srila Gurudeva to the tall, light-skinned Srila Prabhupada, people often mistook him to be his son.

Srila Gurudeva often recounted the story of the Sarbhog Gaudiya Math when he wished to give an example of the process of surrender to his disciples. We have already stated that Srila Sridhar Maharaj humbly felt as though he had committed an offense for having garlanded the Deities in the place of Srila Prabhupada. Sridhar Maharaj asked Srila Gurudeva to approach Srila Prabhupada and ask him for forgiveness on his behalf, saying that he had made the mistake unintentionally. Having been so entreated by Sridhar Maharaj, Srila Gurudeva wrote a letter to Srila Prabhupada in which he prayed for forgiveness on Sridhar Maharaj's behalf. Prabhupada answered that a surrendered soul never commits offenses. The Lord never sees the faults of one who is surrendered to Him, always forgiving him, for the surrendered person has given up everything for the service of the Lord without any ulterior motive. On the other hand, someone who has ulterior motives and is not surrendered must fear offenses at every moment.

### **SRILA GURUDEVA DOES NOT GO TO ENGLAND**

Srila Prabhupada was eager to preach Mahaprabhu's message in the western world and had chosen Srila Gurudeva as one of his missionaries because of his competence. He and two other godbrothers had their photos taken and passports made in preparation for the trip. When everything was ready, Rajarshi Saradindu Narayan Ray said to Srila Prabhupada, "England is a land full of heavenly nymphs. I don't think it is a good idea to send handsome young men there to preach. It would be better to send a more mature disciple."

Srila Prabhupada thought the Rajarshi's suggestion had merit and so decided to send H. H. Bhakti Pradip Tirtha Maharaj in Srila Gurudeva's place. He gave Srila Gurudeva the responsibility of collecting money for the preaching mission.

Srila Gurudeva was afraid that Srila Prabhupada would not remain in the world much longer and had been worried that if sent to England he may never see him again. He was thus relieved when Srila Prabhupada changed his mind about sending him there on the Rajarshi's advice.

### **MEETING WITH PANCHANAN TARKARATNA**

Srila Prabhupada recognized that Srila Gurudeva possessed a great talent for persuading others with his humble and respectful manner of defeating their arguments. As a result, on 4 October 1936, he decided to send him to Bengal's leading religious scholar, Panchanan Tarkaratna of Bhattapara in Naihati. Panchanan Tarkaratna was very proud of being a Brahmin and a learned scholar and had forcefully criticized the Daiva Varnashram system preached by Srila Prabhupada. Srila Prabhupada was afraid that his criticisms could cause untold harm to countless people seeking the ultimate good and thus gave Srila Gurudeva Bhakti Dayita Madhava Goswami Maharaj the responsibility of trying to change his opinion. Panchanan Tarkaratna was reluctant to give proper respect to anyone not born in the Brahmin caste. For this reason, Srila Prabhupada told Gurudeva to go without tilaka or Vaishnava dress and give his identity as a high-caste Brahmin.

On the given day, at 8:30 in the morning, Srila Gurudeva came to Panchanan Tarkaratna's house accompanied by Praphulla Kumar Chattopadhyaya of Naihati's Kanthalpara. He first met with the pandit's highly qualified son, Sri Jiva Nyayatirtha, and then spent two hours engaged in scriptural discussions with him. Srila Gurudeva often recounted this experience to his disciples: "It is true that Panchanan Tarkaratna possessed vast learning. He had memorized large numbers of verses from scriptures, but in some cases was not able to come to logical conclusions or to resolve contradictions. In his arguments he would go down a blind alley and not be able to give a proper

answer when questioned.”

When asked how such a great scholar could end up this way, Srila Gurudeva would answer, “Pandit Mahashaya has never had the opportunity to associate with a pure devotee or a real saintly person. Only by following a pure devotee or through associating with saintly persons can one arrive at the right conclusions.”

Srila Gurudeva’s long conversation with Panchanan Tarkaratna appeared as an article that headlined in the *Gaudiya*, the Math’s Bengali weekly journal, volume 15, page 13-15 (1936). Srila Gurudeva had long discussions with Sri Panchanan Tarkaratna, renowned pandit of Bengal and refuted all his anti-devotional contentions with appropriate scriptural evidences. Sri Tarkaratna was astonished to hear the depth of scriptural knowledge possessed by Srila Gurudeva.

### **SRILA GURUDEVA MEETS DR. C. V. RAMAN**

The following events took place in 1930 while Srila Prabhupada was still present. A month-long festival was being held at the Calcutta Bagh Bazaar Gaudiya Math for Janmashtami. Each day a different dignitary was invited to sit as Honorary Chairman of the evening meeting. Some students of world-renowned scientist C. V. Raman were amongst those who came regularly to listen to the lectures of the Gaudiya Math preachers. One day, these students came to see Srila Prabhupada and complained that every day a different distinguished person was being made Honorary Chairman, but their professor, whose fame had spread throughout the world, had not even been invited.

Srila Prabhupada answered that he had no objection to making Dr. Raman Honorary Chairman for one evening. He asked Srila Gurudeva to take charge of inviting him. Srila Gurudeva first went to Dr. Raman’s house but did not find him there. The scientist’s wife sent him with an orderly to Dr. Raman’s laboratory on Circular Road. There, Srila Gurudeva met with him on the second floor where he was sitting in a corner of a huge loft, engaged in his research activity. Dr. Raman spoke neither Bengali nor Hindi and so their conversation took place in English.

Upon being asked by Dr. Raman the reason for his coming, Srila Gurudeva answered, “A large month-long religious gathering is being held by the Bagh Bazaar Gaudiya Math at Janmashtami. On each day, a different dignitary of the city is invited to grace the chairman’s seat and we humbly invite you to do the same.”

Dr. Raman answered, “I do not believe in your Keshto-Bishtu (Krishna-Vishnu). I have no faith in anything that cannot be confirmed by direct sensory experience. I cannot waste my valuable time with imaginary things. I would gladly attend any conference dealing with science or education, but not a religious one.”

Srila Gurudeva said. “Your own students have been coming regularly to listen to the Math’s swamijis speak. It was their desire that you be honoured in the same way that so many other Calcutta community leaders have been. I have been asked by my Gurudeva to invite you, so please accept our invitation.”

Dr. Raman then challenged Srila Gurudeva: “Can you show me your God? If you can show Him to me, I will go.”

One side of the lab room in which the conversation was being held was a windowless, doorless wall, on the other side of which lay the whole of north Calcutta. Srila Gurudeva asked, “I can see nothing on the other side of this wall, but if I say that there is nothing there, will that be true?”

Dr. Raman answered, “Perhaps you cannot see what is there, but you could with the appropriate instruments.”

Srila Gurudeva then asked him, “There is a limit to what your instruments can do. You can only see as far as they allow you. Can you say that there is nothing beyond these limits?”

Dr. Raman replied, “Never mind. I will not waste my time on this. I will not give my attention to anything that is not within my sense experience. I will only spare my valuable time if you can actually show me your God. Can you do it?”

Srila Gurudeva: “If your students were to say to you that they will study your scientific findings only if you can show them the truth of what you have realized through your experiments, what would you say?”

Dr. Raman: “I would make them realize it!”

Srila Gurudeva: “Can you make them realized before teaching them?”

Dr. Raman: “No, I would first have to show them the process by which I have come to realize the truth. They will have to follow that process if they want to have the same realization. First they will have to earn their B.Sc. degree, then their M.Sc. Then they will have to study with me for another five years. Then I will be able to make them understand.”

Srila Gurudeva: “If this is true for you and your scientific knowledge, then can the seers of ancient India not say exactly the same thing? Follow their process and see whether you experience God’s existence or not. You are not able to show the scientific truths you profess to your students until they have adopted your process. Similarly, if you want to experience or understand God, you have to follow the process by which that is accomplished. If it does not happen, then you can deny its value. But how can you deny its value without having experimented?”

Dr. Raman could not answer. After a few moments of silence, he said, “I know nothing about Krishna. If I go, I will be able to say nothing. It will be better if you invite someone who knows something about these matters.”

Srila Gurudeva’s quick-wittedness and presence of mind was such that it was impossible to get away with an illogical statement in his presence. Such capacity does not come with simple book-learning. Only one who has surrendered himself to his spiritual master and has come to direct realization of the truth through his mercy can display such divine power. To such a person, a display of intelligence without any basis in realization cannot get very far.

#### **AFTER THE DISAPPEARANCE OF SRILA PRABHUPADA**

Srila Prabhupada instructed all of his disciples to follow him in preaching the message of Sri Rupa and Raghunath Goswamis, and that they should work together to achieve this one purpose. From the superficial point of view of a short-sighted pessimist, the events that followed Srila Prabhupada’s disappearance seem to have contradicted his wishes, but whatever comes about as a result of the all-auspicious Lord Hari’s desire is for the good of everyone. If we are unable to see the truth of this basic tenet of spiritual life we become incapable of recognizing the order which exists in creation and become unhappy as a result. Nothing takes place contrary to the will of the Lord; one who believes that He is all-auspicious must also accept that whatever takes place is

somehow directed toward the fulfilment of some larger, auspicious purpose. The short-sighted are only able to realize this after much water has flowed under the bridge.

Mahaprabhu said, “My name will be preached in every town and village throughout the world.” In order to bring this prophecy to fruition, it was His will and that of his *prakāśa-mūrti*, Srila Prabhupada, who is non-different from Him, that those leading disciples who had been enriched by their blessings should be inspired to work to that end independently. Srila Prabhupada did not wish that those worthy disciples of his, who had attained the qualifications to act as acharya should be restricted or limited in their activities. As a result of their being empowered by him to spread Mahaprabhu’s message, the movement has today been acknowledged and adopted by many persons throughout the world, fulfilling the Lord’s prediction. If Prabhupada’s disciples were ordinary flawed living beings who disregarded the wishes of their spiritual master, then such widespread successes would not have been possible. When those hapless people who are ignorant of the overall intention of the Supreme Lord praise one of Srila Prabhupada’s disciples and condemn another, they fall from the path of spiritual life and into the mire of Vaishnava *aparadh*.

All of Srila Prabhupada’s associates tried or are trying to sincerely follow his orders to the extent of their abilities. As a result of these sincere efforts, great numbers of wayward souls have been attracted to the teachings of Lord Chaitanya Mahaprabhu and have accepted the discipline of Vaishnava *sadācāra*. They have been engaged in the worship of Lord Krishna according to the doctrines of pure devotional service and have thus made their lives successful.

#### OPENING THE SHYAMANANDA GAUDIYA MATH

In 1942, just prior to taking the tridandi sannyas vows, Srila Gurudeva worked together with his godbrothers, particularly H. H. Tridandi Swami Bhakti Kumud Santa Maharaj and H. H. Tridandi Swami Bhakti Vichar Yayavar Maharaj to establish a Math in the city of Midnapore. This center was named the Shyamananda Gaudiya Math in honor of Shyamananda Prabhu who first preached Mahaprabhu’s message in this area. As a result of the preaching efforts of these godbrothers, many men and women of the city became attracted to Mahaprabhu’s message and took up the regulative principles of Vaishnava *sadācāra*, following the path of devotional service as ordained by Sri Chaitanya. The Gaudiya Math’s good name spread throughout the region and many wealthy citizens of Midnapore city took up the task of establishing a permanent branch there. With their help, land and a large two-storey building were purchased in the Shiva Bazaar area for the Math.

Srila Gurudeva told the story of how one of the chief donors, Govardhan Piri, came into contact with the Math and the amazing change in his life as he renounced all sinful activity to engage in the service of Krishna and the devotees. When Srila Gurudeva was in search of donations for the establishment of the Math, he suggested going to visit Govardhan Piri, but local people counselled him not to. They described him as a great miser who would not give a paisa to a poor person in need. They told Srila Gurudeva that if he went to see him, he was sure to be insulted.

Srila Gurudeva answered, “A sadhu should not be bothered by the fear of insults, nor should he seek praise. If Govardhan Piri is a miser, then the sadhus should make an effort to see that he changes his ways. There is no need to change a good person. We can see the real results of preaching when bad people change and become good.”

One day, Srila Gurudeva went to Govardhan Piri’s office and was greeted cordially and given a suitable seat. When he heard from Srila Gurudeva that he was trying to open a preaching centre through which the ultimate good for the jivas could be achieved by spreading Sri Chaitanya Mahaprabhu’s teachings, Govardhan Babu responded by saying that his family had worshiped

Radha and Krishna for generations and that they continued to serve the Deities in his home. He invited Srila Gurudeva to come to his rooftop temple and take darshan of them. Srila Gurudeva was very pleased to see the beautiful Radha Krishna Deities and said, “Radha and Krishna are the object of our worship. As yet we have no Deities in our preaching centre. We would be very grateful if you gave us these Deities for our temple.”

Govardhan Babu answered, “These are our family Deities and they have a great deal of land in their name. It is impossible for us to part with them. However, if you want to purchase Deities for your temple, I will pay the cost.”

Srila Gurudeva told him that the Gaudiya Math always imported images of Radha and Krishna from Jaipur, but Govardhan Babu was not deterred and continued to agree to bear all the expenses. When Srila Gurudeva returned to the ashram and told his companions about Govardhan Babu’s offer, they were all dumbfounded. Govardhan Babu paid not only for the Deities, but for their service, their dress and ornaments, the installation ceremony and the feast which followed it. He also began coming regularly to hear *hari-katha* in the temple. In time, as a result of the association of devotees, he came to realize that materialistic life was without substance and gave up all sinful practices. Understanding that true happiness could only be found in worshiping the Lord, he took initiation in the Holy Name and the mantra and adopted a regulated Vaishnava life.

When the local people saw the amazing change in Govardhan Babu’s behaviour, they were astonished and overjoyed. One day his wife came to the Math and in an outburst of emotion, fell at Srila Gurudeva’s feet and said, “Ever since you came, my husband has been returned to me. All our family problems have disappeared.”

We cannot say how many people’s lives were affected by coming into contact with Srila Gurudeva and having sweet dealings with him. This is only a single small example of how one person’s life was completely changed.

### **SRILA GURUDEVA TAKES SANNYAS**

Immediately prior to taking sannyas, Srila Gurudeva went on a preaching tour of Bankura and Midnapore districts, visiting Kether Danga, Onda, Jhanti Pahari, Bankura city, Garveta, and other places. People everywhere were impressed by his personality, upstanding character and powerful *hari-katha*, and became attracted to the gospel of Lord Chaitanya Mahaprabhu. Accompanying him on this trip were Krishna Keshava Brahmachari, Rama Govinda Brahmachari, Kunjalal Prabhu, Hari Govinda Prabhu and other godbrothers. Helping the preaching work in Kether Danga and Onda were Radha Govinda Sit and Avinash Pal, respectively.

Although Srila Prabhupada had intended to give Srila Gurudeva tridanda sannyas, he never did so because of the important role he played in fundraising. Not long after Srila Prabhupada’s disappearance, however, a large group of Gurudeva’s godbrothers appealed to him to take the renounced order. Amongst them were Kunja Bihari Vidyabhushan Prabhu, H. H. Bhakti Prakash Aranya Maharaj, H. H. Bhakti Sarvasva Giri Maharaj, H. H. Bhakti Svarupa Parvata Maharaj, H. H. Bhakti Prasun Bodhayan Maharaj, Krishna Keshava Brahmachari and Sundar Gopal Brahmachari. They convinced him that if he wished to fully commit himself to the fulfillment of Srila Prabhupada’s command to preach Mahaprabhu’s message, it was incumbent on him to take sannyas. Thus, at the age of 40, he took sannyas according to the Vaishnava rituals from H. H. Bhakti Gaurava Vaikhanasa Maharaj on the grounds of the Tota Gopinath temple. It was the Phalguni Purnima of 1944, the 457th anniversary of Mahaprabhu’s appearance. He was thenceforth known as Parivrajakacharya Tridandi Swami Srimad Bhakti Dayita Madhava Goswami

Maharaj. Amongst the godbrothers present on that occasion were Kunja Bihari Vidyabhushan Prabhu, Paramananda Vidyaratna Prabhu, H. H. Parvat Maharaj, and H. H. Bodhayan Maharaj.

After taking sannyas, Srila Gurudeva returned to the Shyamananda Gaudiya Math in Midnapore where he was greeted with great pomp by the members of the Vishva Vaishnava Raja Sabha. The Vishva Vaishnava Raja Sabha presented him with a special certificate in which they praised him for the ways that he gave great joy to Srila Prabhupada through his fearlessness, his saintly courage, his ability to enchant people when speaking on religious topics, and above all, his affection for the devotees.

Of all of Srila Gurudeva's virtues, his attachment to his spiritual master and his affection for his godbrothers were exemplary. After Srila Prabhupada's disappearance, whenever any of his godbrothers were faced with hardship, he would immediately step forward to give them a helping hand without considering his own happiness or distress. Many of Prabhupada's worthiest disciples were unable to come to terms with the turmoil in which the Math found itself after his disappearance and either returned to householder life or considered doing so. Srila Gurudeva took a lot of trouble to find such devotees, seeking them out in their homes and persuading them to return to the Math and a life of service to the Lord. Some of those he brought back subsequently took the role of acharya!

Devotees are the worldly manifestation of Krishna; affection for them accurately demonstrates the extent of one's affection for Krishna. Similarly, the guru's disciples are the manifestations of the guru himself and affectionate behaviour to them demonstrates the depth of one's love for the guru. Srila Gurudeva's exemplary love for his godbrothers was evident to the very last days of his presence in this world.

#### **PREACHING ACTIVITIES IN EAST PAKISTAN**

After Srila Gurudeva took sannyas, just prior to Indian independence (1947) and afterward, he went on an extended preaching tour throughout India and East Pakistan (modern Bangladesh). Accompanying him were Mihir Prabhu, Sankarshan Prabhu, Krishna Keshava Brahmachari, Trailokya Prabhu, Mahendra Prabhu, Sri Brahma, Pyari Mohan Brahmachari, Yajneshwar Das Babaji Maharaj, and others. Some of the important places he visited in Dhaka and Mymensingh districts were Baliyati, Nawabganj, Kalakopa village, Jamurki, Pakulla, and Churain.

While in Jamurki-Pakulla in Mymensingh district, Srila Gurudeva gave a lecture in a *pandal* set up at the local high school. He often talked about this event later. More than a thousand people of both Hindu and Muslim faiths were present in the audience that gathered that day. Many students and teachers from the school also came. Several local policemen gave Srila Gurudeva a friendly warning that following the partition of India and Pakistan, the situation was tense for Hindus in the Muslim dominated country. He was told to be careful about what he said and did because the government was watching him. If complaints were made that something he said went against Pakistan's interests, he could be jailed. After having received this warning and seeing the large numbers of police officers present in the crowd, Srila Gurudeva started to worry about the difficulties a devotee would have to face if put in prison, where contact with untouchable foodstuffs would be inevitable. Seeking to avoid any possibility of trouble, he requested the listeners to save their questions for the end of his discourse, at which time he would leave fifteen to twenty minutes to address them. He also said that he would entertain further inquiries on matters not related to his lecture in his quarters at another time. He requested that no one interrupt the lecture to ask questions, for it would disrupt the proceedings and cause a disturbance to the other listeners.

Despite this request, however, after Srila Gurudeva had been speaking for half an hour, a mullah stood up and asked, “What is the reasoning behind the Hindu custom of worshipping idols (*but-parastī*)?” Many of the people in the audience were irritated by the interruption and told him to hush up and Srila Gurudeva not to answer, but Srila Gurudeva welcomed the mullah’s question by praising it, saying that it was deserving of an answer from which everyone present could profit. Furthermore, by answering it he would not wander from the subject under discussion, but would rather enrich it.

He then proceeded to deal with the mullah’s question as follows. He said that before answering him, he wished to ask him a question: “Do you believe in God (*khudā*)?” The mullah said, “Of course I do.” Srila Gurudeva then asked, “Do you believe in Khuda’s omnipotence?” The mullah loudly declared, “Khuda is all-powerful!” Srila Gurudeva then laughed and said, “There you have your answer.”

Not realizing the implications of the word “omnipotent,” the mullah was at first confused by Srila Gurudeva’s answer. So Gurudeva started to clarify by asking, this time with the help of an example: “Is God powerful enough to take a Mymensingh elephant and to push him through the hole of the smallest needle without even harming a hair on his body?”

When the mullah remained silent, Srila Gurudeva continued, “Perhaps Maulvi Saheb does not know the extent of Khuda’s powers. The fact is that nothing is impossible for the omnipotent Lord. ‘*Kartum akartum anyathā kartum yaḥ samarthaḥ sa eva īśvaraḥ*’. He can do whatever he wishes, not do something if he does not wish to do it, or undo or change whatever he has done. The Supreme Lord is all-powerful and nothing is beyond his abilities. The omnipotent Lord is not limited to the powers that we ascribe to him. That is not what is meant by omnipotence. The *sarva-śaktimān* is one who possesses all powers imaginable and unimaginable. Once we have accepted that the Supreme Lord is omnipotent, we cannot say, ‘He can do such and such, but not this or that. ‘So, in accordance with his wishes, the supremely powerful Lord can appear in any form he desires, at any time, with his full complement of powers. If you say that he cannot, then there is no point in claiming that he is all-powerful.

“Any figure that a man may create out of the five elements, or any entity that he imagines with his material mind—whether with form or formless—is all material. That is what we call a *putul* or an idol. There is no regulation in the *sanātana-dharma* for the worship of such idols. What is ordained, rather, is service to the Lord’s Deity form or *śrī-vigraha*. The *śrī-vigraha* is that form which the all-powerful Supreme Lord feels obliged to accept as a result of his devotee’s love for him. There is a gulf of difference between an idol and the Lord’s Deity form. Even though the Lord’s Deity form is purely spiritual, *cid-ānanda-maya*, a materially conditioned soul is unable to recognize him, just as he would be unable to recognize the Lord if he appeared incarnate directly before him. One can only perceive the Lord’s divine form with the eyes of pure devotion. A vision of the Lord which has not been earned is not a true vision of the Lord.”

### PREACHING IN ASSAM

After East Pakistan, Srila Gurudeva took his party into Assam, recalling that Srila Prabhupada had once directly ordered him to preach there, for the Assamese people are simple and have faith in sadhus. To fulfill Prabhupada’s order, Srila Gurudeva first went to Sarbhog near Barpeta in Kamrup district. Accompanying him were Bhuvana Prabhu, Uddharan Prabhu, and Krishna Keshava Brahmachari Prabhu.

Because of the problems in the Gaudiya Math subsequent to the disappearance of Srila Prabhupada, Srila Gurudeva stayed at the house of Krishna Keshava Brahmachari's brother rather than in the Math. As there had been torrential rains and extensive flooding in the area, the devotees had to put all their bedding in an ox-cart and walk through knee-deep water to get there. As the veranda and ground floor of the house were under water, the party had to construct a bamboo platform on which to sleep, while another such platform served as a toilet. Even in these difficult circumstances, Krishna Keshava Prabhu's devout mother daily cooked meals for the Vaishnavas.

The war with Japan was at its height during this period and the Japanese army had already conquered Burma and crossed the border into Assam. The British Indian government's War Ministry had ordered many homes throughout Assam to be requisitioned for quartering Indian army troops. Krishna Keshava Brahmachari's family home was one of those taken over for this purpose and Srila Gurudeva and his party were obliged to stay in a village not far from Sarbhog. This is just a small example of how Srila Gurudeva was prepared to accept any difficulty to follow the orders of his own spiritual master and to bring auspiciousness to those who had forgotten Krishna.

Srila Gurudeva preached in these untoward circumstances for seven days before moving to Sarbhog where he stayed in Gopal Prabhu's house. While there, he gave daily *Bhāgavatam* lectures at the house of a local high school teacher and leading citizen, Chinta Haran Patgiri. Those who became Srila Gurudeva's disciples during his preaching activities in Sarbhog were Gopal Das Adhikari and his wife, Shivananda Das Adhikari, Khagen Das Adhikari and Achyutananda Das Adhikari.

A local youth named Kamala Kanta Goswami was a regular attendant at Srila Gurudeva's *Bhāgavatam* lectures. He was so attracted by Mahaprabhu's teachings that he decided to leave home and join his preaching party. Shivananda Prabhu and his nephew enthusiastically invited Srila Gurudeva to visit their village, Bhavanipur Tapa, where he stayed for a few days. Kamala Kanta Goswami accompanied the Vaishnava group to Tapa, but when his father, Ghana Kanta Goswami, found out, he came there, severely chastised him, and took him back home.

Ghana Kanta was conditioned to believe in the superiority of Brahmins. He did not accept the rationale behind the Daiva Varnashram taught by the Gaudiya Math. He considered that his son had lost his caste status by eating the food of the devotees and instructed him to remain outside the house until he had atoned. Kamala Kanta had been born in a very high caste, but after hearing the pure scriptural doctrines from Srila Gurudeva about the differences between a Vaishnava and a Brahmin, about the superiority of the Vaishnava and about how a Vaishnava can be born in any race or caste, he could not understand what fault there was in taking food that had been cooked and served by Vaishnavas who followed the religious practices prescribed in the scriptures. He could not approve of his father's attitude, which was disrespectful to the Vaishnavas, and in order to avoid offences, he left home again the very next day and came back to Tapa to surrender to Srila Gurudeva. Though Kamala Kanta wanted to take initiation, Srila Gurudeva worried that his father and family might cause trouble, and thought it better to not give him Harinam and mantra on that occasion.

In Tapa, several wealthy Marwari businessmen were attracted to Srila Gurudeva and took great care to serve the Vaishnavas and to help the preaching of Mahaprabhu's gospel. Shivananda Prabhu was very renounced, even though married. He gave his worthy son, Lokesh, to Srila Gurudeva to be fully engaged in the service of Guru and Gauranga. It is rare to see a father give his

own son over to devotional service in this way. Shivananda Prabhu's nephew Sri Lohita and son Lokesh were initiated in the Holy Name at the house of Tularama Babu in Tapa. Just before leaving for Calcutta, Srila Gurudeva also initiated Kamala Kanta Goswami, Ram Prasad and Bhavananda in the Holy Name. He gave full initiation to Sri Lohita, Lokesh and Kamala Kanta when they arrived in the Midnapore Math. They were given the names Lalita Charan Brahmachari, Lokanath Brahmachari and Krishna Prasad Brahmachari, respectively. All three of these devotees later took sannyas from Srila Gurudeva and were known thereafter as Tridandi Swami Srimad Bhakti Lalita Giri Maharaj, Tridandi Swami Srimad Bhakti Suhrid Damodar Maharaj, and Tridandi Swami Srimad Bhakti Prasad Ashram Maharaj.

### BHĀGAVATAM DISCOURSES AT THE CHIEF MINISTER'S HOUSE

Before returning to Calcutta, Srila Gurudeva spent a few days in the Assamese capital, Guwahati. Through the efforts of Krishna Keshava Brahmachari and Chinta Haran Patgiri, he had the opportunity to meet many of Assam's leading citizens and preach to them. Amongst these people were Assam's chief minister, Gopinath Bardalai, Durgeshwar Sharma, Kumudeshwar Goswami, Bhuvana Goswami, Kanakeshwar Goswami, Rohini Chaudhari, Navina Bardalai, Girija Das, Dhiren Deb, Charitra Babu, Narendra Babu and others.

Arrangements were made for Srila Gurudeva to speak on the *Bhāgavatam* at the Chief Minister's house. The people who came there to hear him speak the pure doctrines of the *Bhāgavatam* were enchanted. One day after Gurudeva's lecture, Gopinath Bardalai came to him with great enthusiasm and praised his explanation of siddhanta. He said, "Upon hearing your *Bhāgavata-pāṭha*, I am convinced that your objectives and those of Mahatma Gandhi are the same. You give so many examples from scriptures and explain everything logically, and then you tell people to chant the names of Krishna. Gandhiji also ends his speeches, in which he talks about so many different things, by engaging everyone in '*rāma-dhun*.' So both of you have the same goal—to make people chant the names of God. I don't see any difference between your messages. What do you think of this opinion?"

Srila Gurudeva recognized that Gopinath Bardalai had great faith and affection for him. He did not wish to disturb his mind by saying something that would hurt him, so he decided to instruct him according to his level of understanding. He said, "If you don't mind, then I will tell you what I think."

The Chief Minister said, "I have been illuminated by all your valuable instructions. I have never heard such a learned discourse on the *Bhāgavatam* from anyone else before. How could I mind if you say anything at all for my benefit. Speak freely and say whatever you wish to say."

Guru Maharaj then said, "Before I entered the Math, I used to take part in the Independence movement. Gandhi's Sabarmati Ashram used to publish an English newspaper called *Young India*, which I often read. I remember once that Gandhiji told his audience in a speech that he was ready to abandon even the chanting of the Holy Name for the sake of his country. As far as I can remember, his exact words were, 'I can even sacrifice *rāma-dhun* for my country.'

"We, on the other hand, say exactly the opposite: 'We can sacrifice our country for *rāma-dhun*.' Our worshipable Lord Rama is not there for us and our ends. Everything exists for him. Western philosophers have defined the Absolute by saying, 'The Absolute is for itself and by itself.' We do not have an 'it-god'. Our Lord is the Supreme Person, the 'He-God.' So we prefer to say, 'The Absolute is for Himself and by Himself.' The unlimited universes come out of Him, they exist within Him and they are maintained by Him. So their existence is uniquely to fulfil His ends. If

anyone wishes to worship the Lord, he must have a proper theological understanding.”

Gopinath Bardalai was so influenced by Srila Gurudeva’s powerful personality that he told him he wanted to abandon householder life and live in the Math, dedicating his entire life to the service of the Lord. Unfortunately, his associates would not let him leave politics. Not long afterward he died and so was never able to do as he had wished. Politics are so entangling that once one has gotten involved in them, it is very difficult to extricate oneself.

As a result of the influence Srila Gurudeva had on all these important people in Guwahati, he became well-known both in the city and outside it. After completing his preaching activities there, he returned to Calcutta.

### **SRILA GURUDEVA DISPELS THE DOUBTS OF AN ASPIRANT**

In 1947, Srila Gurudeva returned to Assam, this time to Goalpara. He was invited by a Gaudiya Math householder, Radha Mohan Das Adhikari. Accompanying Srila Gurudeva this time were Krishna Keshava Brahmachari, Uddharan Brahmachari, Madhavananda Vrajavasi, and Ratharurha Das Brahmachari. Srila Gurudeva and his companions headquartered in Radha Mohan Das’s house and held meetings in various parts of the town. The regular Harisabha in Goalpara held a special assembly at which the town’s leading barrister, Khiroda Sen, was made president. Amongst the other important people who were present were the local district attorney, Kamakhya Charan Sen and the pleader for the Mechpara estate, Priya Kumar Guharai.

Kamakhya Charan Guharai, son of Dharendra Guharai, first met Srila Gurudeva at Radha Mohana’s house in Goalpara. He later took initiation and became known as Krishna Ballabh Brahmachari, and after sannyas, Tridandi Swami Bhakti Ballabh Tirtha Maharaj. He came with his friend Devavrata (Ravi) to ask some questions about spiritual life, as he wished to establish clearly by what method he could attain the Lord. When he first saw him sitting on an elevated seat and paid his obeisances to him, Kamakhya Charan felt Srila Gurudeva’s blessings being showered on him, and his entire body erupted with horripilation.

He asked him the following question: “When I chant the Holy Name, I feel as though I will see the Lord any minute. Then I will have to leave my home and family, giving up all the love I feel for them. This troubles me so much that I stop chanting. Please give me some advice so that I will not stop chanting when thoughts like this start bothering me.”

Even though the question did not demonstrate any great intellectual depth, Srila Gurudeva praised it to encourage the questioner. He then said, “A few geese used to live by a lake which was really nothing more than a stinking, stagnating little waterhole. They lived quite happily there, eating the plentiful snails, clams, worms and shrimp. One day, they saw a flock of their cousins, the swans, flying overhead. The large birds looked so beautiful with their sparkling white wings that the geese began to think that the place where they were heading must surely be much more wonderful than their waterhole. If they could only live there, surely they would become as beautiful as the swans and be as happy as they.

“The swans had been to the sea and were now on their way to Man Sarovar for the summer. One of them saw the geese looking at them so pitifully and felt compassion for them. He came down to land near the geese who were astonished by the swan’s beauty. They asked him if he could take them with him to his home. The swan said that he had come precisely for that reason, to take them away from this putrid place. But when he told them to follow him, the poor geese pleaded that they were unable to fly very far. The swan felt so sorry for them that he told them to climb on

his back and that he would carry them.

“The geese then started to wonder whether they would be able to find the snails, clams, worms and shrimp they were used to eating once they were at Man Sarovara. The swan answered that such disgusting things were not available there and that they lived on lotus stems. The geese began to shriek as if with one voice, ‘Then how will we survive?’ And so they decided not to go at all.

“The geese’s attachments to other things kept them from going to live in a beautiful place like Man Sarovar. Similarly, our attachment to this perishable body and everything connected with it is an impediment to our going to join the Lord. The Lord is all-auspicious and free from any material defects, he is the embodiment of ultimate joy, and so is his abode. There is no place there for the despicable aspects of transitory material life. Anyone who is unable to abandon his attachments to things unconnected to the Lord and wishes to hang on to those things is unable to attain him. The Lord and *maya* are opposites. Supreme auspiciousness cannot be had unless one is freed from material wants through the association of advanced devotees.”

*tato duḥsaṅgam utśrjya  
satsu sajjeta buddhimān  
santa evāsya chindanti  
mano-vyāsaṅgam uktibhiḥ*

“An intelligent person should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut through the knots of material attachments” (*Srimad Bhāgavatam*, 11.26.26).

Radha Mohan Prabhu was Srila Bhaktisiddhanta Saraswati Goswami Prabhupada’s initiated disciple. He had stayed as a brahmachari in the Gaudiya Math for a while before entering householder life. People of the region held him in high esteem because of his knowledge of Vaishnava philosophy, his dedicated worship, high standards and personal character. In Goalpara he was known as Ram Mohan Da. He worked as a clerk in the office of Kamakhya Charan’s uncle, and so had the opportunity to shower his affection and kindness upon him by showing him the devotional path. He was thus the *vartma-pradarśaka guru* who brought Bhakti Ballabh Tirtha Maharaj to the Gaudiya Math. Because of his interest in the ultimate spiritual benefit of others, he had to face much opposition and criticism. Srila Gurudeva’s letters for Kamakhya were sent to Radha Mohan’s address. The affection of Radha Mohan’s pious wife and family for Kamakhya could never be repaid.

In his letters, Srila Gurudeva advised Kamakhya to study Srila Bhaktivinode Thakur’s *Jaiva Dharma* in order to eradicate all doubts. As a result of reading this book, Kamakhya Charan indeed found that the doubts which he had harboured for so long were effaced. In another letter, Gurudeva said that if he planned to follow a life of contemplation, the *nivṛtti-mārga*, and dedicate his life to the worship of the Lord, then it made no sense to take a government job. On the other hand, if he wished to follow the path of action, the *pravṛtti-mārga*, and worship the Lord while staying at home, he should take the job. Kamakhya realized that it would not be possible for him to engage in pure devotional service in his family environment and so he made up his mind to leave.

#### PREACHING ACTIVITIES IN HAULI

My Paramagurudeva, Srila Bhaktisiddhanta Saraswati Goswami Thakur, visited Goalpara on only one occasion. He ordered his householder disciple, Nimananda Prabhu, to establish a Gaudiya Math near the banks of the Brahmaputra River, in a beautiful spot on Hulukanda Hill. The Math

was given the name Prapannashram and was considered a branch of the Gaudiya Math. In the course of time, however, due to the unavailability of personnel and other problems, the institution was lost. Later, Goalpara resident Sarat Kumar Nath offered to give a building and land for the establishment of a Math in the town. Srila Gurudeva understood that this was Srila Prabhupada's desire and so he accepted the offer. He thus established a branch of the Chaitanya Gaudiya Math there in 1969.

Some of the places Srila Gurudeva visited while preaching in Assam were Bijani, Bhatipara, Hauli, and Barpeta. In Hauli a great meeting was held where thousands of men and women, both of the Hindu and Muslim faiths were present. As usual, Srila Gurudeva asked the audience to save its questions for the end. Here again, however, a Muslim scholar interrupted to ask, "Has anyone ever seen the soul or God? What is the proof that you are not simply deceiving everyone when you talk about the soul and God?"

The audience asked Srila Gurudeva not to answer as the question had been asked in a challenging manner, but he thought that if he did not respond, the ignorant would think that he had no answer. He saw that the maulvi was carrying a book and he asked him what its name was. The Maulvi called the book a *kitāb* and gave its name. Though Srila Gurudeva knew several languages, including Bengali, Assamese, Hindi and English, and though his eyes were in perfect condition, he said he could not read the book's title from where he was sitting. He asked the Maulvi if he was not deceiving him by giving him some false name. How could he prove that it was not so?

The Maulvi asked the people sitting around him to confirm that the title he had given was indeed correct. Srila Gurudeva said, perhaps the group was in collusion to deceive him. Maulvi Saheb was surprised by his statement and asked him what he saw. Srila Gurudeva said that it looked the footprints of a crow that had stepped in ink and then walked across the cover of the book. The Maulvi replied that he evidently did not know Urdu, and Srila Gurudeva confessed that indeed he did not. The Maulvi then asked him, if he did not know Urdu how could he expect to know what was written there? He would first have to learn Urdu, then he would be able to confirm that he had been told the book's correct title.

Srila Gurudeva then took the Maulvi's own words to explain to him what he was getting at. "Even if someone knows many languages, he will not, be able to understand Urdu unless he has learned it. Even if one has good eyesight, unless he knows Urdu, he will neither be able to recognize what sounds are represented by its script, nor what the meaning of those sounds is. The same thing goes for understanding the soul and the Supersoul. Even if one has great learning and experience in this world, unless he has specifically earned the qualifications to experience the Lord, he will not be able to experience him.

"There are two kinds of vision, one based on knowledge (*veda-dṛk*), the other on simple sensual capabilities (*mamsa-dṛk*). The physical eye can only see physical objects and nothing else. Things which are beyond matter and the senses are self-revelatory and can only be seen with His blessings. The truth is revealed in the heart of the surrendered soul."

A few people took shelter of Srila Gurudeva in Hauli. They became fixed in Vaishnava practices and took the vow to worship the Lord according to the teachings of Lord Chaitanya Mahaprabhu. Most noteworthy amongst these was Rameshwar Varman, who was known after initiation as Rameshwar Das Adhikari.

**MORE PREACHING IN ASSAM**

Remembering Srila Prabhupada’s instructions, Srila Gurudeva returned to Assam nearly every year with a force of disciples and godbrothers in all stations of life. The immense efforts paid off as hundreds of men and women took to following the regulative principles and became his disciples.

In some places, conditions were extremely unfavourable. Nevertheless, Srila Gurudeva remained undisturbed and continued to preach fearlessly. The great devotees who have completely surrendered to Krishna go wherever they wish without any worry. Nothing can impede their tendency to serve the Lord. Because their service has no basis in personal desire, it is unstoppable.

*tathā na te mādharma tāvakāḥ kvacid  
bhraśyanti mārgāt tvayi baddha-sauhṛdāḥ  
tvayābhiguptā vicaranti nirbhayā vināyakanīkapa-mūrdhasu prabho*

“O Madhava, O Lord, those who have given themselves to You, who are fixed in friendship with You, never fall from the path in that way. Being protected by You, they can fearlessly step over the heads of armies of opponents” (*Srimad Bhāgavatam*, 10.2.33).

Srila Gurudeva wandered from village to village simply to bring the greatest good to every living being, to turn them toward Krishna. Despite the difficulties, he sometimes travelled by foot and sometimes by oxcart, in order to deliver the Lord’s message. Some of the places he visited were Goalpara, Dhubri, Basugaon, Bilasipara. Kashikshetra, Sidali, Agiya, Depalchong, Bardaman, Lakshmipur, Krishnai, and Dudhnai in Goalpara district; Guwahati, Sarbhog, Chakchaka Bazaar, Ketaki Bari, Hauli, Barpeta, Barpeta Road, Pathshala, Tihun, Bijani, Rangia, Nalbari, Jolahaghat, Bhatipara, Unnikuri, and Amingaon in Kamrup and Barpeta districts; Tezpur, Tangla, Bindukuri, Rangapara, Dhekiajuli, and Mangaldai in Darranga district; Silchar and Hailakandi in Cachar district; Sivasagar, Lakshimpur, and other important towns in eastern Assam, and Shillong in Meghalaya state.

Most Assamese tribals are traditionally followers of the Bhagavata religion. Many Vaishnava acharyas such as Shankar Deva, Madhava Deva, Damodar Deva and Hari Deva preached the Bhagavata throughout Assam. The topmost leader or *satrādhikārī* of Shankar Deva’s school at that time, Narayan Deva Mishra, had great faith in our most worshipable Srila Gurudeva. Narayan Deva Mishra was the priest when Srila Gurudeva came to Barpeta to preach in a vast assembly at the local school and college. He was especially attracted by Srila Gurudeva’s scholarship and force of character and invited him to his home. While in Barpeta, Srila Gurudeva stayed either at the house of Amiya Kanti Das and Hare Krishna Das, who were later initiated and given the names Aghadaman Das and Hari Das. When Srila Gurudeva went to Barpeta from Hauli in 1945, Krishna Keshava Brahmachari, Gopal Krishna Das Adhikari, Trailokyanath Vrajavasi, Madhavananda Vrajavasi and Bhuvana Mohan Das Adhikari were in his party.

Another important individual who was attracted by Srila Gurudeva’s personality was Jiveshwar Goswami of Tihun. He confessed to Srila Gurudeva that he had been disenchanted with the Gaudiya Math after hearing one of its fiery householder preachers criticize another religious denomination and its doctrines. He praised Srila Gurudeva, saying that though he said basically the same things, he did so in a way that was pleasing and he felt none of the same disturbance that he did before. Such sweetness of expression is only possible for a transcendental personality of extraordinary character.

As a result of his tremendous preaching efforts, Srila Gurudeva was able to open three maths in Assam—the first in Tezpur, then Guwahati and finally in Goalpara.

No mundane efforts can diminish the glory of a true guru or devotee. For the benefit of the conditioned souls of the world, Mahāprabhu took Srīla Gurudeva out of a restrictive situation so that he could act freely to spread His gospel of pure devotional service everywhere. Though Srīla Gurudeva left the Chaitanya Math at a fairly advanced age, he was able to organize a great preaching effort throughout India by which countless men and women were attracted to the pure devotional religion which had been practiced and taught by Srī Krishna Chaitanya Mahāprabhu. In a very short time, he was able to establish major centres throughout India. Without the divine power invested in him by the Supreme Lord, it would never have been possible for him to take on such responsibilities. Just as a wisp of cloud cannot hide the sun, no amount of envious disruptions can hold back the brilliant manifestation of a bonafide guru. Anyone who tries to do this will fall into the swamp of *vaiṣṇavāparādha*.

### CALCUTTA

Two distinguished residents of Calcutta, Manikanta Mukhopadhyaya and the president of the Homeopathic Factory, Dr. S. N. Ghosh, were influenced upon hearing Srīla Gurudeva's vigorous delivery of *hari-katha*. They came forward at a time when Srīla Gurudeva was in apparent difficulty and became his right and left-hand men, taking the responsibility for the management and improvement of all the temples that he had established. Later, Calcutta lawyer Jayanta Kumar Mukhopadhyaya was attracted by Srīla Gurudeva's effulgence, character and words to take up much of the responsibility of running Sree Chaitanya Gaudiya Math.

### OTHER PREACHING ACHIEVEMENTS

One of Srīla Gurudeva's extraordinary achievements was to pierce the fortress of impersonalist philosophy in the Punjab and in Hyderabad. Hundreds of men and women in these places accepted the pure doctrines of Mahāprabhu's religion and Vaishnava *sadācāra*, and took the vow of worshipping the Lord in the manner ordained by Mahāprabhu.

Atul Krishna Goswami of the Radha Raman temple in Vrindavan held a high opinion of Srīla Gurudeva, saying that he had never seen a "gigantic spiritual personality" of equal stature.

Sri Bhim Sen Sachar, Governor of Andhra Pradesh, Sri B. Ramkrishna Rao, Ex-Governor of Uttar Pradesh, Justice Sri D. Munikania, Raja Sri Pannalal Pitti, Sri P. V. G. Raju, Education Minister, Andhra Pradesh, Sri C.H.V.P. Murthi Raju, Endowment Minister, Andhra Pradesh and many other dignitaries were attracted by his spiritual personality. A highly respectable group of 18 professors of different universities representing the Cultural Mission of the USA, including Dr. Milan. E. Haphala, Dr. George Yokum, Dr. Lincoln Johnson and Dr. P. Srinivasachar, came to India for extensive tour. They came to Sree Chaitanya Gaudiya Math, Pathergati, Hyderabad on 3 July 1962 to discuss Indian philosophical thoughts in general and especially the all-embracing religion of divine love of Srī Chaitanya Mahāprabhu. Upon hearing from Gurumaharaj the nectar of the all-embracing religion of divine love, they became very attracted. They also heard sweet devotional songs narrating the pastimes of Supreme Lord Srī Krishna. They happily accepted a pair of cymbals as a memento of their visit.

On 17 May 1962, Srīla Gurudeva visited to Rashtrapati Bhavan, New Delhi, to offer the blessings of the Supreme Lord to Dr. Sarvapalli Radhakrishnaji on behalf of the members of the institution. This was to celebrate his election as President of the Indian Union. Dr. Radhakrishna accepted those blessings by reciting a Sanskrit verse.

A spiritual summit conference was held at “Birla Academy of Art and Culture”, Southern Avenue, Calcutta on 22 through 26 October 1968, under the sponsorship of the “Temple of Understanding”, Washington D.C., USA, in which Gurudeva His Divine Grace Srila Bhakti Dayita Madhava Goswami Maharaj acting as divine representative of Sri Chaitanya Mahaprabhu’s school of thought, submitted his views on the teachings. Srila Gurudeva had discussions on the subject with Executive Director, Mr. Phillip Dunn, President, Mrs. Dickerman Hallister and Mr. V. G. Rathi. Mr. Phillip Dunn personally visited the Head Office of Sree Chaitanya Gaudiya Math at Calcutta and invited Gurudeva. Sri B. K. Birla and his wife Mrs. Sarla Birla organised the summit conference. An extract of his speech is given below:

“I heartily welcome the organisers of this symposium in their attempt to explore an impartial and liberal approach to different views of religious faiths in this world and to find out how a world fellowship of different religions or a unity of hearts amongst human beings can be promoted. There are two methods of approach—1) the sincere, real and practical approach relating to the actual state and nature of human beings and 2) an idealistic approach having little or no practical value merely indulging in the luxury of high sounding words. If we sincerely wish to obtain real and abiding effect, we should face the facts boldly. The truth is that there is no 100 percent sense of identification amongst individuals, as all are conscious units possessing independence of thinking, feeling and willing. Individuals, as a result of their different actions, achieve separate environments and paraphernalia. Every individual has his peculiar nature distinct from any other. So, obviously individuals will vary in their opinions and tastes and this is quite natural. It is an unnatural thing to attempt forcibly to engage individuals into one fold, faith or particular ideology. Accordingly, cultivation of tolerance of others views is essential for world peace and unity. Indian sponsors of religion appear to have that sort of insight and tolerance, hence many independent views have cropped up in India and have flourished simultaneously. Want of tolerance makes us sectarian and that spirit motivates us toward the forcible conversion of others, which bring turmoil and unrest to the world. Religion should give equal scope to all the individuals for their respective spiritual development according to their attributes. Indian saints have classified the nature of human beings in three broad groups— ‘Sattvika’, ‘Rajasika’ and ‘Tamasika’..... These three modes of teaching are related to the apparent self and, as such, are changeable. There are still higher and even higher states of religious existence which transcend those three qualities and relates to the eternal natural function of the real self” (see original Bengali biography, Part II, Page 103).

As a result of the sheer charisma of his dynamic personality, Srila Gurudeva acquired the land and buildings on the birthsite of his own spiritual master, Srila Bhaktisiddhanta Saraswati Goswami Thakur, in Puri. He established centres in Sector 20-B in Chandigarh and in Agartala the capital of Tripura, where he took over the service of the Jagannath temple. He was the chief organizer of the India-wide festivities celebrating Srila Prabhupada’s 100th birthday, in which all of his godbrothers took part.

It seems that no personality of any significance, whether president, state governor, judge, minister, barrister, lawyer, vice-chancellor, professor, mayor, chief commissioner, doctor, inspector general of police, wealthy citizen, westerner or member of other religious denominations participating in interfaith conferences, was able to resist being attracted to Srila Gurudeva after coming in contact with him. A full account of his transcendental activities and contributions can be found in his full biography, which has been published as a separate volume.

His extraordinary and exemplary character, his warmth and affectionate behaviour, outstanding tolerance and forgiveness were qualities which attracted educated and influential people, many of whom became inspired by him to leave material life take tridanda sannyas, thus dedicating their

lives to the service of Krishna and His devotees. It was for this reason that the Chaitanya Gaudiya Math could have produced such extensive results in such a short time.

### SRILA GURUDEVA'S GURU PUJA LECTURE

Srila Gurudeva spoke the following lecture to his disciples in his evening class in the Calcutta temple at 35 Satish Mukherjee Road, on 12 November 1967. It was Utthan Ekadasi, his appearance day:

“Today, Utthan Ekadasi, is also the tithi when we worship our predecessor acharya, Srimad Gaura Kishore Das Babaji Maharaj, for it is his disappearance day. You have heard a great deal about Babaji Maharaj’s transcendental activities and teachings from the venerable Puri Maharaj. As I utter his name, I beg for his blessings, and I also pray for the blessings of my Guru Maharaj, who is non-different from him.

“Coincidentally, this also happens to be my own birthday. Those who love me have taken this opportunity to give me their profuse blessings. Who is such a fool that he will not accept blessings when they are given? Who will not take the opportunity to make spiritual advancement when it comes? I therefore humbly accept all of your blessings. May every one of my senses be constantly engaged in the service of Krishna and His devotees by your mercy.

“It is the custom for those in the renounced order to worship the guru on their own birthday. So, today, I make this my personal duty. I have three types of guru: (1) The word gu-ru means ‘the destroyer of ignorance. The embodiment of unlimited knowledge is the Lord Himself, Whose appearance destroys all ignorance. The Lord Himself is thus the root of the truth that is guru. (2) The second type is he who personally attracted and engaged me in the service of the Lord, who is himself another form of the Lord. This is he who founded the worldwide Chaitanya Maths and Gaudiya Maths, my Gurudeva, *nitya-lilā-praviṣṭa* Prabhupada Srila Bhaktisiddhanta Saraswati Goswami Thakur. (3) Thirdly, all the Vaishnavas are my gurus.

“What do the Vaishnavas do? Just as it is the guru’s job to constantly engage the disciple in the service of the supreme object of service, the Lord, the Vaishnavas keep us engaged in the service of our worshipable Lord. It is impossible for anyone to get away with anything. If you deviate in any way, they will catch you. So, I also include my disciples amongst my gurus.

“Today my disciples performed kirtan and worshiped me as their guru. By listening to their kirtan, I worshiped them. If by listening I had any untoward motives, if I had accepted it for my own sake, then there would have been no puja. Just as kirtan is a devotional activity, so listening, sravana, is also a devotional activity. However we express it, they are all my masters, whom I must serve. But even though they are my masters, the objects of my service, the great affection I have for them compels me to instruct them, to take care of and protect them in the same way that Yashoda and Nanda punished, instructed and took care of Gopal. When Yashoda bound little Gopal to the mortar, she did not do so because she considered Him to be the ‘object of her service’, she did it because she considered Him to be her child. The object of service can be both the one who protects and the one who is protected, the one who takes care of and the one who is taken care of. Therefore both attitudes are found in a pure devotee.

“Srila Prabhupada called his disciples ‘prabhu’ (master). He even called his most insignificant disciples ‘prabhu’ and used the polite form of the pronoun ‘you’ (*āpni*). He used the more intimate pronouns, ‘tui’ and ‘tumi’, with only very few of his disciples. He was never condescending. But he would chastise and instruct even those disciples whom he addressed as ‘prabhu’, using the

respectful pronoun *āpni*. When one calls someone ‘prabhu’, is it not paradoxical to then discipline him? Some might even consider it to be a kind of hypocrisy. But this is not hypocrisy on his part: when he calls his disciple ‘master’, he means it. On the other hand, when the other mood comes upon him, he disciplines his disciple. From one vantage point, the spiritual master is a disciplinarian, from another, he is the disciple’s dearest friend and well-wisher.

“I am most grateful to all those who have blessed me today. May the result of their blessings be that my every thought and instinct be directed toward the service of Krishna and His devotees. And if anyone was really worshiping me, then he should know that he has in fact worshiped my spiritual master, who is the real object of worship. Service to the guru is service to God. I never saw anything in my guru other than the desire to achieve the pleasure of the Lord. He never for a moment thought that anything other than devotion to Krishna was in the true interest of the conditioned souls. Had he thought thus, he would not have been able to keep someone like me in the Math.

*vāco-vegāṃ manasaḥ krodha-vegāṃ  
jihvā-vegāṃ udaropastha-vegāṃ  
etān vegān yo viśaheta dhīrah  
sarvām apīmām pṛthivīm sa śiṣyāt*

“A sober person who can tolerate the urges of speech, the mind and anger, as well as the urges to taste nice food, to fill the belly and to satisfy the genitals, is qualified to become master of the entire world (*Upadeśāmṛta*, 1).

“Those who have controlled the six urges are qualified to discipline others. Srila Bhaktivinoda Thakur considered the above instruction to be directed towards householders and not to renunciates, but in fact, unless one has already been able to control the six urges, he is not qualified to leave the householder ashrama. Why then did Srila Prabhupada make me a tyagi, when I have not been able to master the six urges? Perhaps I can make a mistake, but he certainly could not have made one. As my well-wisher, as my protector and master, why did he keep me in the Math? The reason is that he knew with certainty that there is no other way for anyone to achieve the ultimate good without associating with Vaishnavas and engaging in the service of the Supreme Lord.

“Through association with the devotees and by hearing the scriptures, one is able to experience the greatness of the Lord. This gives him the impetus to serve the Lord. There is no guarantee that simply by superficially controlling the senses one will become a devotee. There are many eunuchs in the world who would have become devotees if that were the case. Such sense control or renunciation has no standing unless there is love for the guru, Krishna and Radha. Without love for Krishna, without service to my Lord, then all this renunciation is not worth a penny—it is false renunciation.

“A renunciate or celibate who has no interest in service to the Lord is nowhere near as dear to us as someone who has dedicated himself to the Lord’s service. This is because even though at first he may be somewhat erratic in controlling his senses, through the higher taste his senses will ultimately be completely mastered and he will have no interest in anything but Krishna. Nothing else will enchant him.

*viśayā vinivartante nirāhārasya dehinaḥ  
rasa-varjāṃ raso’py asya param dṛṣtvā nivartante*

“Although a person of gross corporeal consciousness may avoid sense objects by means of external renunciation, his eagerness for sense enjoyment remains within. However, inner attachment to sense objects is spontaneously denounced by the person of properly adjusted intelligence, due to his having had a glimpse of the all-attractive beauty of the Supreme Truth (*Bhagavad Gita*, 2.59).

“One may fast, but does that stop one from desiring food? Even if one stops sense activities, the tendency to engage in such activities is not stopped. When one experiences a higher taste, however, one loses one’s interest in the lower taste. When one has the experience of the joys of love for Krishna, then the inferior pleasures of the world cease to hold any charm. This is called *yukta-vairāgya*. This is why Narada instructed Yudhisthira: ‘*tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet*’: ‘O Maharaj Yudhisthira! Engage your mind in Krishna by any means possible’ (*Srimad Bhāgavatam*, 7.1.32).

“I may be renounced, but my mind is still accepting and rejecting thoughts and desires constantly. So, I am associating with my mind, not with Krishna. What benefit can come of that? It is of no benefit to me to associate with someone who simply praises and flatters me. It is far more beneficial to find the company of someone who will discipline me, who will instruct me and show me my mistakes.

“Devotion to Krishna bears no relation to worldly learning or ignorance. If it did, then scholars and pandits would all be devotees. Whoever has realized that the ultimate goal of life is Krishna’s pleasure alone does not need to waste his time in studies. I remember an event which took place when I was at the Madras Gaudiya Math, where I spent about ten years of my life. Through the efforts of Sripad Sridhar Maharaj, Sripad Bon Maharaj, other venerable godbrothers and myself, we were able to build the Madras temple. Ramachandra Aiyar, the son of the man who had donated the land for the temple, Sadashiva Aiyar, advised us to learn Tamil so that we could preach to the general populace of the city. He even took steps to help us learn. I had been studying Tamil for only three days when a telegram came telling me to go to Puri. When I saw Prabhupada, I told him that it would take about six months to learn Tamil. Srila Prabhupada said, ‘Krishna bhakti is not transmitted by language. Through it, you may be able to transmit learning or scholarship, but that is all. Love for Krishna is communicated by one who possesses love for Krishna. Preach in whatever languages you already know. I don’t advise you to lose your valuable time learning other languages.

“The Math is there for culturing one’s inherent love for Krishna. Through such culture, one feels happiness and communicates that happiness to others. One who loves Krishna loves every single living being. Devotion to the Lord is awakened by associating with saintly devotees: *saṅgena sādhu-bhaktānām īśvarārādhanena ca* (*Srimad Bhagavatam*, 7.7.30).

“I may be incapable, but my worshipable Lord is not. If any of you engage me in the service of Krishna and His devotees, then my worshipable Lords, Srila Prabhupada, Mahaprabhu and Radha-Krishna, will surely give you their combined blessings. May all of you be successful, may Srila Prabhupada be pleased with you all.”

#### REGISTRATION OF SREE CHAITANYA GAUDIYA MATH

In order to assure the proper management of Sree Chaitanya Gaudiya Math, Srila Gurudeva had the society officially registered according to the Registration of Societies, West Bengal Act XXVI of 1961. This was done on 9 August 1976. Not long thereafter, Srila Gurudeva gave a letter to Pujyapad Jagamohan Brahmachari Prabhu, godbrother of Gurumaharaj, who was the Math-in-

Charge of the Head Office of Sree Chaitanya Gaudiya Math at 35 Satish Mukherjee Road, Calcutta. Bhakti Ballabh Tirtha Maharaj went to Goverdhan, Mathura, to submit a prayer. After the disappearance of Gurumaharaj, he was brought from Goverdhan to Vrindavan Math and from Vrindavan to Sri Mayapur, via New Delhi, during Navadwip-dham Parikrama in 1979. After parikrama on Gaur-Purnima Tithi, Parampujyapad Bhakti Pramode Puri Goswami Maharaj came to Bhakti Ballabh Tirtha Maharaj with a garland saying that he was offering the garland to Tirtha Maharaj to become the President of Sree Chaitanya Gaudiya Math Institution. Hearing this, Bhakti Ballabh Tirtha Maharaj was perturbed and did not accept the garland, thinking himself to be unfit to become the President of the institution. At that time, Pujiyapad Jagamohan Brahmachari Prabhu came to all the members present saying that Gurumaharaj, when he was not keeping well, gave a letter to him and instructed him to open that letter after his demise. Then Tirtha Maharaj asked Pujiyapad Jagamohan Prabhu about the contents of the letter. Pujiyapad Jagamohan Prabhu said that he did not know the contents of this letter, which Gurudeva had entrusted to him in good faith. Pujiyapad Jagamohan Prabhu was a very strict and reliable person. He opened the letter in the presence of all the devotees. Everyone saw the letter written by Gurumaharaj. Gurumaharaj stated in the letter that he had registered the institution and that there should be twelve members. He named Bhakti Ballabh Tirtha as the person who was to become President of the institution after his departure. Parampujyapad Puri Goswami Maharaj, on seeing the contents of the letter warned Tirtha Maharaj that if he did not obey the orders of Gurumaharaj, he would commit an offence at his Lotus Feet. Ultimately, Bhakti Ballabh Tirtha Maharaj had no choice but to carry out his order. The following are the contents of that letter of Gurumaharaj:

“To the members and associates of the Sree Chaitanya Gaudiya Math, as well as to all my disciples:

“My physical condition is worsening and I do not know where I will be when I leave my body. In view of my imminent departure, I make the following submission to my disciples, whether renounced or householder, as well as to my affectionate godbrothers, that I have registered all of my maths and temples according to the Society Registration Act. The society has twelve trustees. None of these trustees can be changed unless it is proved that they have committed a serious fault contrary to the principles of pure devotion or some act which is against the interests of the Math and its preaching activities. If one of the trustees leaves of his own will, then someone else must be chosen to replace him according to the rules. I have chosen Tridandi Swami Bhakti Ballabh Tirtha Maharaj to be President and Acharya of the Sree Chaitanya Gaudiya Math after my departure. I will be happy if everyone works toward the maintenance of the institution, preaching pure devotion and maintaining its principles under his leadership.

The humble petitioner,  
Tridandi Bhikshu Sri Bhakti Dayita Madhava  
12 December 1976”

#### **SRILA GURUDEVA'S LAST INSTRUCTIONS**

The following lecture was delivered at the Calcutta Sree Chaitanya Gaudiya Math on the morning of Saturday 30 December 1978. Tridandi Swami Bhakti Ballabh Tirtha Maharaj said to Srila Gurudeva, “A newly initiated devotee from West-India, Sri Hanuman Prasadji has come to Calcutta from Chandigarh in order to receive personal instructions from you. He has been here for several days, but since the doctor has forbidden you to talk excessively, he has had no opportunity to hear you speak. It would be nice if you could say something to him.” On hearing this, Gurumaharaj called all the inmates of the Math to his room. Our Most Revered Srila Gurumaharaj then started to speak, directing his instructions to all.

## EXCLUSIVE DEVOTION TO KRISHNA

“I am not well and the doctor has warned me not to speak too much. It is quite possible that I will not stay much longer in this world. I am telling you that to engage in the proper practice of devotional service, you must be fixed in the worship of your desired form of the Lord. When a woman is not faithful to her husband, when she loves someone else, she cannot give herself to his service. Infidelity and exclusive devotion cannot go together. For this reason, a faithful and devoted wife will never allow anyone to take the place of her husband, nor will she criticize anyone else. She will not condemn her brother-in-law, her mother-in-law or her father-in-law, nor anyone else who is related to her husband, but will rather give each of them his or her due respect. In the same way, if you wish to advance in devotional service, worship Krishna alone. Do not criticize the other gods and goddesses, but think of them as servants of Krishna and give them their due respect in that consciousness. But be careful to never give them the place that is due to the ultimate object of your devotion. I am giving you this instruction. Take responsibility for it. Give this matter a little thought. You are a competent person, you are highly qualified, but you do not understand this tradition yet.

“In the Gaudiya sampradaya, in the line from Chaitanya Mahaprabhu, in the religious tradition of devotion to Krishna, dedicated devotees worship Krishna exclusively. If you put other gods and goddesses on the same level as Krishna, you are making a mistake. Not all gods and goddesses are equal, nor all incarnations of Vishnu. *Ete cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*. After discussing all the different incarnations, Matsya, Kurma, Rama, Nrisingha, etc., Vedavyasa says that none of these incarnations is Krishna Himself. Some of them are expansions, some are partial manifestations, but Krishna is the Supreme Personality of Godhead.

*jānr bhagavattā haite anyera bhagavattā  
svayam bhagavān śabder tāhātei sattā*

“The epithet *svayam bhagavān* can only be used for Him from Whom the characteristics of Godhead are derived (*Chaitanya Charitamrita*, 1.2.88).

No one is equal to Krishna. Everyone should keep this in mind and worship Krishna exclusively and with dedication. Devotion will not increase by making a great sound and fury. Everyone should remember this. We will not condemn any other gods or goddesses, but will pray to them to give us the blessing that we remain fixed on our supreme object of worship, Krishna.

## INSTRUCTIONS FOR THE MATH AFTER HIS DEPARTURE

“I have registered the Math. The Math is no one’s personal property. But that doesn’t mean that I am going to leave this place a mess, with everyone in charge. If I do that, all my life’s efforts will have been wasted. I have therefore devised a management scheme, which is necessary for the proper running of the Math after I am gone. One person will be named Acharya; he will be the head man or President.

“When I am gone, one person will take my place. Who will that be? My spiritual master did not like the idea that there should be a vote to decide the matter. To elect an acharya is not in accordance with the principles of *hari-bhakti*. God Himself will decide who is the acharya. The acharya is the person who is most dear to the Lord. Who will make that decision? The proper arrangement is that the Lord Himself says, ‘This person is the one who is most dear to me.’ Therefore the rule of the disciplic succession is that the choice should come from above. The correct process is that the order should be given from higher up. From the worldly point of view, everyone can get together to elect a leader, but the correct process is that the Lord Himself

indicates which devotee is filled with love for Him, and He makes him the acharya. This is the process approved by scripture.

“When Srila Prabhupada was ill, he asked the solicitor, Mr. J. N. Basu, to write up a constitution. We heard that the constitution could be made according to one of the two methods, by nomination or by election. Finally, the constitution was written according to the latter method. But Srila Prabhupada did not like it and he rejected it. I and two or three others were personally present when it happened. You cannot decide who is a sadhu, an acharya or realized soul, by taking a vote on the matter. Someone will say one thing, another something else and the debate will simply go on.

“Therefore the proper method is that the Lord Himself will choose which person should be honored with the position of acharya. The scripture enjoins us to respect this process.

“This process is not only followed in the Gaudiya sampradaya; it can be seen in every Vaishnava sampradaya, the Ramanuja, Madhva, Nimbarka and Vishnuswami lines. This is the way that the disciplic succession is maintained. Therefore, the process ordained in the disciplic succession must be followed. I have therefore discussed this matter with my senior godbrothers who are a part of the Gaudiya Math brotherhood, and, I have decided to make Sriman Bhakti Ballabh Tirtha my successor and President in my absence....

“When I have gone, that does not give you all a license to behave just as you please. The defining characteristic of a Vaishnava is following a devotee. The Lord’s blessings follow the blessings of the devotee. When a devotee is merciful to someone, the Lord’s mercy follows. This is the essence of my instruction to you, please follow it. I have written about this in greater detail elsewhere.

“It will not be correct if you try to expel someone from the Math as soon as there is some discord. That will result in chaos. You must first try to explain and clarify the situation. If that still does not work, then give the devotee who is causing problems some money and a letter and send him to another Math. Do not act impetuously, but try to work together by following the person who has been made leader. It is not proper to ignore his commands and do as one pleases. One has to follow the directions of the temple commanders. All their commands are being given for the service of the Lord, bear that in mind.”

### THREE IMPEDIMENTS TO DEVOTIONAL SERVICE

“I want to say one more thing. We have come here to engage in devotional service to Krishna. There are three principle impediments we have to watch out for.

“The first is the desire for sense gratification. The first obstacle to devotional service is *kanaka*, gold—the greed to accumulate lots of money. Your attention, your attachment, should be fixed on Krishna’s Lotus Feet. If you become attached to anything else, you will fall down. You should not think that because outsiders will not understand, you should save money for a rainy day. Mendicants beg, that is their dharma. But they should turn whatever money they collect over to the Math on the same day.

“The temple managers should note that they must arrange for treatment if any temple devotee falls ill. If necessary, they should borrow money, but they must see that the devotee is taken care of. I can remember a time in the Math when we didn’t even have money for groceries. So I borrowed money from someone without telling any of the devotees and went and bought food from the market. Only Uddharan Prabhu knew about it. Uddharan Prabhu would also go to a householder’s

place and borrow money from him. The householder was Govinda Babu. If Govinda Babu didn't have any money, he would borrow it from his wife. Later I paid all the money back. How many people know about this?

“Sripad Goswami Maharaj, Sripad Nemi Maharaj and I did all the collecting. I would put on a waistcoat and go out to collect. Then I would come back and give all the money to the temple. Srimad Bhakti Pradip Tirtha Maharaj, Yayavar Maharaj and Sridhar Maharaj would accompany me. Whenever they needed something I would buy it, but I never spent the temple collection money for myself.

“When I was at the Calcutta Math, I would go to Kunja Da and ask, ‘Is there any cloth in the Math? If there is, let me have one.’ But I would never ask him for anything that I did not need, just for pleasure. None of you should horde money that was collected in the name of the temple. That will disrupt your devotional life. It doesn't really matter to the Math if you decide to hold some of the money for yourself, because Krishna will take care of the Math and the devotees. But if you try to build up a savings account with that money, your spiritual life will go to hell and you will not last long in devotional service. So please don't set money aside for your personal use; give everything to the temple manager. If there is any problem, tell the temple manager. The desire for money is an obstacle to devotional service.

“The next obstacle is association with women. Both direct association and subtle association cause problems. It goes without saying that you don't engage in gross sexual activity, but you shouldn't even think about it, because we have given up everything to come here and engage in the service of the Lord.

“The third obstacle is the desire for personal aggrandisement. Srila Prabhupada wrote:

*kanaka kāmīnī pratisthā bāghinī  
chāriyāche jāre sei to vaiṣṇava  
sei anāsakta, sei suddha bhakta,  
saṁsāra tathāya pāy pārābhava*

“Someone who has given up the desire for gold, women, and the tigresses of fame is a true Vaishnava. He is unattached and a pure devotee. He has overcome the illusory power of the material world.’

“Prabhupada here compares the desires for wealth, women and fame to a tigress. The desire for fame and good reputation is very strong and problematic, but even someone who does not seek fame finds that it comes to him of its own accord when he engages in true service to the Lord. People naturally give him their respect. People will always give respect to a true devotee.

*pratiṣṭhāra bhaye purī gela palāṇā  
kṛṣṇa-preme pratiṣṭhā cale saṅge gaṛāṇā*

“Madhavendra Puri ran away, afraid of being distracted by fame, but when one has love for Krishna, fame flows alongside him’ (*Chaitanya Charitamrita*, 2.4.147).

“So, avoid these three obstacles. It is not an easy thing to do, for they draw the mind. The conditioned soul lives for money, women, and fame. They are anarthas that remain to a greater or lesser extent in the mind of the practitioner, but we should not tolerate their presence there or

approve of them.

“Tirtha Maharaj cannot always stay here. So Jagamohana Prabhu has to run the Math. Don’t be offended if I am rough with you. Forgive me. I only wish to serve the Vaishnavas. I want to serve all of you.

“Worship the Lord with unflinching dedication. Don’t stop worshiping Him, no matter what situation you are in. This is my prayer to you, my appeal and my instruction. Chant the Holy Name in all circumstances. Worship Krishna always. Always respect the best Vaishnava, and don’t hesitate to do so. May all auspiciousness follow you all.

*vāñchā-kalpa-tarubhyaś ca kṛpā-sindhubhya eva ca  
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

“I offer my respectful obeisances unto all the Vaishnava devotees of the Lord. They are just like desire trees that can bestow all that is wished for, and they are oceans of compassion who purify the fallen souls.”

#### **SRILA GURUDEVA’S DISAPPEARANCE**

On Tuesday 27 February 1979 (Govinda 26, 492 of the Chaitanya era; Phalgun 14, 1386 Bengali), at 9 AM, in the midst of the singing of the Holy Names, Srila Gurudeva entered the eternal pastimes of the Lord, during His morning lila with Radha. He left his godbrothers and disciples in an ocean of grief. It was also the disappearance day of Jagannath Das Babaji and Rasikananda Deva Goswami. Srila Gurudeva was in his own room at the Calcutta Math, situated at 35 Satish Mukherjee Road. At four o’clock in the afternoon on the same day, the devotees left Calcutta with his body to the accompaniment of the Holy Names and came to Mayapur, where he was placed in samadhi according to the scriptural directions. The officiating priest at his funeral was H. H. Bhakti Promode Puri Maharaj, and on 1 March 1979, a festival of mourning was held in his honour at the headquarters of the Chaitanya Gaudiya Math at Ishodyan in Mayapur.

On Thursday 22 March 1979, a memorial assembly was held in the sankirtan hall at the Calcutta Math on Satish Mukherjee Road, under the direction of H. H. Parivrajakacharya Tridandi Swami Bhakti Hriday Bon Maharaj. The guest of honour was the publisher of the Amrita Bazaar Patrika, Tushar Kanti Ghosh. Many of Srila Gurudeva’s godbrothers and leading citizens of Calcutta were present at the assembly.

#### **A LIST OF MATHS AND INSTITUTIONS ESTABLISHED BY SRILA GURUDEVA**

Here is a list of the many maths, schools, libraries, free clinics, and printing presses—the great drums of the modern sankirtan movement established by our Gurudeva. This list is given in chronological order.

#### **MATHS**

- (1) 1942. Shyamananda Gaudiya Math, Midnapore (W. B.). This temple was established by Srila Gurudeva with the help of his two godbrothers, H. H. Bhakti Vichar Yayavar Maharaj and H. H. Bhakti Kumud Santa Maharaj.
- (2) 1948. Sree Gaudiya Math, Tezpur (Assam).
- (3) 1953. Sree Chaitanya Gaudiya Math, Paltan Bazaar, Guwahati, (Assam).
- (4) 1955. Sree Chaitanya Gaudiya Math. 86A, Rasbihari Avenue, Calcutta-26.
- (5) 1956. Sree Chaitanya Gaudiya Math. Ishodyan, Sri Mayapur, Nadia (W. B.).
- (6) 1956. Sree Chaitanya Gaudiya Math. Sarveshwar Haveli, Vrindaban (U. P.).

- (7) 1960. Sree Chaitanya Gaudiya Math. Goari Bazaar, Krishnagar. Nadia (W. B.).
- (8) 1960. Sree Chaitanya Gaudiya Math, Mathura Road, Vrindaban (U. P)
- (9) 1961. Sree Chaitanya Gaudiya Math, 35, Satish Mukherjee Road, Calcutta-26. The new temple was opened in 1967.
- (10) 1961. Sree Gaudiya Sevashram, Madhubana, Mahauli, Mathura (U. P)
- (11) 1962. Sree Chaitanya Gaudiya Math, Urdu Gali, Patherghati, Hyderabad (A. P.).
- (12) 1962. Srila Jagadish Pandit's Sripat, Jashra, Nadia (W.B.).
- (13) 1967. Sree Vinode Bani Gaudiya Math, 32, Kaliyadaha, Vrindaban (U. P.).
- (14) 1969. Sree Chaitanya Gaudiya Math, Goalpara, (Assam).
- (15) 1970. Sree Chaitanya Gaudiya Math, sector 20-B, Chandigarh
- (16) 1972. Sree Chaitanya Gaudiya Math, Divan Dewdi, Hyderabad (A. P)
- (17) 1974. Sree Chaitanya Gaudiya Math, Grand Road, Puri (Orissa).
- (18) 1975. Sree Chaitanya Gaudiya Math, Gokul Mahaban, Mathura (U. P)
- (19) 1976. Sree Chaitanya Gaudiya Math, Sri Jagannatha Mandir, Agartala (Tripura)
- (20) 1977. Sree Chaitanya Gaudiya Math, 187, D.L. Road, Dehradun (U. P)

### **SCHOOLS**

- (1) 1946. Sree Chaitanya Saraswata Catushpathi, Sree Shyamananda Gaudiya Math, Midnapore.
- (2) 1959. Sree Siddhanta Saraswati Prathamik Vidyalaya, Ishodyan, Sri Mayapur (Nadia).
- (3) 1959. Sree Gaudiya Sanskrit Vidyapitha, Ishodyan, Sri Mayapur (Nadia).
- (4) 1961. Sree Chaitanya Gaudiya Vidyamandir, (Primary and secondary), 86A, Rasbihari Avenue, Calcutta-26.
- (5) 1967. Sree Chaitanya Gaudiya Paschatya Bhasha Sikshalaya (Western languages school), 86A, Rasbihari Avenue, Calcutta-26.
- (6) 1968. Sree Chaitanya Gaudiya Sanskrit Mahavidyalaya, 86A Rasbihari Avenue, Calcutta-26.
- (7) 1972. Sree Chaitanya Gaudiya Sanskrit Vidyalaya Sector 20-B, Chandigarh.
- (8) 1972. Sree Chaitanya Gaudiya Antahpradeshik Bhasha Sikshalaya (Indian languages school). Sector 20-B, Chandigarh.

### **LIBRARIES (GRANTHAGARA)**

- (1) 1970. Sree Chaitanya Gaudiya Math Granthagar (for comparative religious studies), 86A, Rasbihari Avenue, Calcutta-26.
- (2) 1972. Sree Chaitanya Gaudiya Math Granthagar, Sector 20-B, Chandigarh.

### **FREE CLINICS (DATAVYA-CHIKITSALAYA)**

- (1) 1959. Sree Chaitanya Gaudiya Math Datavya Chikitsalaya, Ishodyan, Sri Mayapur (Nadia).
- (2) 1972. Sree Chaitanya Gaudiya Math Datavya Chikitsalaya, Sector 20-B, Chandigarh.
- (3) 1978. Sree Chaitanya Gaudiya Math Datavya Chikitsalaya, Grand Road, Puri (Orissa).

### **PRINTING PRESS**

- (1) 1964. Sree Chaitanya Vani Press, 26/1, Prince Ghulam Mohammed Road, Tolleyganj, Calcutta-33. Was moved in 1966 to 34/A, Mahim Haldar Street, Calcutta-26

### **MONTHLY MAGAZINE**

- (1) 1961. Sree Chaitanya Vani Patrika, 35 Satish Mukherjee Road, Calcutta-26.

### **OTHER TEMPLES THAT CAME UNDER SRILA GURUDEVA'S MANAGEMENT**

- (1) 1955. Sarbhog Sree Gaudiya Math, P.O. Chakchaka Bazaar, Kamrup (now Barpeta), Assam.
- (2) 1955. Sree Gadai Gauranga Math, P.O. Baliati, Dt. Dhaka, Bangladesh.