

গুরু-শিষ্যৰ প্ৰশ্নোত্তৰ

The Q&A Between Guru and Disciple

www.tributetosankaradeva.org is happy to present before the readers the English translation of an article written by **Sri Tirthanath Goswami Prabhu**, one of the most enlightened Sattrādhikārs of yesteryears. Goswami Prabhu (1875-1965) was the Adhikār of the Dhalar Sattrā (Jorhat). He was actively associated with and also held the office of the *Padādhikār* (President) of the Srimanta Sankaradeva Sangha (1957). A prolific writer on religion and expositor of the doctrine of *Eka-Sarana Hari-Nāma* of Sankaradeva, he authored a commentary ('*Ghosāmrīt*') on Madhavadeva's *Nāma Ghosā* and had also brought out one small but invaluable book on 'Sarana', the most important component of the Sankaradevite system. Goswami Prabhu had started a printing press in the year 1922 - the famous 'Yadumani Capāsāl' (Golaghat) - in order to propagate among the masses the true tenets of the religion of Sankaradeva. This 'Yadumani Capāsāl' is active even today and is still rendering excellent service to the society.

গুৰু-শিষ্যৰ প্ৰশ্নোত্তৰ

- শিষ্যৰ প্ৰশ্ন : কোন ধৰ্ম-কৰ্মৰ যোগে ঈশ্বৰক পায় ?
 গুৰুৰ উত্তৰ : কোনো ধৰ্ম-কৰ্মে, কৃষ্ণক নেপায়
 ভকতি সে বশ্য হৰি।
- শিষ্য : কিয়? তপ-যপত নেপাবনে?
 গুৰু : ব্ৰত তপ তীৰ্থ যজ্ঞ দান জ্ঞান,
 যত মহা যোগ-যোগ।
 জাতি-কুলাচাৰে স্বধৰ্ম সন্ন্যাস,
 কৃষ্ণক নেপায় লগে।।
- শিষ্য : তেন্তে জীৱৰ মুক্তি কেনেকৈ হব?
 গুৰু : শ্ৰৱণ কীৰ্তনে যিটো অনুক্ষণে
 ভজৈ মহাভক্তি ভাৱে।
 সিটো মহাজনে অপ্রয়াসে সুখে,
 হাততে মুকুতি পাৰে।।
- শিষ্য : তেন্তে আমাৰ কৰ্তব্য কি?
 গুৰু : জানি ইটোতত্ব ঈশ্বৰ কৃষ্ণত
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 গায় গুণগীত কৰি এক চিন্ত
 এৰায়ো যম-যাতন।।
- শিষ্য : সকলো ধৰ্মৰ ভিতৰত শ্ৰেষ্ঠ ধৰ্ম কি?
 গুৰু : কলিত নামসে নামসে নামসে
 কলিত নামসে গতি।
 নাম এৰি আনে গতি নাই নাই
 নাই জানা প্ৰতি নিতি।।
- শিষ্য : ইয়াৰ প্ৰমাণ?
 গুৰু : অতি অনাচাৰ পাপৰ ভাণ্ডাৰ
 মন্দ দ্বিজ অজামিল।
 অতি অপ্রয়াসে নামৰ অভ্যাসে
 তাক বৈকুণ্ঠক নিল।।
- শিষ্য : ঈশ্বৰ আৰু ধৰ্মৰ ৰাজা কোন?
 গুৰু : নামৰ সমান নাই নাই আন
 সকলো শাস্ত্ৰৰ মজ্জা।
 সমস্ত দেৱৰ কৃষ্ণেই ঈশ্বৰ
 নামেই ধৰ্মৰ ৰাজা।।
- শিষ্য : মানুহৰ কৰ্তব্য কি?
 গুৰু : আন্ধ ভাল জানি চিন্তা চক্ৰপাণি
 পৰিহৰি আন কাম।
 পুৰুষ উদ্ধাৰ আপোন নিস্তাৰা
 ডাকি বোলা ৰাম ৰাম।।

শ্ৰীতীৰ্থনাথ গোস্বামী
 ধলৰসত্ৰ।

[translation follows on the next page]

[Note: - In the 2nd line of the 1st couplet above, the words 'Krishnaka nepāy lage' should probably read as 'Krishnaka nepāy lāga'. It appears to be a printing mistake.]

‘Guru Siṣyar Praśnottar’

The Q&A Between Guru and Disciple

The question of the disciple: - Through what dharma and karma (rites and writ-dictates) may one obtain Isvara (God)?

The answer of the Guru:-

kono dharma-karme Krishnaka nepāy
Bhakati se basya Hari /

“Krishna is not attainable through any dharma or karma.
Only through bhakti is Hari subordinated.”

Disciple: - Why? Is He not obtained through tapa (austerities; meditation) and japa (counting beads on a rosary, etc)?

Guru:-

vrata tapa tirtha yagna dāna jnāna
yata mahā yoga-yāga /
jāti-kulācāre svadharma sannyāsa
Krishnaka nepāy lāga //

“Through vrata (fasting), tapa (austerities), tirtha (pilgrimage), yagna (sacrifice), dāna (charity to Brāhmanas etc), jnāna (knowledge; study of scriptures), and/or through all great exercises of Yoga that there may be, and/or through the performance of duties prescribed for one’s caste and practice of svadharma and sannyāsa (renunciation), one **does not** obtain Krishna.”

Disciple: - Then, how will the jiva (embodied self) achieve mukti (liberation)?

Guru:-

Sravana kirttana yito anuksane
bhajoi mahā bhakti bhāve /
sito mahājane aprayāse sukhe
hātate mukuti pāve //

“The one who constantly worships [Krishna] through **sravana** and **kirttana** with great devotion; that great soul, effortlessly and happily, finds mukti (liberation) offered to him on a platter.”

Disciple: - Then, what is our duty?

Guru:-

jāni ito tattva Isvara Krishnata
huyoka **eka-sarana** /
gāyā gunagita kari eka citta
erāyo yama-yātana //

“Knowing this tattva (Great Truth), take thou **eka-sarana** (sole-refuge) in Lord Krishna.
Singing the songs of [His] glory [unceasingly], with undeviating mind,
Rid thyself of all the hellish tortures [of this world].”

Disciple: - Which is the best dharma (path; religion) among all the dharmas?

Guru:-

kalita nāmese nāmese nāmese
kalita nāmese gati /
nāma eri āna gati nāi nāi
nāi jānā prati niti //

“In the Iron Age of Kali, only Nāma, only Nāma, only Nāma
is the only gati (path; recourse; alternative) in this Iron Age [definitely].
Other than Nāma, there is no other path, no other path, no other path –
Know it for sure, certainly.”

Disciple: - And the proof of this [assertion]?

Guru:-

ati anācār pāpara bhāndār
manda dvija Ajāmil /
ati aprayāse nāmara abhyāse
tāka Vaikunthaka nil //

“Extremely anācāri (irreligious; devious), the very store-house of sin,
the vile Dvija Ajāmila;
[Even] he, through the practice of the Name,
was transported to Vaikuntha (the Supreme Abode) effortlessly.”

Disciple: - Who is the king of god and religion?

Guru:-

nāmar samān nāhi nāhi ān
sakalo sāstrara majjā /
samasta devara Krishnese Isvar
nāmese dharmara rājā //

“There is no other, no other equal of Nāma –
This is the essence of all the sāstras (scriptures).
Of all the gods, *only* Krishna is the Lord (Isvara)
And *only* Nāma, the king of religion.”

Disciple: - What is [then] the kartavya (duty) prescribed for man?

Guru:-

ānka bhāla jāni cintā Cakrapāni
parihari āna kāma /
purusa uddhārā āpona nistārā
dāki bolā Rāma Rāma //

“Knowing this well, think of Cakrapāni (The Discus Wielder – **Lord Krishna**)
leaving aside all other pursuits.
Redeem thy line, also save thyself.
Utter loudly ‘Rāma! Rāma!’”

Translated from the original ‘Guru Siṅgyar Praśnottar’ written in Assamese and incorporated in ‘Nam Dharma’ (Journal, Srimanta Sankaradeva Sangha, 3rd Yr of Publication). Although we have tried our best to faithfully adhere to the original by translating as literally as possible and also to retain the original flavor, we admit that it is impossible to convey the spirit of the original in the case of writings of this stature. As such, our translation is most imperfect and we seek forgiveness from all for any lapse on our part - editor@atributetosankaradeva.org
