

AN HISTORICAL ACCOUNT

The book cover features a composite image. In the foreground, an elderly man with a white shawl and a tilak on his forehead looks down. Behind him, a younger man in an orange shawl is visible. The background includes a temple with a tiered spire and a large, multi-story building with a red facade. The entire scene is framed by a decorative border.

Mayapura
1979



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Mayapura

1979

This book has been compiled from interviews with friends, godbrothers, and followers of Śrī Śrīmad Gour Govinda Swami Mahārāja.

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Disclaimer: The information in this small book is taken from interviews, the information is published just as it was spoken at the time of the interviews, however we have edited the English where it was deemed necessary. If you are offended by any of the language used herein such as the words *ācārya* or *mahā-bhāgavata* then the publishers apologize for that. Please note that we have only used the same terminology presented to us by those persons who were interviewed. If however you become inspired with the information in this small book, the publishers thank you for your attention. We have only tried to present the material as it was recorded in interview.

Front cover picture: Foreground Śrīla AC Bhaktivedanta Swami Prabhupāda and background personality Śrī Śrīmad Gour Govinda Swami Mahārāja. Śrī Śrīmad Gour Govinda Swami Mahārāja met Śrīla Prabhupāda 15th September 1974 at midday.

Mayapura

1979

Compiled by
Nimāi Paṇḍita dāsa

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Foreword

Māyāpura is a spiritual abode located on the banks of the Ganges River, at the point of its confluence with the Jalāngi, just across from Navadvīpa, West Bengal, India, 120 kilometres north of Calcutta (Kolkata). It is the land of Mahāprabhu, the land of the Gauḍīya Vaiṣṇavas; the place where Śrīla Bhaktivinoda Ṭhākura (1838-1914), a prominent preceptor *ācārya* in our succession of spiritual masters (Brahmā-Mādhva-Gauḍīya-sampradāya) discovered and excavated the birthplace of Mahāprabhu and had a vision of a great temple.

The whole area is landscaped with temples and *āśramas*. The temples are dedicated to Śrī Kṛṣṇa and Śrī Caitanya Mahāprabhu and are established by Śrīla Saccidānanda Bhaktivinoda Ṭhākura, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, Śrīla AC Bhaktivedānta Swami Prabhupāda, Śrī Śrīmad Gour Govinda Swami Mahārāja, and their followers.

This book places us in Māyāpura 1979, just prior to the Gaura Purnima Festival of that year. In a room of a building on the ISKCON property,

a *sannyāsī*, a disciple of Śrīla AC Bhaktivedanta Swami Prabhupāda, was in a deep trance, barely breathing; displaying many amazing transformations. This book avails to us some of those symptoms, which were not really known and understood by the general devotees then and in many cases are not known now.

After reading the information given herein you may be shocked and amazed, you may not know what to do with this information at all, however we should understand that Kṛṣṇa Bhakti (the way of the Vaiṣṇavas) is beyond the three dimensional, conditioned world that we live in. As is described in the *śāstra*; the spiritual world is the ‘fourth dimension.’ And sometimes we may access this ‘fourth dimension’ in this material world by the way of great *sādhu* Vaiṣṇavas.

“...The Supreme Personality of Godhead is by nature joyful. His enjoyments, or pastimes, are completely transcendental. He is in the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence...”¹

*e sabhāra darśanete āche māyā-gandha
turīya kṛṣṇera nāhi māyāra sambandha*

“Superficially we see that these *puruṣas* have a relationship with *māyā*, but above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with the material energy.”²

*virāḍ hiraṇya-garbhaś ca
kāraṇam cety upādhayaḥ
īśasya yat tribhir hīnam
turīyam tat pracakṣate*

“In the material world the Lord is designated as *virāḍ*, *hiraṇyagarbha* and *kāraṇa*. But beyond these three designations, the Lord is ultimately in the fourth dimension.”³

“...The transcendental position surpasses these designations and is therefore called *turiyā*, the position of the fourth dimension. This is a quotation from Śrīdhara Svāmī’s commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of *Śrīmad-Bhāgavatam*...”⁴

“...The mind is changeable, but the soul is unchangeable and eternal. The mind’s

activities are to enjoy and renounce matter. The soul's activity is to serve the Supreme Lord. The mind is able to understand things up to the third dimension, but it has no ability to understand things of the fourth dimension (transcendental objects). It is impossible to understand the Absolute Truth, the transcendental Personality of Godhead, through either material experience or knowledge..."⁵

Śrī Śrīmad Gour Govinda Swami has also stated:

"...We are conditioned souls, we can only conceive such a thing that has three dimensions; length, breadth and height. We cannot conceive of something that has four dimensions. This is very deep philosophy. It is not easy to understand... The Supreme Lord is in that sphere where there are four dimensions, so how can we conceive with our materially conditioned senses? A parabolic curve, or we may say two parallel lines cannot meet, generally speaking, but in that fourth dimension they meet. However, we cannot understand it, we cannot conceive

of it because in our conditional state our knowledge is defective. Because our senses are defective we cannot understand all these things and therefore we cannot accept anyone as *mahājana* or *ācārya*, who is under this condition [defective senses] ... By accepting a bona fide spiritual master who has a conception of the fourth dimension, then, only through his mercy, you can understand it. Otherwise it is not possible to understand all these *tattvas* spoken here...”⁶

Thus the fourth dimension, *turya*, does not avail itself to the conditioned souls unless they are in direct communication with a representative of the fourth dimensional world; the *guru-sādhu-vaiṣṇava-mahājana* is from that transcendental realm.

Your lowly servant,

Nimāi Paṇḍita dāsa.



Mayapura

1979

Early in 1979 in Māyāpura, just prior to the second Gaura-pūrṇimā festival after the disappearance of Śrīla AC Bhaktivedanta Swami Prabhupāda, Śrī Śrīmad Gour Govinda Swami Mahārāja appeared to fall sick. No one knew what the illness was from which he was suffering. The doctors could not ascertain the problem and said that he was not actually sick, although he certainly seemed to be ill.

The Symptoms Lasted Four Months

Lāguḍi dāsa *brahmacārī* acted as Śrī Śrīmad Gour Govinda Mahārāja's servant during that time, a period lasting four months – one month prior to the Māyāpura Festival, two months in Māyāpura and one month in Bhubaneswar – and personally witnessed the different symptoms that developed in the body of Śrī Śrīmad Gour Govinda Swami Mahārāja from this 'mysterious illness'.

Fixed in Kṛṣṇa Consciousness

When Śrī Śrīmad Gour Govinda Swami Mahārāja came to the Māyāpura Festival, he had not been eating for a few days; he had been fasting and his health appeared to be deteriorating until he actually became delirious. Generally when a person becomes delirious, they just speak nonsense, they become a little crazy, but Gour Govinda Mahārāja was simply chanting, "Nitāi-Gaura! Hari bol! Nitāi-Gaura! Hari bol!" Many tried to talk to him but he would not respond, he would just look up and say, "Nitāi-Gaura! Hari bol! Nitāi-Gaura! Hari bol!"

Previously, when he was in good health, Śrī Śrīmad Gour Govinda Mahārāja would often walk twenty miles [thirty two kilometres] at a time for preaching or collecting for the temple. When he appeared to be sick he would just fast. The devotees would ask him, “Are you sick?” Where upon he would reply, “No, I am fasting.”

He Should Not Go to Anyone Else

On Tuesday, the 27th of February 1979, the disappearance day of Śrīla Jagannātha dāsa Bābājī and Śrīla Rasikananda Prabhu, a godbrother of Śrīla Prabhupāda, Śrī Śrīmad Bhakti Dayita Mādhava Gosvāmī Mahārāja left this world at 9:00 a.m. in Calcutta. Two days later, on Thursday, March 1, 1979, a festival of mourning was held in his honour at the Śrī Caitanya Gaudiya Math in Māyāpura. Many *sannyāsīs* from ISKCON had been invited to his disappearance festival and had assembled at his *maṭha*, which was next to the ISKCON temple in Māyāpura. Amongst those *sannyāsīs* was Gour Govinda Swami. During the highlight of a wonderful ecstatic *kīrtana*, Gour Govinda Mahārāja fell to the ground and began to moan and roll around in the dust. No one could

ascertain the problem. Two *sannyāsīs* carried Gour Govinda Mahārāja back to the ISKCON temple grounds and they said, “He should only go to Lāguḍī, not to anyone else.” Everyone thought that he had some type of tropical fever, but no one knew what, so they felt it best that he be with Lāguḍī dāsa Brahmācārī.

Lāguḍī dāsa: I was invited to the ceremony for Śrīla Prabhupāda’s godbrother, Bhakti Dayita Mādhava Mahārāja, but I did not go. I was in my room when I heard a knock at the door. I opened the door and saw two *sannyāsīs* holding Gour Govinda Mahārāja, and they said to me that I should look after him. I thought that it would only be for a few days because he had never been sick in his whole life. He had never had any real illness!

Lāguḍī prabhu discussed this event many times with numerous persons. Once he said that when they first delivered Gour Govinda Swami to his door he did not know what to think. The symptoms went for a while and for the life of him Lāguḍī dāsa could not figure out what was happening. These symptoms were something he had never witnessed in his whole life. He had never

seen anyone in this situation. However, albeit everyone's endeavours to ameliorate the situation did not work and the symptoms persisted.

None Were Successful

Soon after Gour Govinda Mahārāja was taken to Lāguḍi's room* Bhāgavata dāsa arrived. He was the president of the Bhubaneswar temple at that time. Bhāgavata dāsa was very concerned for Gour Govinda Mahārāja's health. Although he procured the services of many doctors and *kavirājas* to try and cure the apparent illness of Gour Govinda Mahārāja, none of them were successful, nor were they even able to bring about any improvement to his condition.

Some of the devotees, in their concern for Gour Govinda Mahārāja, began to wonder if he was possessed by a ghost; so they sent a devotee to Navadvīpa to arrange for an exorcist. A *tantric* exorcist came to examine Gour Govinda Mahārāja and said, "No, no, this is no ghost. This is definitely not a ghost."

* Note: The room that this 'Māyāpura 1979' event took place is now the cashier's room in the long building at the Śrī Māyāpura Chandroya Mandir, ISKCON, West Bengal, India.

Srila Krsnadasa Babaji Maharaja Arrives

Lāguḍi dāsa: Bhāgavata dāsa came and brought a lot of people. Then a Bengali *sannyāsī* brought Kṛṣṇadāsa Bābājī Mahārāja, Śrīla Prabhupāda’s godbrother, who started speaking in Bengali to Gour Govinda Mahārāja and to that *sannyāsī*. The *sannyāsī* translated it for us in English, I remember this.

Śrīla Niṣkiñcana Kṛṣṇadāsa Bābājī Mahārāja* was a disciple of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda. Bābājī Mahārāja was a great well-wisher of Śrīla Prabhupāda’s disciples and when they would ask him questions, his usual answer was, “*Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare.*” Although highly educated and fluent in English, he rarely spoke English but mostly just chanted Hare Kṛṣṇa. Śrīla AC Bhaktivedanta Swami Prabhupāda himself had spoken of Kṛṣṇadāsa Bābājī Mahārāja as *niṣkiñcana*, “having

* **Author’s note:** Please read more on Śrīla Niṣkiñcana Kṛṣṇadāsa Bābājī Mahārāja in the appendices on page 31.

no material attachments,” and *paramahansa*, “a swanlike pure devotee.”

Bhāgavata dāsa: When Kṛṣṇa Dāsa Bābājī Mahārāja came into the room, he took one thread from his *dhotī* and put it under the nose of Gour Govinda Mahārāja. I was familiar with this technique because it is described in *Śrī Caitanya-caritāmṛta*¹ how Sārvabhauma Bhaṭṭācārya did the same thing

1 *śiṣya paḍichā-dvārā prabhu nila vahānā
ghare āni’ pavitra sthāne rākhila śoyānā*

“While Lord Caitanya Mahāprabhu was unconscious, Sārvabhauma Bhaṭṭācārya, with the help of the watchman and some disciples, carried Him to his home and laid Him down in a very sanctified room.” (*Śrī Caitanya-caritāmṛta, Madhya-līlā 6.8*)

*śvāsa-praśvāsa nāhi udara-spandana
dekhīyā cintita haila bhaṭṭācāryera mana*

“Examining the body of Śrī Caitanya Mahāprabhu, Sārvabhauma saw that His abdomen was not moving and that He was not breathing. Seeing His condition, the Bhaṭṭācārya became very anxious.” (*Śrī Caitanya-caritāmṛta, Madhya-līlā 6.9*)

*sūkṣma tulā āni’ nāsā-agrete dharila
īṣat calaye tulā dekhi’ dhairyā haila*

Continued on page 8.

“The Bhaṭṭācārya then took a fine cotton swab and put it before the Lord’s nostrils. When he saw the cotton move very slightly, he became hopeful.” (Śrī Caitanya-caritāmṛta, Madhya-līlā 6.10)

*vasi’ bhāṭṭācārya mane kareṇa vicāra
ei kṛṣṇa-mahāpremera sāttvika vikāra*

“Sitting beside Śrī Caitanya Mahāprabhu, he thought, ‘This is a transcendental ecstatic transformation brought about by love of Kṛṣṇa.’” (Śrī Caitanya-caritāmṛta, Madhya-līlā 6.11)

[to Lord Caitanya when he had collapsed in the Jagannātha temple]. Bābājī Mahārāja felt Gour Govinda Mahārāja’s pulse, looked at his eyes, and felt his head. Then he rose, and turning to me he laughed and said, “*bhāva, bhāva*”, indicating to me that Gour Govinda Mahārāja was experiencing *kṛṣṇa-premā*...*

Lāguḍi dāsa: The *sannyāsī* [who brought Bābājī Mahārāja to see Gour Govinda Mahārāja] was interested to find out from Gour Govinda Mahārāja through Bābājī

* **Author’s note:** As quoted above: Śrīla AC Bhaktivedanta Swami Prabhupāda himself had spoken of Kṛṣṇadāsa Bābājī Mahārāja as *niṣkiñcana*, “having no material attachments,” and *paramahansa*, “a swanlike pure devotee.” Therefore he was definitely the person to confirm the correct spiritual status of Śrī Śrīmad Gour Govinda Swami.

Mahārāja, who would be the next Ācārya of ISKCON. He was interested to know what Śrīla Prabhupāda had said as to who would be his successor, because he knew [the *bābājī*] was a very special personality. He also knew that Śrīla Prabhupāda liked Kṛṣṇadāsa Bābājī very much, and had said he was a *mahā-bhāgavata* and a *paramahaṁsa*, not just a *parivrājakācārya*. Everyone knew that Kṛṣṇadāsa Bābājī Mahārāja knew Kṛṣṇa and therefore the Bengali *sannyāsī* wanted to ask him to ask Gour Govinda Mahārāja if he knew what Kṛṣṇa wanted with ISKCON, now that Śrīla Prabhupāda had left. He wanted to figure it out, because he could not understand what was going on.

Why Are You Bothering Me?

When Bābājī Mahārāja said that Gour Govinda Mahārāja was not sick, this *sannyāsī* said, “Ask him now, ask him who will be the next leader of ISKCON.” The *sannyāsī* felt that Gour Govinda Mahārāja knew who would be in charge. When the Bābājī asked, “Who will now replace Śrīla Prabhupāda?” Gour Govinda Mahārāja replied, “No one!” When they started to put more

questions to him, he said, “Why are you bothering me? I am serving Kṛṣṇa. Leave me alone.” He was completely absorbed in his internal relationship with Rādhā and Kṛṣṇa, so he did not like to hear all these questions. Then Kṛṣṇadāsa Bābājī understanding Gour Govinda Mahārāja’s internal absorption, turned to the devotees in the room and said, “We should not disturb him. He is saying that we should all go away.” After a short silence he added, “Let us leave him; he is not sick, he has entered into his *rasa* with Kṛṣṇa. Do not bother him; he is serving in his relationship with Kṛṣṇa. He is in the spiritual world; he is in Kṛṣṇa’s pastimes.” Then Bābājī Mahārāja left.

Please Forgive Me for All My Offences

Although he was externally greatly incapacitated, Śrī Śrīmad Gour Govinda Swami was even more humble than his usual high level of humility. He would apparently come to a little external consciousness and say that he had offended a particular devotee, and he would ask, “Please bring this devotee.” When others brought that devotee he felt he had offended, Gour Govinda Mahārāja would just fall down flat on the floor,

offer prostrated obeisances, touch that devotee's feet and say, "Please forgive my offences; I have offended you so much." The surprised devotee would say, "Mahārāja, how could you offend me? You are so saintly! You have not done anything to offend me, Mahārāja." Then after some time, he would again say, "Oh, I have offended this devotee, please bring him here," and again the devotee would be brought, and Gour Govinda Mahārāja would do the same thing, saying, "Oh, please forgive me for all my offences."

In the Third Canto of the *Śrīmad-Bhāgavatam* Lord Kapiladeva speaks to His mother Śrīmatī Devahūti, the following verses:

*manasaitāni bhūtāni
praṇamed bahu-mānayan
īśvaro jīva-kalayā
praviṣṭo bhagavān iti*

"Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller."

(*Śrīmad-Bhāgavatam* 3.29.34)

*bhakti-yogaś ca yogaś ca
mayā mānavy udīritaḥ
yayor ekatareṇaiva
puruṣaḥ puruṣaṁ vrajet*

“My dear mother, O daughter of Manu, a devotee who applies the science of devotional service and mystic *yoga* in this way can achieve the abode of the Supreme Person simply by that devotional service.”

(Śrīmad-Bhāgavatam 3.29.35)

Also in the Fifth Canto of the Śrīmad-Bhāgavatam Lord Rṣabhadeva advised His sons:

*sarvāṇi mad-dhiṣṇyatayā bhavadbhiś
carāṇi bhūtāni sutā dhruvāṇi
sambhāvitavyāni pade pade vo
vivikta-dṛgbhis tad u hārhaṇaṁ me*

“My dear sons, you should not envy any living entity — be he moving or nonmoving. Knowing that I am situated in them, you should offer respect to all of them at every moment. In this way, you offer respect to Me.” (Śrīmad-Bhāgavatam 5.5.26)

Do Not Disturb Him

Lāguḍi dāsa: We called other doctors, but we were advised not to give Gour Govinda Mahārāja medicine if he did not want to take it. “Do not force him,” they said, “and if he does not want to eat, then do not force him.” He neither ate nor drank. He was in *kṛṣṇa-prema*. This is what Kṛṣṇadāsa Bābājī had told us. Bābājī Mahārāja believed that he was a *mahā-bhāgavata*.

From what I can understand, Kṛṣṇadāsa Bābājī was very encouraged that Śrīla Prabhupāda had one disciple like this: a *mahā-bhāgavata*. I was there in the room when Bābājī Mahārāja paid his obeisances to Gour Govinda Mahārāja and said, “He is a *mahā-bhāgavata*, do not disturb him.”

Narayana Ramanuja Dasa
The Ayurvedic Doctor/Mystic

Concerned for Gour Govinda Mahārāja’s welfare, the devotees took him to an Ayurvedic doctor whose name was Nārāyaṇa Rāmānuja Dāsa. The *kavirāja* observed Gour Govinda Mahārāja and said, “He is maturing his perfection, and then

he will be able to drop down to the *madhyama-adhikārī* platform. He will mature this *prema-bhakti*.” The *kavirāja* then said, “In four years he will either disappear because he has matured his relationship with Kṛṣṇa, or Kṛṣṇa will let him stay and preach. It is up to Kṛṣṇa. These are the symptoms before entering into *prema-bhakti* - perfection, and one cannot go back if he has gone too far.”

Then the devotees asked the *kavirāja*, “Śrīla Prabhupāda was matured, he could play at *madhyama-adhikārī*, but if one is not matured, how can he play it both ways?” The *kavirāja* said to them, “If he does not disappear, if Kṛṣṇa does not take him, then he will become a rare personality, a great preacher - an *ācārya**. Everyone will see!”

He Was Aloof from the Body

Laguḍī dāsa’s association with Gour Govinda Mahārāja during this time was to his advantage. Later on he said, “I was able to realize at least that I was not the body.

* **Author’s note:** Dear readers please do not be disturbed with the use of the word *ācārya*, this is the terminology that was used to describe Śrī Śrīmad Gour Govinda Swami by the Āyurvedic doctor and mystic Nārāyaṇa Rāmānuja Dāsa!

I perceived that it was like as if there were two persons in the body of Gour Govinda Mahārāja; one person was inside, and a different activity was going on externally. One person was inside and one was the body; they were different, because there were simultaneously two types of activity. I was at least able to understand that I was not the body, which I had not realized while reading the books of Śrīla Prabhupāda. I did not have the full understanding that I was not the body; but after witnessing Gour Govinda Mahārāja's symptoms, I was put into the situation that I could really believe that we are not the body, we are a spiritual soul, and we can enjoy spiritual rasa without depending on the body. I came to realize this by watching Gour Govinda Mahārāja in this so-called 'sick period' of his life. I was able to realize that the soul is aloof from the body, because he was aloof from his body - so aloof. He was not depending on the body, he was not depending on anything external - for living, for anything. I perceived he did not depend on food, not on anything."

Śrī Śrīmad Gour Govinda Mahārāja was not eating very much, did not drink, and apparently did not sleep during this whole period. If he did

anything, it was very little; these were not normal conditions of life. Some days he would drink one cup of water, but other days he drank nothing. Or he would knock the water over that Lāguḍī dāsa had given him. Laguḍī dāsa said that he could see two persons; the outside person looked very strange, and the inside person was very happy - in ecstasy!

Take Him Out of the Dhama

He was taken to many other doctors; but they all maintained that, “He is not sick.” Then he was taken in the Māyāpura temple bus to a physician who administered herbs. On the way to this doctor, one devotee told everyone in the bus, Laguḍī dāsa included, to chant their *gāyatrī-mantra* for ghosts, and they all broke their sacred threads doing this, thinking that it would have some effect on the condition of Śrī Śrīmad Gour Govinda Swami Mahārāja. However Laguḍī dāsa did not chant his *gāyatrī-mantra* or break his sacred Brahmin thread. Laguḍī dāsa said, “I just chanted ‘Hare Kṛṣṇa’ because I knew that his maturity would be shown and his preaching of Kṛṣṇa consciousness. They were chanting their

gāyatrī to scare ghosts off because they thought that Gour Govinda Mahārāja was being attacked by ghosts.” Gour Govinda Mahārāja did not know where they were taking him.

The name of the doctor they were going to see was Ratnagarbha Mahārāja. When they arrived at his practice, the *kavirāja* administered herbs to Gour Govinda Mahārāja’s neck and on the basis of his diagnosis he said, “No he is not sick.” But then he continued, “There is too much spiritual potency here for him. Take him out of the *dhāma*. Get him out of Māyāpura, the internal relationship is too strong. Get him out of the *dhāma*, do not go to either Vṛndāvana or Māyāpura; and no big *kīrtanas*; do not go to the Yamunā or the Ganges.”

He was then taken back to his room at the Māyāpura temple and he was still the same. One of the managers of the Māyāpura temple came to see what was going on. Laguḍī explained the situation to him. “Just keep him locked up in the room,” the manager said.

Laguḍī dāsa: So I looked after him, but it was not easy. We had him locked in the room and he was trying to break out - kicking, ripping up things. He was kicking the door; he wanted to get out. We tied his legs and

hands with a *dhotī*. He was so strong, he would stand up and then fall down. It was unbelievable; it would scare me. We had two rooms, one was a bedroom and the other was a bathroom. I would carry him to and from the toilet; he had gone from his normal body weight to half his normal body weight; he was very easy to carry around. His legs had become thin like arms, but he was so strong. I could not hold him down. Previously, he would walk up to twenty miles a day to preach door to door. He never took a taxi or rickshaw, he walked everywhere. This was the first time he had been sick. He had never been sick.

His Body Changed

Gour Govinda Mahārāja would show great humility all day long by paying obeisances flat on the ground. In the long building, if some devotee passed by he would immediately offer full *daṇḍavats* (prostrated obeisances). Some would step on his hands accidentally, because they did not expect him to do that. They would just walk by, not even entering the room, and he would see them and offer full *daṇḍavats* whether it was an older devotee or a younger devotee.

At one stage, Gour Govinda Mahārāja was not able to hear, and he forgot all the languages he spoke, which included Oriya, Hindi, Sanskrit, Bengali and English. His whole body transformed; sometimes he was sweating, sometimes shivering, and then his body changed colour*, from white to blue, to a red** colour, to pink***. Laguḍī dāsa was witnessing the whole transformation of Śrī Śrīmad Gour Govinda Mahārāja.

* *deha-kānti gaura-varṇa dekhiye aruṇa
kabhu kānti dekhi yena mallikā-puṣpa-sama*

“Everyone saw the complexion of His [Śrī Caitanya Mahāprabhu] body change from white to pink, so that His luster resembled that of the *mallikā* flower.” (*Caitanya-caritāmṛta*, *Madhya-līlā* 13.106)

** “...If the colour change takes place due to excessive jubilation, the hue turns red. Because such a change of colour is so rare, Śrīla Rūpa Gosvāmī does not further discuss this point...” (*Bhakti-rasāmṛta-sindhu* [Nectar Of Devotion] page 227 Changing of Bodily Colour by Śrīla A.C. Bhaktivedanta Swami Prabhupāda)

*** **Author’s note:** Bhāgavata dāsa, now Bhāgavata Mahārāja, said with regards to this event, “...I looked at Gour Govinda Swami’s body, it went dark and then it went light and then dark again...”

“Sometimes, due to great aggrievement caused by the dealings of Kṛṣṇa, the body changes colour. The *gopīs* therefore addressed the Lord thus: ‘Dear Kṛṣṇa, due to separation from You, all of the denizens of Vṛndāvana have changed their colour. And because of this change of colour even the great sage Nārada was thinking of Vṛndāvana as a white island in the ocean of milk.’” (*Bhakti-rasāmṛta-sindhu* [Nectar Of Devotion] page 227 Changing of Bodily Colour by Śrīla Prabhupāda)

The Most Amazing Thing Happened

At one stage of his supposed illness, he thought that there was a swing in the room, like one used for swinging the deities. Lagudī dāsa could not understand what he was doing; Lagudī dāsa would just sit in the room chanting *japa* and Gour Govinda Mahārāja was sometimes laughing and sometimes crying, sometimes rolling on the ground.

Then the most amazing thing happened, in Lagudī dāsa's own words, "Suddenly, he changed body, and looked like a woman, from top to bottom, a whole transformation - his body looked like a woman's, with a *sārī* on..." No longer was there a *sannyāsī* [*swami*] sitting there, but a young female wearing a *sārī*. His body had completely changed...!¹

1 Author's comment: This means that Śrī Śrīmad Gour Govinda Mahārāja mercifully revealed his *svarūpa* or eternal form to Lagudi Prabhu who served him faithfully during this special period. As time went on other devotees experienced a similar transformation in Śrī Śrīmad Gour Govinda Mahārāja.

As I mentioned previously; we are three-dimensional beings, we see according to length, breadth and height; however *sādhu-guru* is from the fourth dimension, the spiritual

dimension! Our three dimensional mind cannot yet deal with the fourth dimension.

“...We are conditioned souls, we can only conceive such a thing that has three dimensions; length, breadth and height. We cannot conceive a *vastu* or something that has four dimensions. This is very deep philosophy. Not an easy thing. We cannot conceive of such a thing that has four dimensions. How can we conceive? The Supreme Lord is in that sphere where there are four dimensions, so how can we conceive with our materially conditioned senses? We cannot conceive it at all...” (Śrī Śrīmad Gour Govinda Mahārāja excerpt from a lecture on *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 5.84-86, 14 September 1989, Bhubaneswar, India) Please also see pages ii - v of the Foreword for more information on the fourth dimension.

Also in the book *The Lives of the Vaishnava Saints* by Steven Rosen, on pages 60 – 63, a similar example is shown by the great Vaiṣṇava *ācārya* Śrīnivāsa Ācārya.

Also in the lives of Śrīla Viśvanātha Cakravati Ṭhākura and Śrīla Bhaktivinode Ṭhākura, similar events took place. In his *Śrī Śrī Gītā-mala* Śrīla Bhaktivinode Ṭhākura writes about himself:

baraṇe taḍit bāsa tārābalī
kamala mañjarī nāma
sāḍe bāra barṣa bayasa satata
swānanda-sukhada-dhāma

“This maidservant has a complexion just like lightning, and she is wearing a *sārī* which has star-like patterns all over it. My name is Kamala-mañjarī. Eternally appearing to be only twelve-and-a-half years of age, I always live within the abode of Śrī Śvānanda-sukhada-kuñja.” (Part Five, Song 8 *Siddha-lālasā* – Hankingering for perfection, verse 1)

The Symptoms of Sattvika-Bhava

Laguḍī Prabhu had served Gour Govinda Mahārāja for approximately four months and had personally witnessed many symptoms in the body of Gour Govinda Mahārāja. The eight symptoms of transcendental ecstasy, *sāttvika-bhāva* described in the *Bhakti-rasāmṛta-sindhu* are (1) becoming stunned, (2) perspiring, (3) hair standing on end, (4) faltering of voice, (5) trembling, (6) changing of bodily colour, (7) tears, and (8) devastation.

Laguḍī Prabhu witnessed at different times these eight transcendental symptoms in the body of Gour Govinda Mahārāja. It should also be understood that symptom number 6, changing of bodily colour, is a very rare symptom to observe.*

“How Long Have I Been Sleeping?”

After several months he gradually came to a little external awareness; he asked Laguḍī dāsa,

* The *Nectar of Devotion* has these symptoms described especially about the body-changing colour on page 227. Herein it is also described that the body changing to the colour red is a very rare symptom to see even in the body of a *mahā-bhāgavata*.

“What is this?” pointing to his bead bag. Laguḍī responded, “It is a bead bag.” Then when his health [for want of a better word] was more sound, he became even more restless, because Laguḍī had to explain to him that this was the body, the hand, the foot. He would ask, “What is it?” And when Laguḍī explained it to him, “This is a hand - your hand; this is a foot - your foot; this is your body”, he thought Laguḍī was crazy. Poking at Laguḍī’s hand he said, ‘What is it?’ Then poking at his own body, ‘What is this?’ Laguḍī said, “This is a material body,” and with that answer, Gour Govinda Mahārāja cried out and fell down to the ground. Laguḍī said, “That was because he realized that he was still in a material body. It was painful for me to see how he acted, as if he was coming from a dream.” After some time Laguḍī began reading to him from the Śrī *Caitanya-caritāmṛta*, only the Bengali verses and the English translations.

Laguḍī felt that this association with Gour Govinda Mahārāja during this four-month period was the greatest boon of Śrīla Prabhupāda’s mercy on him. Although Gour Govinda Mahārāja’s body went through all these transformations, Laguḍī believed that Mahārāja himself did not realize

what had happened, because when he came back to external consciousness he asked Laguḍī, “How long have I been sleeping?” Laguḍī answered him, “Four months - four months lost.” But Gour Govinda Mahārāja thought that he had just been asleep for a few minutes!

Lāguḍī dāsa said, “I am very much indebted to Gour Govinda Mahārāja, I know that I was offensive to him somehow or other when he was sick, but he did not take offence. I had the chance to be with him for all that time; he stayed in Māyāpura for two months; he could not be moved, and then when he was better we put him into the bus and took him to Bhubaneswar.”

But he Was Not Sick!

Gour Govinda Mahārāja’s outward appearance had changed; he looked like a different person. After all that had happened in Māyāpura, when he finally arrived back in Bhubaneswar, all the new *bhaktas* (aspiring devotees) came and looked at him, and then they all left. In Laguḍī Prabhu’s own words, “They were all scared of his appearance and they all ran away.” He would not speak to

anyone; Laguḍī would just say, “He is sick, he is sick!” When guests came to see him, Laguḍī would again say, “He is sick” and just close the door. But he was not sick! Throughout the whole period he gave no lectures and had practically no dealings with anyone except Laguḍī dāsa.

After the initial three months, it took one more month for him to come back to external consciousness. Just slowly, slowly; he did not say anything to anyone, he would just sit and look at himself quietly, not saying anything. Then when Laguḍī was in the room with him, when devotees and other people would look through the crack in the door, he would be laughing, and laughing to himself, as if he was hiding something.

He Will Go Back To Godhead or ...

Laguḍī dāsa: I was never able to forget that he was oblivious to his own body. And much later, when I studied the *Śrī Caitanya-caritāmṛta* – The Pastimes of Lord Caitanya – I gained some idea that it is possible to forget the body.

When he was better, he changed his attitude to others and he began to laugh.

Previously he had never spoken much English, and his classes were different. He would never talk to anyone in English, or at least very little. No big preaching to Westerners, only in Oriya.* He did not chastise anyone

* In an interview in 1997 with Tomahara dāsa who was in Bhubaneswar in the very early days (1977-1979) with Śrī Śrīmad Gour Govinda Swami he commented, "...Gour Govinda Swami would not preach to Westerners, only to the Oriyas. He did not feel himself fit to preach to the Westerners, as they had done so much service to push on Śrīla Prabhupāda's and Śrī Caitanya Mahāprabhu's mission that he felt very insignificant and would not preach to them or give class to them..."

Author's comment (i): While interviewing Laguḍī prabhu about this topic matter, in North Sydney Australia (1990), Śrī Śrīmad Gour Govinda Mahārāja was present, along with His Grace Caitanya Chandra dāsa and Parameśvara dāsa who was recording the conversation. After completion of the interview I asked Śrī Śrīmad Gour Govinda Maharaja if he would like to comment on what Laguḍī prabhu had spoken, but he just smiled and said, "What I'll say?" After Laguḍī prabhu returned to Australia in 1981 this is what he had been saying from the outset; from the first time he began speaking with the devotees in Australia. Actually he was just preaching the glories of Śrī Śrīmad Gour Govinda Swami.

Author's comment (ii): This same information is in *Kṛṣṇāṅgi-ta-vigraha*, the authorized biography of Śrī Śrīmad Gour Govinda Swami Mahārāja. Whilst I was writing the life story I had the assistance of a professional legal proofreader. At that time he had just been given a copy of *The Science of Self Realization* and was reading it. He then began assisting me with the biography of Śrī Śrīmad Gour Govinda Swami Mahārāja, part one. When he had finished working on the life story and read almost half of *The Science of Self Realization*, he said to me one day, "I thought you Hare

before as he did now in class (1990). He was not worried about external things, dualities, petty things, as we are, “This is good and this is bad.” His mood was completely different after these four months. One *kavirāja* said, “He will go back to Godhead or he will stay and deliver others, and in the future he will be recognized; wait and see.”

Kṛṣṇa Appeared There

In 2002 at the *Vyāsa-pūjā* ceremony for Śrī Śrīmad Gour Govinda Swami [1929 – 1996] in the Tweed Valley area New South Wales Australia, Laguḍī dāsa said to the author that there is one thing that I have not told you. I asked what is it? He replied, “At that time [1979 Māyāpura] Kṛṣṇa appeared there and gave Gour Govinda Swami a benediction that he could leave his body at will (*icchā-mṛtyu**).” I asked, “How do you know this?” And Laguḍī dāsa replied, “I was there.”

Kṛṣṇa’s were just a bunch of hippies but, after reading *The Science of Self Realization* and the life story of your spiritual master I can see Kṛṣṇa consciousness is very, very deep.”

* Please see lecture by Śrī Śrīmad Gour Govinda Swami, http://issuu.com/tvpbooks/docs/gurudeva_s_disap.

Please Excuse Me

After this 1979 Māyāpura event Śrī Śrīmad Gour Govinda Swami went on to become a dynamic and powerful preacher of Mahāprabhu's mission. He would leave his audience spellbound by his dynamic presentation of the philosophy of Kṛṣṇa consciousness. His speaking on topics about Kṛṣṇa for four hours at a time was a common event, while leaving his audience enchanted and eager to know more. Sometimes he would speak on a single verse of the *Śrīmad-Bhāgavatam* morning and evening for seven days. There was no question put to him that he could not answer, and hearing from Śrī Śrīmad Gour Govinda Swami on a regular basis would melt even the hardest heart, convincing one to take to the path of *bhakti-yoga*.

Many astrologers predicted that he would live up to the age of ninety and deliver many conditioned souls. Just prior to the Māyāpura Festival of 1996 he revealed to some intimate disciples that he was considering leaving this world. He then went to visit the village of Gadāi-

Giri to ask his favourite Gopāl-jīu Deity*, whom he had worshipped since childhood, for permission to leave. During his visit in Śrī Māyāpura Dhāma, on February 9th 1996, on the holy appearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda after speaking *hari-kathā* for one hour, he offered *pranāms* to one and all and said to his audience, ‘please excuse me’ and amidst a roaring *kīrtana* Śrī Śrīmad Gour Govinda Swami left this world, in very good health, of his own volition.

He left behind a veritable storehouse of knowledge concerning the truth about the *jīva*, *māyā*, and the Absolute Truth Bhagavan Śrī Kṛṣṇa (Himself). Most of his lectures and talks were recorded at the time, on audio and video, and are now available on the Internet, on CD, DVD and MP3 formats, as well as in numerous books published by his disciples and followers.

To gain a greater understanding of the life of Śrī Śrīmad Gour Govinda Swami, we suggest reading *Kṛṣṇa-lingita Vighraha - One Who is Always Embraced by Śrī Kṛṣṇa*. For a brief but in-depth

* For more information on the village of Gadāi-Giri and the family deity of Śrī Śrīmad Gour Govinda Swami, Śrī Gopāl-jīu, please see the life of Śrī Śrīmad Gour Govinda Swami *Kṛṣṇa-lingita Vighraha*, chapters one and two. Also please see the booklet *Gour Govinda Swami –Who Was He*, pages IV & V.

look at the life of Śrī Śrīmad Gour Govinda Swami we recommend the booklet *Gour Govinda Swami – Who Was He?* Both of these titles have been published by Tattva-vicāra Publications and are available at www.tvpbooks.com.

Srila Krsnadasa Babaji Maharaja

On April 12, 1982, at about 8 p.m., Akiñcana Kṛṣṇadāsa Bābājī Mahārāja passed away from this world. A pure devotee of Lord Kṛṣṇa, he was a disciple of Śrī Śrīmad Bhaktisiddhanta Sarasvati Goswami Mahārāja [Prabhupāda]. Thus he was also a Godbrother of His Divine Grace [Śrīla] A.C. Bhaktivedanta Swami Prabhupāda, the founder and spiritual preceptor of the International Society for Krishna Consciousness.

Paramahansa and Niskincana

Śrīla Prabhupāda himself had spoken of Kṛṣṇadāsa Bābājī as *niṣkiñcana*, “having no material attachments,” and *paramahansa*, “a swanlike pure devotee.”

Srila Prabhupada Was Always With Krsna

In November of 1977, just a few days before Śrīla Prabhupāda himself had passed away,

Kṛṣṇadāsa had come to visit him. Kṛṣṇadāsa would chant for a while, talk with Śrīla Prabhupāda, and sometimes break into laughter, even while everyone else in the room was sombre and silent. Because Kṛṣṇadāsa Bābājī had a transcendental viewpoint, he did not mourn or feel morose; he knew that Śrīla Prabhupāda was always with Kṛṣṇa in this life and would be with Him in the next.

Well-Wisher to Srila Prabhupada's Disciples

Kṛṣṇadāsa Bābājī Mahārāja was a great well-wisher to Śrīla Prabhupāda's disciples. And when they would ask him questions, his usual answer was "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare." Although highly educated in the schools of his native Bengal and fluent in English, he spoke English only rarely. Mostly, he just kept chanting Hare Kṛṣṇa.

Sometimes when a devotee would offer him respect by bowing down before him and say, "Please give me your mercy," Kṛṣṇadāsa Bābājī

Mahārāja would say, “No. You please give me your mercy. I need it more.”

Dear to Srila Prabhupada

That Kṛṣṇadāsa was a *bābājī* meant that he did not actively preach Kṛṣṇa consciousness, but that he always engaged in devotional service to Lord Kṛṣṇa, especially by hearing and chanting Kṛṣṇa’s holy names. He had no disciples, but he was dear to Śrīla Prabhupāda and his disciples and all the devotees of the Lord.

Intense Devotional Concentration

We would see Kṛṣṇadāsa Bābājī in Māyāpura or Vṛndāvana the holy abodes of Lord Kṛṣṇa. He would be dressed in a simple white cloth that reached barely to his knees, and he seemed to have no otherworldly possessions. He was always jolly — wherever he was, whatever was going on, his response would be to say, “Hare Kṛṣṇa, Hare Kṛṣṇa,” and sometimes laugh, like a Bengali version of a leprechaun. But when he picked up a drum and began to sing the glories of Kṛṣṇa he

would play the drum with masterful expertise and sing with intense devotional concentration; his voice expressing his deep inner feelings of love for Kṛṣṇa. He would go to various places in Vṛndāvana and sit and chant Kṛṣṇa's glories, with tears of ecstatic love in his eyes.

Pavana-sarovara

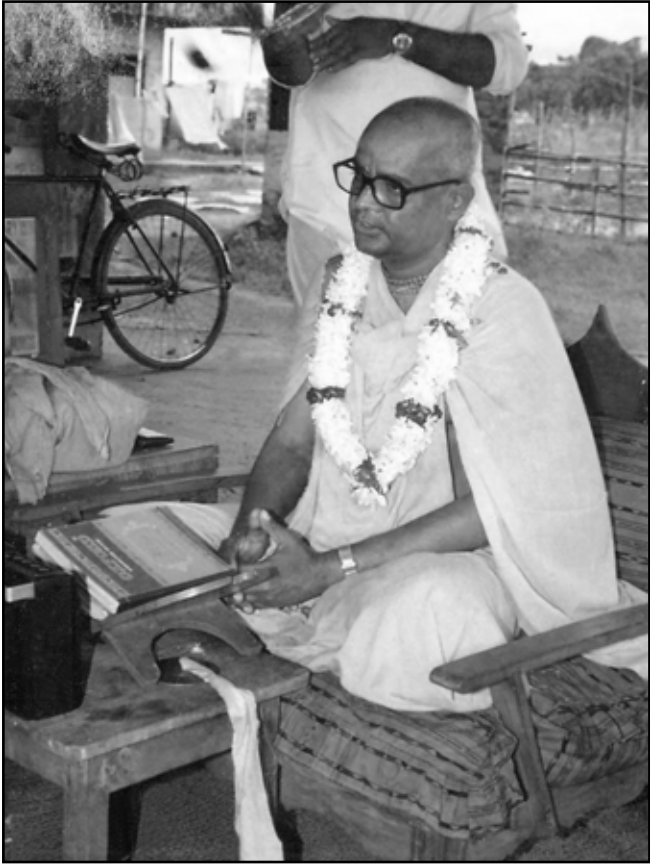
In March of 1981, after a serious illness, Kṛṣṇadāsa Bābājī decided to go to Nandagrāma to spend his last days. Nandagrāma is the part of Vṛndāvana to which Lord Kṛṣṇa, in His pastimes on earth, had been brought by His father for protection from the demonic king Kaṁsa. On the edge of Nandagrāma there is a place called Pāvana-sarovara, where [Śrīla] Sanātana Goswami, the great devotee of Lord Caitanya, had performed devotional service. This is the place where Kṛṣṇadāsa Bābājī chose to stay.

The Last Entry

He asked us to arrange to bring him there from Vṛndāvana City, and we did so. When we

asked him if there was any instruction he could give us, he just laughed and said that his only instruction was to chant Hare Kṛṣṇa. “That’s all there is.” He did not keep a diary, but he kept a small songbook in which he would write notes. On the last page of this book, which was located near his bed, he wrote that the chanting of the holy name of Kṛṣṇa is the true nectar. The holy name is like honey, he wrote. The last entry in the book was “Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.” (From Back To Godhead Magazine, Volume 17, Number 09, 1982 article written by Bhaktisiddhanta dāsa)*

* **Author’s note:** This article titled *Akiñcana Kṛṣṇadāsa Bābājī Mahārāja* appeared in the Back To Godhead magazine in an abridged form, as above. The full article was printed by Tattva-vicāra Publications in the book *Kṛṣṇāliṅgita-vigraha*, 1999, as an appendix. *Kṛṣṇāliṅgita-vigraha* is the authorized life story of Śrī Śrīmad Gour Govinda Swami Mahārāja and is available at www.tvpbooks.com.



Śrī Śrīmad Gour Govinda Swami Mahārāja

Godbrothers have said ...

The First One at Mangala-Arati

“...He [Gour Govinda Swami] was always the first one at *maṅgala-ārati*, chanting with his bits of cloth. When I think about it now, I remember that I thought at that time that he was a *bābājī*, you see, because his cloth was short like theirs; so I thought like that, because in Rādhā-Kuṇḍ and around the Braj area, there were a lot of *bābājīs* – most of them wore white though – but I thought that he was a *bābājī*...

“...So I was very respectful because I saw how Prabhupāda was treating him. Prabhupāda treated him in a special way...

“...Well, look, see it through our eyes, try to see it right, empathically: here is us coming from the west – we were kids really, raw kids – trying to do some service in the name of being a soldier, and all of a sudden you meet *sādhus*. I mean, your Guru Mahārāja

was born in that unique place, in a unique family, with *Śrīmad-Bhāgavatam*, Jagannātha Deities, you know, so we have to respect that, you can't touch that. Your Guru Mahārāja was special..." (Guṇārṇava dāsa recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)

This Maharaja Was Different

"...When I met for the first time, His Holiness Gour Govinda Mahārāja, I could immediately appreciate that here is a true Vaiṣṇava. His whole appearance, his humility, his tone of voice, everything about him made me feel relieved and happy..."

"...This Mahārāja was different from any previous *sannyāsīs* that I had met. He did not demand anything from me, not even to wash his clothes or cook for him. Simply I was encouraged to go out and try to sell some magazines and books. Orissa is a very poor place and not knowing the language didn't help either, but whatever little effort I made was always appreciated by him. I do not remember even once being chastised by Mahārāja for not doing enough service or

not collecting enough money.” (Devadharmā dāsa recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)

The Diamond Under the Haystack

“...I had the greatest respect for Gour Govinda Mahārāja right away. One could see his transcendental spirit. He was unassuming, joyful, glowing, self controlled, simple, pure, unfettered by illusion...”

“The routine in Bhubaneswar was very simple. We were all resting by nine or ten, then up promptly at about 3.00 am. Gour Govinda Mahārāja was generally up half an hour before us all...”

“Mahārāja was definitely the diamond under the haystack. We who lived with him knew of his advanced status...” (Tamohara dāsa recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)

Pure, Simple, Renounced and Fixed

“I met His Holiness Gour Govinda Mahārāja on a number of occasions and I was always struck by his depth of sincerity and

devotion to Śrīla Prabhupāda and his mission. I always thought Gour Govinda Mahārāja to be like some Vaiṣṇava *sādhu* right out of the pages of Śrīla Bhaktivinoda Ṭhākura's *Jaiva Dharma*; very humble, pure, simple, renounced and fixed on remembrance of Rādhā-Kṛṣṇa and Śrī Caitanya Mahāprabhu and all of His pure devotee followers; an assembly to which he belonged." (Śrīdhara dāsa recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)

Outside The Material World

"A number of times I had the pleasure of meeting Gour Govinda Swami in India and during his Australian tours. It is quite obvious that his explanations of Kṛṣṇa and Caitanya are not only bona fide and in line with Guru, Vaiṣṇava tradition and Vedānta but also heart moving and inspirational. It is not very often that one obtains the chance to meet a soul who is 'outside' the material world, and who pulls others into the transcendental realm by their words and actions." (Jayadharmā dāsa recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)

He Never Spoke Gramya-Katha

“...When I first saw him [Gour Govinda Swami], like everyone else I was ignorant about whom he actually was, but I noticed that he was very, very quiet. He never spoke to anyone. He was always either chanting, saying prayers, reading or translating Śrīla Prabhupāda’s books. He never spoke *grāmya-kathā* (nonsense talk). I noticed he was very sincere; still, I thought he was just another *brahmacārī*...” (Bhāgavata dāsa [now Bhāgavata Mahārāja] recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)¹

He is Not a Boy

“...I remember one *sannyāsa* came into the room when I was there with Prabhupāda and he said, ‘That boy...’ and Prabhupāda said, ‘What boy?’ ‘That boy Gour...’ And Prabhupāda said, ‘Do you mean Gour Govinda?’ And the *sannyāsa* said, ‘Yes.’ Then Prabhupāda said, ‘He is not a boy; he is practically old enough to be your father’...” (Bhāgavata dāsa [now Bhāgavata Mahārāja])

recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)¹

He is a Devotee From His Birth

“...After Gour Govinda Swami took *sannyāsa* many *sannyāsīs* and Governing Body Commissioners [GBC] started complaining, ‘How has he taken *sannyāsa*? He’s a new man!’ Then Śrīla Prabhupāda told them, ‘He is a devotee from his birth. You are new men!’...” (Bhāgavata dāsa [now Bhāgavata Mahārāja] recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)¹

A Victorious Preacher

“...As I would learn many years later, Gour Govinda Mahārāja sprang from a family of famous Orissan Gauḍīya-kīrtana leaders, devotional mystics and Vaiṣṇava renunciates. There in Vṛndāvan after a long, long search he had immediately recognized Śrīla Prabhupāda as the Ācārya, the very embodiment of Lord Chaitanya’s worldwide movement. Full surrender took only a

moment. Devotees would see him ascend to the post of *guru* in his own right. He would rise from the ranks to become a victorious preacher and modern *sampradāya* link, proving his mettle over [and over] again in the fire of *bhakti-yoga*...” (Patita-pāvana dāsa recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja)²

Please Forgive Me

“...I cannot remember everything. I thought to make a little book about this, but the notes that I kept of what happened were stolen. I beg all devotees and readers who read this to forgive me; I have no intention to hoard anything. Just what I can remember, what I have seen that is what I have spoken. Please forgive me if I offend any devotees or godbrothers or Gauḍīya Math or anyone else, I have no intention. They ask me, and I say. I do not remember anything else. Hare Kṛṣṇa...” (Laguḍī dāsa recollections of his godbrother Śrī Śrīmad Gour Govinda Swami Mahārāja, his final statement about the ‘Māyāpura 1979’ events.)

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Notes and References

Foreword

1. *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 2.18 purport.
2. *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 2.52.
3. *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 2.53.
4. *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 2.52 purport.
5. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, *Aṁṛta Vāṇī* - Nectar of instructions of immortality - Material and spiritual topics.
6. Excerpt from a lecture on *Śrī Caitanya-caritāmṛta*, *Ādi-līlā* 5.84-86 given by Śrī Śrīmad Gour Govinda Swami on 14 September 1989, Bhubaneswar, India.

Godbrothers have said...

1. From his offering in 1996 on the disappearance day of Śrī Śrīmad Gour Govinda Swami in Bhubaneswar, Orissa India.
2. From an article '*Our remarkable Godbrother – An appreciation of Gour Govinda Mahārāja*' 24th July, 2009 by Patit Pāvana dāsa.
3. All other information in this section is from interviews done by Tattva Vicara Publications team members for the

Life Story of Śrī Śrīmad Gour Govinda Swami Mahārāja,
titled *Kṛṣṇāṅgita-vigraha*, his authorized biography.

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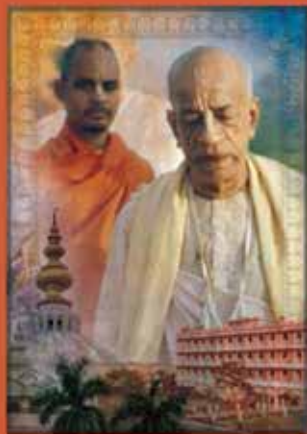
Śrī Guru Caraṇa Padma — “*The Lotus Feet of Śrī Guru*”

Taking Care of Bhakti-Latā

Bound by Love

The Beauty of a Premi-Bhakta

Rādhārāṇī’s Beauty



Mayapura 1979

This book places us in Mayapura 1979, just prior to the Gaura Purnima Festival of that same year. In a room of the ISKCON temple, one samnyāsī, a disciple of Śrīla A.C. Bhaktivedānta Swami Prabhupāda, was in a deep trance, barely breathing; displaying many amazing transformations. This book avails to us some of those symptoms, which were not really known and understood by the general devotees then, and in many cases are not known now.



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