

*All Glories to the Divine Master  
and the Supreme Lord Śrī Kṛṣṇa Chaitanya*

# *Centenary Anthology*

*Pastimes, Glories and Teachings of  
Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj*

**First compiled as an offering on the Occasion of  
The Centenary of his Holy Advent**

With an introduction by  
His Divine Grace  
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

**EXCERPT**

Nabadwip, Sri Chaitanya Saraswat Math

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# Part 1

## Śrīla Guru Mahārāj— His Pastimes and Glories

**Chapter 1 is from**

*'The Guardian of Devotion'*

(printed 1985 & 1988)

presented by Śrīpād B.S. Goswāmī Mahārāj.

**Chapters 2 and 3 are from**

*'Śrīla Guru Mahārāj — His Divine Pastimes  
& Precepts in Brief'* (printed 1994)

presented by Śrīpād B.A. Sāgar Mahārāj.

## Chapter One

# Śikṣā Guru

“*Our relationship is very intimate...*”

An excerpt from “*The Guardian of Devotion*” (Californian edition)  
compiled by Śrīpād B. S. Goswāmī Mahārāj

Śrīla A.C. Bhaktivedānta Swāmī Prabhupād and Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj first met sometime in the year 1930 in Allahabad, India. In a taped conversation recorded in a 1973 meeting at Śrīla Śrīdhar Mahārāj’s *maṭh* at Nabadwīp Dhāma, Śrīla Bhaktivedānta Swāmī Mahārāj recalls: “So, we are very fortunate to hear His Divine Grace, Om Viṣṇupāda Paramahaṁsa-parivrājakācāryya Bhakti Rakṣak Śrīdhar Mahārāj. By age and by experience, in both ways, he is senior to me. I was fortunate to have his association since a very long time, perhaps in 1930, something like that. At that time, he did not accept *sannyāsa*; he just left home, and as a *vānaprastha*, in his white dress, he went to Allahabad.

“[To Śrīla Śrīdhar Mahārāj] Mahārāj, I think you remember the incident when you went to Allahabad? On that auspicious occasion, we were connected. There is a long story, it will take time, but I had the opportunity of associating with Śrīdhar Mahārāj for several years. Kṛṣṇa and Prabhupād liked him to prepare me.

“Śrīdhar Mahārāj lived in my house for many years, so naturally, we had very intimate talks and he was my good adviser. I took his advices, instructions, very seriously because from the very beginning I know that he is a pure Vaiṣṇava, a pure devotee, and I wanted to associate with him and tried to help him also. Our relationship is very intimate.” Herein, we find the history of a transcendental relationship

between these two pure devotees of the Lord. Addressing Śrīla Śrīdhara Mahārāj as “His Divine Grace” and “Om Viṣṇupāda”—forms of address for one regarded as a spiritual master—Śrīla Bhaktivedānta Swāmī Mahārāj has transcended the norms of social etiquette and superficial formality. Intimately associating together for a concentrated period of over five years, often for five to seven hours daily, Śrīla Bhaktivedānta Swāmī Mahārāj considered that “Kṛṣṇa and Prabhupād liked him to prepare me” for his future expansive missionary activities in the Western world. While remembering their intimate talks, specifically in regard to *Śrīmad Bhagavad-gītā*, Śrīla Śrīdhara Mahārāj recalls the depth in penetration of their discussions. “Once while discussing the verse *dadāmi buddhi-yogaṁ taṁ, yena mām upayānti te* [Bg.10.10 “I give them the understanding by which they can come to Me.”] I submitted to him that here, *upayānti* is indicative of *parakīya rasa* [paramour relationship]. On this point he agreed with me, saying, ‘Yes, at this point there cannot be anything but the *parakīya rasa* of Vraja. The conclusion of *Bhagavad-gītā* must come to this.’”

Recognizing Śrīla Śrīdhara Mahārāj as “a pure Vaiṣṇava, a pure devotee” since the beginning of their relationship, Śrīla Bhaktivedānta Swāmī Mahārāj most highly valued his instructions and advice. He would often consult with him regarding the spiritual significance of his failing business and family relationships.

An example of how Śrīla Bhaktivedānta Swāmī Mahārāj tried to help Śrīla Śrīdhara Mahārāj in his preaching work is seen in his appreciating Śrīla Śrīdhara Mahārāj's uncanny ability for extracting the essence of the Scriptures. He helped to finance the publication of Śrīla Śrīdhara Mahārāj's original Sanskrit-Bengali work entitled *Śrī Śrī Prapanna-jīvanāmṛtam: Life-Nectar of the Surrendered Souls*. The book, as well as containing original Sanskrit verses composed by Śrīla Śrīdhara Mahārāj, is a compilation of verses from various Vaiṣṇava Scriptures such as *Śrīmad-Bhāgavatam*, and includes excerpts from the works of Śrīla Rūpa Goswāmī. It is divided according to the six divisions of surrender.

Constantly associating, whether in Allahabad, Calcutta, or other parts of India, Śrīla Bhaktivedānta Swāmī Mahārāj and Śrīla Śrīdhara

Mahārāj’s relationship continually developed. Śrīla Bhaktivedānta Swāmī Mahārāj continues to recall their meeting: “In my householder life I had opened an office in Bombay for our business. The Bombay Gauḍīya Maṭh was established by Śrīdhar Mahārāj and myself. We made two parties for begging, collecting alms. Śrīdhar Mahārāj, myself, and Bhakti Sāraṅga Goswāmī Mahārāj. So, I took them to my chemist friends and I collected about five hundred rupees. Śrīdhar Mahārāj would speak, I would introduce, and Goswāmī Mahārāj would canvass.”

In the *Śrīla Prabhupād-līlāmṛta*, Satsvarūpa dāsa Goswāmī writes, “Abhay would often accompany Śrīdhar Mahārāj and his assistants at preaching programs, where he would play the *mṛdaṅga*. And when Śrīdhar Mahārāj fell ill, Abhay led the other devotees on preaching engagements, performing *kīrttana*, playing *mṛdaṅga*, and giving lectures on the *Bhāgavatam*.”

While still in Bombay, Śrīla Bhaktivedānta Swāmī Mahārāj and Śrīla Śrīdhar Mahārāj were the receiving party for a Gauḍīya Maṭh *sannyāsī* upon his return from Europe. Although dismayed by his changed appearance which was missing the *tridaṇḍa* of a Gauḍīya *sannyāsī*, the *śikha* of a Vaiṣṇava, as well as the traditional robes, they still eagerly inquired in regard to the preaching field in the West. The *sannyāsī* remarked, “They ask questions that cannot be answered.” Concerned, Śrīla Bhaktivedānta Swāmī Mahārāj inquired further as to the nature of those questions. One after another Śrīla Śrīdhar Mahārāj answered them all. At last, the *sannyāsī* was left dumbfounded and Śrīla Bhaktivedānta Swāmī Mahārāj boldly declared, “Today, Europe has been defeated by Asia!”

During the lifetime of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, Śrīla Śrīdhar Mahārāj once composed a poem describing the ontological positions of Śrīla Bhaktivinoda Ṭhākura and the line of disciplic succession stemming from Śrī Chaitanya Mahāprabhu. Śrīla Bhaktisiddhānta Saraswatī Ṭhākura was so pleased with the poem’s ontological depth and its happy style that he remarked, “Bhaktivinoda Ṭhākura has written this through him. Now I am satisfied that although I may go, at least one man remains behind who can represent my

conclusions.” In further appreciation of Śrīla Śrīdhara Mahārāj's writings, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informed the editors of the Gauḍīya Maṭh's periodicals, “If you include articles written by Śrīdhara Mahārāj, the quality of your publications will be greatly improved.”

After the disappearance of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the Gauḍīya Maṭh gradually diverged. With full knowledge of the events surrounding the disintegration of the Gauḍīya Maṭh, Śrīla Bhaktivedānta Swāmī Mahārāj told his disciples in the same 1973 conversation, “Our relationship is very intimate. After the breakdown of the Gauḍīya Maṭh, I wanted to organize another organization, making Śrīdhara Mahārāj the head.”

Reciprocating the appreciation, Śrīla Śrīdhara Mahārāj advised the leaders of the Gauḍīya Saṅgha to confer the title “Bhaktivedānta” upon the then Abhay Charan. Later, his *Sannyās-guru*, Śrīpād Bhakti Prajñāna Keśava Mahārāj, one of the senior-most disciples of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and the first *sannyās* disciple of Śrīla Śrīdhara Mahārāj, gave *sannyāsa* to Abhay Charan, retaining the title “Bhaktivedānta,” and conferring the *sannyāsa* name “Swāmī.”

Additionally, when Śrīla Bhaktivedānta Swāmī Mahārāj returned to India in October of 1967, after his successful preaching initiative in America, he stayed with Śrīla Śrīdhara Mahārāj in Nabadwīp, and observed his Vyāsa-pūjā celebration. At that time, Śrīla Bhaktivedānta Swāmī Mahārāj wrote a letter to a disciple saying, “Yesterday, we have all come to Nabadwīp Dhāma. This place is an establishment of one of my Godbrothers. It is a very nice and extensive place, and my Godbrother B.R. Śrīdhara Mahārāj has spared one entire house for our stay. He has also agreed to cooperate with our society. We shall observe his birthday celebration, and the *brahmacharīs* shall learn how to celebrate the spiritual master's birthday.” Shortly afterwards, Śrīla Bhaktivedānta Swāmī Mahārāj asked Śrīla Śrīdhara Mahārāj to be the president of his newly formed society—the International Society for Kṛṣṇa Consciousness.

During the Vyāsa-pūjā celebration, one of Śrīla Bhaktivedānta Swāmī Mahārāj's disciples saw Śrīla Bhaktivedānta Swāmī Mahārāj



and Śrīla Śrīdhara Mahārāj fully absorbed in a deep discussion in Bengali. The disciple inquired from Śrīla Bhaktivedānta Swāmī Mahārāj what was the nature of their talk, and he replied, “If I were to tell you, you would faint. Śrīdhara Mahārāj has very high realizations.”

That Śrīla Bhaktivedānta Swāmī Mahārāj continually regarded Śrīla Śrīdhara Mahārāj as his adviser throughout his life is clear in the following letter written by him to one of Śrīla Śrīdhara Mahārāj’s disciples, Śrīpād Govinda Mahārāj. Concerned about his failing health, he had written Śrīla Śrīdhara Mahārāj asking whether he should continue living in the United States or return to India to live his last days in Vṛndāvan. After receiving Śrīla Śrīdhara Mahārāj’s reply, he wrote, “What Śrīpād Śrīdhara Mahārāj has directed, I take it on my head. He is my always well-wisher. After the departure of Prabhupād it is appropriate that I should accept his direction. I got direction from him that I shall live in this country forever.”

Sometimes it is said that one’s preaching contribution can be judged according to the number of temples established, devotees converted, and books published and distributed. Śrīla Śrīdhara Mahārāj travelled and preached extensively all over India, personally accompanying Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura for many years. Nearly fifty years<sup>1</sup> ago, he established the Śrī Chaitanya Sāraswat Maṭh on the banks of the Ganges in Nabadwīp Dhāma, which is now a thriving institution. His followers have established temples in major cities throughout the world. His Sanskrit and Bengali writings have been appreciated by both scholars and devotees for their originality, depth of realization, and happy poetic style. Published and widely distributed throughout the world, they are now available in English, Spanish, Hindi, Portuguese, German, French<sup>2</sup>, and are being translated into other languages.

<sup>1</sup> Since then the Maṭh’s Golden Jubilee was gloriously celebrated in 1991.

<sup>2</sup> By now, the culmination of Śrīla Guru Mahārāj’s Centenary year, his books are available in: Gujurati, English, Dutch, German, Italian, Russian, Swedish, Farsi, Malay, Tamil, Oriya, Bengali, Hindi, Chinese, Spanish, Portuguese, Czech and Hungarian

Throughout his life, Śrīla Bhaktivedānta Swāmī Mahārāj always maintained the highest respect and confidence in Śrīla Śrīdhara Mahārāj. He considered that whenever it was not possible for his disciples to proceed directly under his guidance, that they should take direction from Śrīla Śrīdhara Mahārāj. He once wrote in a letter to one of his students, "Because you are my disciple, and I think, a sincere soul, it is my duty to refer you to someone who is competent to act as a *Śikṣā-guru*. For spiritual advancement of life, we must go to someone who is actually practicing spiritual life. So, if you are actually serious to take instructions from a *Śikṣā-guru*, I can refer you to the one who is the most highly competent of all my Godbrothers. This is B.R. Śrīdhara Mahārāj, whom I consider to be even my *Śikṣā-guru*, so what to speak of the benefit that you can have by his association. So, if you are serious about the advancement of your spiritual life, I will advise you to go to Śrīdhara Mahārāj. It will be very good for your spiritual benefit, and I will feel that you are safe. When I was in India with the others, we lived with Śrīdhara Mahārāj. You can also make arrangements for your other Godbrothers to go there in the future. So, live peacefully with Śrīdhara Mahārāj, and thereby you will be spiritually enlightened."

In this passage, Śrīla Bhaktivedānta Swāmī Mahārāj describes Śrīla Śrīdhara Mahārāj as "the most competent of all my Godbrothers," "someone competent to act as *Śikṣā-guru*," and in an astounding statement he declares, "I consider Śrīdhara Mahārāj to be my *Śikṣā-guru*, so what to speak of the benefit that you can have from his association!"

What Śrīla Bhaktivedānta Swāmī Mahārāj means by *Śikṣā-guru* is best explained in his own words. In his purports to the *Ādi-līlā* of *Chaitanya-charitāmṛta*, he states: "One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Kṛṣṇadāsa Kavirāja Goswāmī states that there are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between

them, he commits an offence in the discharge of devotional service.”  
(*Śrī Chaitanya-charitāmṛta. Ādi, 1.47*)

Although it may be said that Śrīla Bhaktivedānta Swāmī Mahārāj encouraged his Godbrothers in general, no one anywhere can produce a similar statement of endorsement. The fact is that Śrīla Bhaktivedānta Swāmī Mahārāj possessed the highest respect and appreciation for Śrīla Śrīdhara Mahārāj, and Śrīla Śrīdhara Mahārāj is unparalleled in his understanding and admiration of Śrīla Bhaktivedānta Swāmī Mahārāj, as evinced in the following eulogy:

“So our Swāmī Mahārāj has done a miracle! Ṭhākura Bhaktivinoda conceived and Bhaktisiddhānta Sarasvatī Ṭhākura began to translate this conception into action. And we find that through Swāmī Mahārāj, in his last days, it has been fulfilled to such a great extent. We are happy, we are glad, we are proud!”

In response to this, Śrīla Bhaktivedānta Swāmī Mahārāj with great humility, his voice choked with emotion, tearfully replied, “So, by *Guru* and Vaiṣṇava, whatever position I have got it is by *Guru*’s mercy and the blessings of the Vaiṣṇavas. Otherwise, how I may have? So, I wish that Śrīdhara Mahārāj may bestow his blessings as he was doing always, and may *Guru Mahārāj* help me so I can do some service. By his grace it has become successful. I have no credit. I do not know how things are happening, because I am not at all qualified: *chāriya vaiṣṇava sevā, niṣṭara payeche keba*. [Without serving an ideal Vaiṣṇava, who can be delivered from the clutches of *māyā*?]”

And after the disappearance of Śrīla Bhaktivedānta Swāmī Mahārāj, Śrīla Śrīdhara Mahārāj declared, “I consider him to be *Śaktyāveśa-avatāra*, and it is confirmed in his writings on his spiritual journey through the Atlantic. How he landed there in America, and the nature of his beginning the movement, his intense degree of dedication to Kṛṣṇa and dependence, and how much he made himself empty of any other desire than the order of his *Gurudeva*—quite empty that Kṛṣṇa came down to help him, and it is corroborated that Kṛṣṇa worked on his behalf. In his poem, *Prayer to the Lotus Feet of Kṛṣṇa*, we find him pleading with Kṛṣṇa, ‘My dear Brother, Your good fortune will come to You only when Śrīmatī Rādhārāṇī becomes pleased with You.’

Seeing his *Gurudeva* Śrīla Bhaktisiddhānta Saraswatī as Rādhārāṇī's delegation and his order as Her divine service, he humbly submitted that he did not feel himself worthy or fit to discharge the divine service, so he enlisted Kṛṣṇa in the service of his *Guru*. He had completely dedicated himself to the purpose, he was so earnest in his prayer to Kṛṣṇa that he may discharge the duty that he has been given by his *Guru Maharaja*, that divine force, power came down to help him. Otherwise, it is impossible. It is not a thing of the ordinary level that anyone will do, but the highest thing has been taken down to the lowest position so extensively. It cannot but be the divine power, embodied and in a great intensity and magnitude! So, *Śaktyāveśa-avatāra*, I cannot but take him to be so."

With such appreciation, there should be little doubt why Śrīla Bhaktivedānta Swāmī Mahārāj had implicit faith in Śrīla Śrīdhara Mahārāj. He had even heard directly from Śrīla Bhaktisiddhānta Saraswatī Ṭhākura of the exceptional qualifications of Śrīla Śrīdhara Mahārāj. In their last known recorded meeting in 1977, just prior to Śrīla Bhaktivedānta Swāmī Mahārāj's leaving this mortal world, we find him imploring Śrīla Śrīdhara Mahārāj to take up residence at his temple in Śrīdhama Māyāpura.

The conversation that ensues is a transcript of their taped conversation of March 1977.

**Śrīla Bhaktivedānta Swāmī Mahārāj:** I do not know for how long I will be able to carry on. So, I came to see Śrīdhara Mahārāj.

**Devotee:** If you all go away, then the world will become dark.

**Śrīla Śrīdhara Mahārāj:** [to Śrīla Bhaktivedānta Swāmī Mahārāj] It is so wonderful that the will of the Lord becomes manifest through someone.

**Śrīla Bhaktivedānta Swāmī Mahārāj:** I want very much, Mahārāj, that you come and stay at Māyāpura. Because Prabhupāda always desired that you preach. He told me quite a few times, "Why don't you pull him out?" [They both laugh.] You know, I also tried to some extent before, but somehow or other it did not work out. Now, why don't you come and stay at Māyāpura? Śrīla Prabhupāda told me also, "Śrīdhara

Mahārāj is one of the finest preachers.” I want to take you everywhere. At least at the place we have in Māyāpur, people are coming from all over the world. Why don’t you come and stay there? If you just agree, then whatever kind of building you want, I will arrange it for you. They are trying to build a house for me. So both of us will stay there. And whenever you want, you can come here to your *math*.

**Śrīla Śrīdhara Mahārāj:** Yes, as long as I am alive to fulfil Prabhupād’s desire.

**Śrīla Bhaktivedānta Swāmī Mahārāj:** This is my earnest desire. Since you could not go around the world and preach, at least stay there and people will come to you. I shall make that arrangement. If you stay, then it will be helpful to me also. Sometimes I need to consult with someone but there is no one. There is no one that I can consult. I feel this deficiency very greatly.

**Devotee:** If he stays in Māyāpur, then, all kinds of people will get to hear from him.

**Śrīla Bhaktivedānta Swāmī Mahārāj:** Yes, that’s right.

**Śrīla Śrīdhara Mahārāj:** Yes, people from all kinds of cultural backgrounds will come there.

**Śrīla Bhaktivedānta Swāmī Mahārāj:** Yes, and they are already coming. And in that house I will make arrangements for an elevator so that you won’t have to go through the difficulty of walking up and down the stairs. You won’t even have to move a step yourself. I’ll make arrangements for a car and a lift. My disciples are telling me that they will build a house for me. So, both of us will stay in that house. Most of the time I am travelling around, so if you are there, then they can get some guidance. So, Mahārāj, *please*, give me the order and I will make all the arrangements for you. That Planetarium [The “Temple of Understanding”] also will be built under your direction. My idea is to combine the Indian culture and the American money—the lame man and the blind man policy. I tell them also that this will be very beneficial for the world.

Here, in their final meeting, Śrīla Bhaktivedānta Swāmī Mahārāj prophetically refers to his imminent disappearance and reveals that it

is in this connection that he has come to see Śrīla Śrīdhara Mahārāj. In friendly jesting, they discuss Śrīla Śrīdhara Mahārāj's reticence regarding large-scale preaching work. Of himself, Śrīla Śrīdhara Mahārāj has remarked, "I did not want to become a big person. That is not my nature. I did not want to move around with many people. I am just satisfied with whatever I have. My spiritual thinking is my life. The conclusions of the Scriptures, the advices of the *mahājanas*, to relish them and practice them and to discuss them in a small confidential circle, that is the main goal of my life." In the Ninth Canto of *Śrīmad-Bhāgavatam*, Śrīla Bhaktivedānta Swāmī Mahārāj, quoting Dhruva Mahārāj, writes: "My dear Lord, I am fully satisfied with whatever You have given me. I have nothing else to ask from You, for I am fully satisfied to be engaged in Your service." This is the mentality of a pure devotee who does not want anything material or spiritual from the Personality of Godhead. Our Kṛṣṇa consciousness movement is therefore called *kṛṣṇa-bhāvanāmṛta-saṅgha*, the association of persons who are simply interested in thoughts of Kṛṣṇa."

Śrīla Bhaktivedānta Swāmī Mahārāj testifies to his having personally heard Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mark the high qualifications of Śrīla Śrīdhara Mahārāj, whom he had once requested to go to the West. In this regard, Śrīla Śrīdhara Mahārāj once remarked, "My *Guru Mahārāj* wanted me to go to the West for preaching, but I don't consider myself a fit person to preach in the West. Because, you see, I can't follow your intonation. So, [laughing] I must listen clearly, then I shall tell. So, in this way, I told that *if you order, I must go*, but I don't think that I am fit to preach in the West. Anyhow, it was stopped, and Goswāmī Mahārāj was sent to the West." When Śrīla Śrīdhara Mahārāj had been selected, one of his godbrothers came to him and revealed the reason why Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura had chosen him to preach in the West. This Godbrother explained, "Do you know why Prabhupād wanted you to be sent to the West? He said, 'Because he can't be converted.'"

And just twenty-four hours before his departure from this mortal world, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura called for his beloved disciple Śrīla Śrīdhara Mahārāj, and asked him to sing the song of

Narottama dāsa Ṭhākur: *Śrī-Rūpa-Mañjarī-pada* (the lotus feet of Rūpa Mañjarī are my treasure). Śrīla Śrīdhara Mahārāj recalls: “So I did, hesitatingly. My nature is always hesitating, pushing back. Then, Kuñja Babu asked me to stop. I was not a good singer, so as soon as he suggested, I stopped. Then, Kuñja Babu asked Purī Mahārāj of Kalna, ‘You sing.’ So he began. Then, Śrīla Prabhupād was a little disturbed. ‘I don’t like to hear the sweet tune of the song,’ he said. Then, he stopped, and I had to begin again with *śrī rūpa mañjarī pada, sei mora saṁpada*. He wanted me to sing that song. That is the fulfilment of life of everyone of us, to be *rūpānuga*—followers of Śrī Rūpa.”

Senior godbrothers who witnessed this exchange have described it as a “mystic transmission” in which Śrīla Śrīdhara Mahārāj was given admittance into the eternal entourage of Śrī Rūpa Mañjarī. Śrīla Śrīdhara Mahārāj’s humble vision, however, is that he was posted as the gatekeeper, the guardian of devotion (*Bhakti-Rakṣak*), to protect the storehouse of conclusive truths about the full-fledged theistic conception of Śrī Kṛṣṇa, as given by Śrī Chaitanya Mahāprabhu.

Further expressing his appreciation for Śrīla Śrīdhara Mahārāj’s “high realizations” in Kṛṣṇa consciousness, Śrīla Bhaktivedānta Swāmī Mahārāj says, “I want to take you everywhere. At least at the place we have in Māyāpur, people are coming from all over the world. Why don’t you stay there?” Sometimes it is wondered why Śrīla Śrīdhara Mahārāj apparently did not take up Śrīla Bhaktivedānta Swāmī Mahārāj’s offer. Śrīla Śrīdhara Mahārāj explains, “I said, ‘Of course I shall try to help you. Sometimes I shall go and stay there with you.’ But I really did not think at the time that I shall survive him.”

Finally, Śrīla Bhaktivedānta Swāmī Mahārāj refers to “that planetarium.” Śrīla Śrīdhara Mahārāj is very fond of Sanātana Goswāmī’s most famous work, the *Bṛhad-Bhāgavatāmṛtam*, in which devotees, devotional service, and Kṛṣṇa are described very scientifically. On the basis of this transcendental literature, Śrīla Śrīdhara Mahārāj had contemplated an elaborate preaching exhibition, showing graphically, with the use of dioramas depicting the varieties of material and spiritual planetary systems, how the ultimate spiritual destination is

Kṛṣṇa's own abode, Goloka Vṛndāvan. Due to insufficient funds, Śrīla Śrīdhara Mahārāj humbly submitted his idea to Śrīla Bhaktivedānta Swāmī Mahārāj, who approved saying, "It will be built under your direction."

And just prior to his departure from this mortal world, Śrīla Bhaktivedānta Swāmī Mahārāj advised his senior disciples that in his absence, when the necessity arose to consult higher authority, that they should consult Śrīla Śrīdhara Mahārāj. In conclusion, we humbly submit that the transcendental relationship between Śrīla Bhaktivedānta Swāmī Mahārāj and Śrīla Śrīdhara Mahārāj be viewed and respected in terms of their eternal spiritual positions, and long-standing appreciation and affection for one another.

Since the departure of His Divine Grace A.C. Bhaktivedānta Swāmī Mahārāj Prabhupād, the "Guardian of Devotion," His Divine Grace Śrīla Bhakti Rakṣak Śrīla Śrīdhara Dev-Goswāmī Mahārāj, has repeatedly protected the teachings of the disciplic succession from perversion and misrepresentation as he has done for more than half a century, and has come to be recognized as a *Jagad-guru* or World Ācāryya.

*Centenary Year*