

All Glory to Śrī Śrī Guru-Gaurāṅga

# Spiritual Assistance for our Friends

by

Mahamandalesvar Tridandi Swami B.A. Sagar Maharaj

NABADWIP SRI CHAITANYA SARASWAT MATH

শ্রীশ্রীগুরুগৌরাঙ্গো জয়তঃ  
All Glory to the Divine Master and  
the Supreme Lord Śrī Kṛṣṇa Chaitanya

# Spiritual Assistance for our Friends

In Eternal Devotional Remembrance of The Most Merciful  
—Founder-President-Acharyya of Sri Chaitanya Saraswat Math—

ANANTA-SRI-VIBHUSHITA OM VISHNUPAD  
PARAMAHAMSAKULA-MUKUT-MANI JAGAD-GURU  
SRI SRIMAD BHAKTI RAKSAK SRIDHAR  
DEV-GOSWAMI MAHARAJ

Written and produced in the aspiration of the service of

His Most Intimate Associate-Servitor and Personally Selected  
—Sevaite-President-Acharyya—

HIS DIVINE GRACE PARAMAHAMSA  
SRI SRILA BHAKTI SUNDAR GOVINDA DEV-GOSWAMI MAHARAJ

by Mahamandalesvar Tridandi Swami B.A. Sagar Maharaj

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The Holy Disappearance Day of His Divine Grace  
Srila A.C. Bhaktivedanta Swami Prabhupad

by Tridandi Bhiksu Sri B.P. Janardan Maharaj

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## Preface

The most basic beginnings of religion are in faith. This is true for not only the Religion of the soul or Vaiṣṇavism, but for each and every religious conception known to the world. *Śraddhāmayo 'yam lokah*—“the spiritual world exists in the faithful plane.” Firm faith is the primary necessity of spiritual life. We can get the mercy of “Mother Faith” [Śraddhā Devī] by virtue of that subtle element called *nitya-sukṛti*—our eternal merit; and one who can attain this is described in the Scriptures as the truly fortunate soul.

“ব্রহ্মাণ্ড ভ্রমিতে কোন ভাগ্যবান্ জীব ।  
গুরু-কৃষ্ণ প্রসাদে পায় ভক্তিলতা বীজ ॥”  
( চৈঃ চঃ )

“brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā bīja”  
(*Śrī Chaitanya-Charitāmṛta*)

“It is the fortunate soul who, after wandering throughout the universe, attains the grace of Śrī Guru and Śrī Kṛṣṇa; and by Their grace he gets the seed of the creeper of Devotion.”

The more firm one's foundation of faith in the Spiritual Master and Kṛṣṇa is, the more one qualifies for true good fortune. For the person of full faith, his full surrender blesses him to attain success in his every attempt, and he gets a solid footing in the spiritual plane. By the grace of the Spiritual Master he can easily ascend the ladder of the various stages of divine dedication, and eventually his life of service in the footsteps of his Gurudev will grant him entrance to higher and higher devotional services unto the Supreme Personality of Godhead, Śrī Kṛṣṇa.

“দীক্ষাকালে ভক্ত করে আত্মসমর্পণ ।  
সেইকালে কৃষ্ণ তারে করে আত্মসম ॥  
সেই দেহ করে তার চিদানন্দময় ।  
অপ্রাকৃত-দেহে তাঁর চরণ ভজয় ॥”  
( চৈঃ চঃ )

“*dikṣā-kāle bhakta kare ātma-samarpaṇa*  
*sei-kāle kṛṣṇa tāre kare ātma-sama*  
*sei deha kare tāra chidānandamaya*  
*aprākṛta-dehe tāra charaṇa bhajaya”*  
(*Śrī Chaitanya-Charitāmṛta*)

“At the time of initiation, the devotee offers himself to the Lord; then Kṛṣṇa accepts him as His very Self. Kṛṣṇa transforms that surrendered soul's body into an ecstatic, divine form, and in his spiritual form that devotee serves the Lotus Feet of Kṛṣṇa.”

After that, once a person has become rich in the wealth of Divine Love, he has no fear from any quarter. Then by the grace of, and in the shelter of the *Rāgānuṅā* Divine Master he can become fit to attain to *Rāgamayī-Bhakti*. He dives deep, and his service becomes a continuous flow.

Enough said in this regard; these matters are beyond our jurisdiction. Now, let us come to the point. When the conditioned soul gains his eternal merit, he invites good fortune into his life and he receives the seed of the Devotional creeper by the mercy of Śrī Guru and Śrī Kṛṣṇa. Still, as long as he is lacking unshakable, sincere faith, his misfortune is not severed. Before he can know what is happening, the tender bud of the Devotional creeper may be destroyed by those demons who are ever ready and searching for the chance to perpetrate their evil deeds. Those demons are called ‘antithesis’. Sometimes they may even pollute the very soil which forms the foundation of faith in spiritual life.

“গুরু কৃষ্ণরূপ হন শাস্ত্রের প্রমাণে ।

গুরুরূপে কৃষ্ণ কৃপা করেন ভক্তগণে ॥”

( চৈঃ চঃ )

“guru kṛṣṇa-rūpa hana śāstrera pramāṇe  
guru-rūpe kṛṣṇa kṛpā karen bhaktagaṇe”

(Śrī Chaitanya-Charitāmṛta)

“The Scriptures teach us that Śrī Guru is non-different from Kṛṣṇa. Kṛṣṇa in the form of Guru blesses the fortunate devotees.”

No doubt, when we hear such messages our hearts fill with hope. But once the ‘mad elephant’ offense to Śrī Guru and Vaiṣṇava enters the innocent land of faith—that is, once a crack appears in the ground of faith in Śrī Guru—it is so disastrous for conditioned souls like us that the damage done is permanently irreparable. With such critical thoughts in mind, this short article has come out into the world just for the purpose of protecting our friends of simple and tender faith; because it is mentioned in the Scriptures—

“भग्नेऽपि किञ्चिद्दयं प्रमादात् प्रेमाङ्कुरो योजयितुं न शक्यः ।”

“bhagne ’pi kiñchid yad ayaṁ pramādāt  
premaṅkuro yojayituṁ na śakyah”

“Once the sprout of love is broken, it can never be joined back again.”

“নাহি কাঁহা সবিরোধ, নাহি কাঁহা অনুরোধ,  
সহজবস্তু করি বিবরণ ।”

( চৈঃ চঃ )

“nāhi kāhā savirodha, nāhi kāhā anurodha,  
sahaj-vastu kari vivaraṇa”

(Śrī Chaitanya-Charitāmṛta)

“We have no clash with anyone; we don’t require anything from anyone; we’re only describing the simple truth.”





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All Glory to Śrī Śrī Guru-Gaurāṅga

## Spiritual Assistance for our Friends

The genuine *Āchāryya* is like the beautiful shining sun. When he appears like the charming vision of new sunrise, the entire planet is rejuvenated and illuminated in his brilliant rays of mercy. Once again, the whole world begins with new vigour the joyful journey back to the nectarean home of Loving Service to the Lord.

What a wonder then, at that very moment by the cunningness of the incorrigible Satan, the inauspicious, terrible long shadows of offense to the Vaiṣṇava spread around in all directions like an epidemic, and stealthily try to thrust all those enlightened, fortunate souls back to the unknown quarter of oblivion. After all, Satan is indeed—Satan. There is no deficiency of anti-theistic artful tricks in his store.

On the other hand, it's no surprise that the demoniac owls, who can never tolerate the sunlight, become helpers of that Satan. Satan and the demons embrace each other and break the spiritual heart—they make it their only business to

cause many disturbances in the pure service-land of the faithful plane of Devotion. They try to destroy the very seeds of the Devotional creeper that were collected and nurtured by the souls of tender faith.

We can easily understand the matter if we consider the lives of all the Vaiṣṇava *Āchāryyas*, who want nothing but to bring good to the world. All the *Āchāryyas* more or less suffer the obstacles of the demoniac action of Satan. The more they endure in their auspicious work, the more Satan and the demons' party persist in their foul play. And this is still the position today because this is the natural wave of Māyā's fortress.

As soon as 'thesis' blooms and shows its dignity, 'antithesis' naturally sprouts up and confronts it. When Prabhupād Śrīla Saraswatī Ṭhākur declared totalitarian war against Māyā and her associates, 'antithesis' retaliated from Māyā's chamber with the worst opposition, endangering even his life. Anyone interested in exploring this history can refer to his authentic spiritual journal, 'The Gauḍīya', which was published and preached for fifteen years.

After him, Śrīla A.C. Bhaktivedānta Swāmī Prabhupād, taking his blessed instruction as his life's work tried to give shape to his divine desire. Alone, he inundated the

whole world from shore to shore—immersing young and old, man, woman and child—in a great transcendental flood of “Hare Kṛṣṇa” *Mahāmantra*. He gave spiritual connection to countless souls, so they could get relief from perpetually wandering around the universe, and he gave them the golden opportunity to play in the ocean of Service to the nectarean Holy Name of Kṛṣṇa.

But what’s the position now?! There are many who would have us think they are so expert in saving themselves. But today we see them turning their backs and fleeing from that flood of the nectarean Name and falling into the jaws of Mahāmāyā’s plague. Everyone knows well the two effects of flood. One is to wash away all filth and give the earth a new life of fertility. That is to say, even those who couldn’t stay afloat in the water can also be benefitted. If they try to carefully cultivate that fertile land, they too can easily obtain an auspicious fruit. But the other effect is on the negative side, and this is a very sad affair.

Now, those who were too careless are as a reaction being devoured by the epidemic of *Vaiṣṇava-aparādha*, the poisonous effect of the negative side. They go on continuously spraying their poisonous insecticide of offense to Guru and Vaiṣṇava. In his inconceivable benevolence, Śrī Śrīla Prabhupād Saraswatī Ṭhākur’s open declaration of war was

against the offensive sickness of such evil-doers. Even today history is repeating itself, and the natural law of the mundane world will have its play.

Everyone knows something about Śrīla Prabhupād Saraswatī Ṭhākur, and on the international scene, his beloved, intimate servitor Śrīla A.C. Bhaktivedānta Swāmī Prabhupād is probably even more well-known. Furthermore, who was the powerful and exalted personality whose effulgent divine potency we find in the background of Śrīla Swāmī Mahārāj Prabhupād, and who Prabhupād accepted as his *Śikṣā-Guru*?

He was no other than the crown-jewel of the *Paramahamsas*, Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj—the personified object of Śrīla Swāmī Mahārāj’s heart’s affection and most intimate friendship; the Glorious Guru of the *sannyāsins*; the Ambassador of the *Achintya-bhedābheda-Siddhānta* of Mahāprabhu Śrī Chaitanyadev; the diamond in the necklace that garlands the Vaiṣṇava world of the faithful followers in the line of Śrī Rūpa-Sanātan. Śrīla Guru Mahārāj was unique in his vast Scriptural learning and supramental realization.

But the world would never have known Śrīla Guru Mahārāj without having been blessed by the endless fountain

of the affection emanating from our best friend and well-wisher—Śrīla Guru Mahārāj's most beloved and confidential, exclusive servitor—Śrīmad Bhakti Sundar Govinda Dev-Goswāmī Mahārāj.

Who can forget those sweet days when Śrīla Guru Mahārāj graciously delivered his high, divine conception to the Western devotees? Everyone also knows that he was disinclined to accept their responsibility. It was only when he was requested by his most intimate attendant Śrīla Govinda Mahārāj—who also promised to carry that responsibility—that Śrīla Guru Mahārāj accepted our service and accepted us as disciples. And today, we see the very same Śrīla Govinda Mahārāj even in failing health tirelessly upholding that responsibility even more brilliantly, even more powerfully and affectionately. In fact, Śrīla Govinda Mahārāj is today the transparent medium of Śrīla Guru Mahārāj's long-standing desire to bring the light of his brilliant rays of mercy all over the world.

Now the story of 1947 comes to mind, as we heard it directly from the lotus mouth of Śrīla Guru Mahārāj. When Śrīla Guru Mahārāj saw the surrender and constant service enthusiasm embodied in this seventeen-year-old youth and decided to select him as his successor, many jealous persons tried to undermine the position Śrīla Guru Mahārāj wanted

to give him. They even tried to drive him out from the *Maṭh*. Finally they, themselves, had to leave Śrīla Guru Mahārāj's *Maṭh*. They lost all hope in their selfish desires for that divine chair; they took many assets of the *Maṭh* with them [the registered document proving this is still preserved].

Despite all this, Śrīla Guru Mahārāj took personal responsibility for the young man's formal and spiritual education, and he gave his full attention to mould and shape him in several ways into an 'all-rounder' of the transcendental plane. Through thick and thin, Śrīla Guru Mahārāj saw his avowed responsibility through to the end. And what was that? It was to create a transcendental *Brahmāstra* weapon.

That weapon shines brilliantly in the form of Śrīla Govinda Mahārāj who is the Agent to slash the material bondage of the conditioned souls, and who is today the illustrious personality worshipped as the Guru of the Universe [*Viśva-Guru*].

Everyone who is acquainted with the actual history of the growth of the Śrī Chaitanya Sāraswat Maṭh remembers with full regard the brilliant example of Śrīla Govinda Mahārāj's constant, unalloyed Service [there are many written and taped evidences given by exalted disciples of Śrīla

Prabhupād Saraswatī Ṭhākur, like Śrīla Swāmī Mahārāj, Śrīla Tapasvī Mahārāj, Śrīla Śānta Mahārāj, Śrīpād Satīsh Prabhu and many others]. From the Lord's Temple to the cowshed, from his Śrīla Guru Mahārāj's Temple of Union in Separation to Śrī Govinda Kuṇḍa, and in the publication of more and more new spiritual books—the grand example of his Service pervades the whole environment like a supernatural, beautiful Himalayan mountain of Pure Devotional Service.

The jealous persons' eyes, blinded by their vain exploitation and fake renunciation, cannot see this great mountain standing right before them. However, the truthful, nonenvious devotees always remember the inconceivable Glory of Śrīla Govinda Mahārāj's Service Ideal. In this there is not a hint of exaggeration.

Śrīla Guru Mahārāj took Śrīla Govinda Mahārāj by the hand and seated him on the Guru's exalted chair. He was happy to reveal his heart's desire that his devoted followers—both personal servitors as well as newly arrived sincere seekers, would sincerely follow Śrīla Govinda Mahārāj. To this day, it is extremely rare in the history of the world to see such a thing.

Everyone knows that Śrīla Govinda Mahārāj neither became a Guru by his own choice, nor having become one

did he ever try to assert himself in that role. Even today we see that he still feels himself humble and insignificant. But he is with full honour holding the exalted chair of Śrīla Guru Mahārāj. He is wholeheartedly protecting its dignity. Śrīla Guru Mahārāj wanted him to be great, and that all would recognize his greatness, but we never see a hint of pride in his character.

Although for about thirty years Śrīla Guru Mahārāj was eager to give this position to Śrīla Govinda Mahārāj, Śrīla Govinda Mahārāj thought himself unfit and with all humility and respect he kept his distance from any such idea. Rather, he engaged even more intensely and deeply in the Service of Śrīla Guru Mahārāj.

Finally Śrīla Guru Mahārāj strongly ordered him to accept *sannyāsa*, and directed him to accept the chair of the Spiritual Master and the responsibility of his entire mission. When Śrīla Govinda Mahārāj followed Śrīla Guru Mahārāj's order, Śrīla Guru Mahārāj was extremely happy, and free from anxiety he personally seated him on his exalted chair.

Moreover, to clarify the position for the unqualified yet sincere persons, Śrīla Guru Mahārāj has briefly explained in his Last Will and Testament why he made Śrīla Govinda Mahārāj the *Āchāryya*. Here we have quoted a part of that:



## Śrīla Guru Mahārāj's Divine Desire and Testament

“The said Śrīmān Bhakti Sundar Govinda Mahārāj (of whom I, Śrī Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, am the Godfather, and am by caste Gauḍīya-Vaiṣṇava Brahmin, and am by occupation a Religious Preacher and Worshipper of the Deities at the address Śrī Chaitanya Sāraswat Maṭh, P.O. and Police Station Nabadwip)—the said Śrīmān Bhakti Sundar Govinda Mahārāj, who, despite temporarily changing his formal position, was named and recognised by me as Śrī Govinda Sundar Vidyārañjan and engaged by me in all the various services of the *Maṭh*; and upon whom on the 6th November 1985 I conferred the order of *sannyāsa* whence I again named and recognised him as Śrī Bhakti Sundar Govinda Mahārāj; and, since he has tirelessly and whole-heartedly assisted in the duties of organising and developing this *Maṭh* and also in the duties of establishing and developing Calcutta and Hāpāniyā Centres, etc., and since he has arranged many donors and has provided much encouragement to even myself in the duties of managing the *Maṭh*, etc., and all the above-mentioned tasks he is still performing up to this day; and since he is still naturally disposed to serve the *Maṭh* and its residents, and at all times he is endeavouring for the progressive development of Śrī Maṭh, and above all, he is well-known and unanimously acclaimed as being firmly established in the

philosophy of the Perfect Axiomatic Truth [*Siddhānta*] of *Bhakti* as propounded by both myself as well as by my Divine Master—thus, I hereby appoint him as my Successor Sevāite (Successor Guardian-servitor), *Āchāryya*, and President. In compliance with the Rules and Regulations of the aforesaid Deed, all my lawful claims, directorship, and rights will automatically be inherited by him. In all my *Maths*, etc., he alone shall as the *Āchāryya*, confer initiation, etc., and shall as the Sevāite (Guardian-servitor) and President, manage all the duties of my established Temples, ashrams, etc. Hereby, I do reveal my final desire and directives unto all my Eastern and Western lady and gentlemen disciples, as well as to the faithful souls devoted to the Divinity, that: they must respect him as the exclusive *Āchāryya* and President, and remain faithful to him and cooperate with him in the service duties of the *Math*.

“If anyone cannot honour these directives and this final desire of mine, then they shall be bound to disassociate themselves from my established *Maths*.....”

What more can I say about Śrīla Govinda Mahārāj than this? That day is still perfectly clear in our memories. It is also known to all that after that, from Gaura-Pūrṇimā Day 1986 up to Śrīla Guru Mahārāj’s Departure Day on 12th August, 1988, he never again accepted anyone as a disciple but he arranged for them to be initiated by Śrīla Govinda

Mahārāj, and then showered even more of his nectarean grace upon them. Only the unfortunate owl-like persons who have chosen to shut their eyes tightly cannot see the beauty of this historically rare example. Not only that, but who has ever seen such an unprecedented example?

Śrī Gurudev showed the gravity of his own disciple, and for the transcendental benefit of his grand-disciples had the *praṇām-mantra* of his disciple composed; he personally proclaimed the glories of that disciple *jaya paramahansa parivrājakāchāryya*; and in the regular Temple worship he directed that this disciple's picture be worshipped on the altar. In this way, he revealed his firm conception beyond all doubt. During his presence in this world he never once expressed a complaint against Śrīla Govinda Mahārāj; on the contrary he glorified his qualities time and time again, uprooting the seeds of doubt in the hearts of any simple disciples of shaky faith.

The evidence of Śrīla Guru Mahārāj's desire is crystal-clear on these three occasions: in his last Testament of 2nd December 1985, in his public meeting declaration of 1986, and in his conversation with his beloved disciple Dr. Ami Asthana in 1987. The same thing is repeated everywhere [recorded on tape]. In his lifetime no one could say a word against his wish or against Śrīla Govinda Mahārāj.

Now many are becoming self-made ‘gurus’, and desiring the service of material gain, adoration and fame from their disciples, they are saying so many things in the name of Śrīla Guru Mahārāj. And today, the great surprise to me is that these ‘gurus’ are now dancing with persons who once turned up their noses and made ugly faces when we used the name ‘Prabhupād’ for Śrīla Swāmī Mahārāj.

These so-called teachers are growing like parasites of the spiritual world, and many unsuspecting, unfortunate people are following them. What these ‘gurus’ are saying in the name of Śrīla Guru Mahārāj is one thing; but their actions in his name are even worse. We feel shy to mention such things, but we have no other way if we are to help our sincere friends who are young on the path of Devotion.

Now in the course of travelling around the world almost five times in the last two years, many evidences of their unhappy, undevidotional behaviour has come to our attention. For example, during the presence of Śrīla Guru Mahārāj they initiated some disciples, assuring them (and us) that they were acting as *Ṛtvik*, and also assuring each of those disciples, “You are Śrīla Guru Mahārāj’s disciple.” After the departure of Śrīla Guru Mahārāj they announced, “You are my disciple.” Naturally those disciples felt hurt, cheated, angry and disturbed by their treacherous dealings. Now we

see that our Āchāryyadev Śrīla Govinda Mahārāj has objected to such behaviour as beneath the dignity of the Chaitanya Sāraswata *Sampradāya*. Because of this, they are gradually disconnecting themselves from Śrī Chaitanya Sāraswat Maṭh.

We see that diplomacy is also becoming a fashion with many. Their outward behaviour is like our dearest friend, and they continuously praise our Guru and the Vaiṣṇavas with ‘lotus-poetry’. They roll in the foot-dust of Guru and Vaiṣṇava, like the embodiment of humility. A few years later they try to reject the very person they for so long praised as God. Amazing! They are like the Kālī-worshippers who throw their clay deities in the river like dolls when they think their purposes are served. Then where is their conception of truth? In a moment they can change their principle. Practically speaking, in the morning they are worshipping, at noon they are praising, and in the afternoon they are rolling in the dust; but in the evening they throw away their conception. Finally we see they have no stability in their own understanding. The association of such fickle-minded persons is extremely harmful for the practitioner devotees.

But our solace is to remember the Transcendental Glories of our *Āchāryyas*. Śrīla Guru Mahārāj went so far as to say about Śrīla Govinda Mahārāj, “Sometimes I consider

you more than myself, something I could not say about even my own Godbrothers.” [All these comments were taped by various devotees from around the world. Fortunately, those tapes have been brought to me. Anyone who wants to hear them may do so, but can the unfortunate persons take the time and trouble to digest the truth?]

Not only that, in Śrīla Guru Mahārāj’s glorious presence and also after his departure, his exalted Godbrothers have made noteworthy comments that magnify the evidence of Śrīla Govinda Mahārāj’s glorious position as the *Āchāryya*. I had the fortune to be present on the morning of Śrīla Guru Mahārāj’s Holy Appearance Day of 1985 when for two hours he spoke extensively on all these things. There is no lack of witnesses and evidence in this matter. But thieves never learn from tales of virtue.

Those whose nature is like ants searching for a hole in a jewelled temple or like those who spit at the moon, can never appreciate the exquisite beauty of the jewelled temple or the moon. These unfortunate persons cannot tolerate that the preaching mission of Śrīla Govinda Mahārāj has within only two years had such spectacular success and been so highly appreciated by sincere seekers all over the world; and it continues to expand. These offensive persons want to belittle his prestige in various ways.

Who does not know that like Śrīla Swāmī Mahārāj Prabhupād, Śrīla Govinda Mahārāj's international preaching has exploded into a volcanic fountain changing the face of the world? Under his affectionate leadership and the service efforts of his friends world-wide, the victory flag of Śrīla Guru Mahārāj's Divine Dignity flies higher and higher, and over one hundred and fifty beautiful books in various languages have now manifested. Everyone from all walks of life cannot but be amazed and overwhelmed seeing the dynamic expansion of Śrī Chaitanya Sāraswat Maṭh under the powerful leadership of Śrīla Govinda Mahārāj. Now there are more than seven spiritual journals, periodicals and newsletters in various languages, and from the beginning of the Golden Jubilee Festival up to Śrīla Guru Mahārāj's Centenary Appearance Day countless preaching publications and books have come out, and the grandeur of the preaching centres at Śrī Dhām Nabadwip, Vṛndāvan, Purī, Calcutta, etc., is increasing day by day.

Despite all this, some envious, selfish persons are burning in the fever of their inferiority complex. Now they are waging a personal attack on Śrīla Govinda Mahārāj. They are digging their own graves and ruining the spiritual lives of the devotees of tender faith.

This article has been written for the protection of the innocent from the evil influence of such offenders of the

Vaiṣṇavas. They epitomize the sins of Kali-yuga. Our only intention is to try to provide some nourishment for the faith of the sincere souls. It is appropriate for the offenders to get a last chance for their spiritual lives in the line of Śrīla Guru Mahārāj. Moreover, it is our expectation that our friends and devotees will find strength and heart's joy in this article. Because—

“বৈষ্ণবের গুণগান করিলে জীবের ত্রাণ  
শুনিয়াছি সাধুগুরুর মুখে ।  
কৃষ্ণভক্তি সমুদয় জনম সফল হয়  
এ ভব সাগর তরে স্মুখে ॥”

“vaiṣṇaver guṇagān karile jīver trāṇ  
śuniyāchhi sādhu-guru mukhe  
kṛṣṇabhakti samuday janama saphala hay  
e bhava sāgara tare sukhe”

“The only way to get free from this illusory gravitation is to glorify the qualities of the Vaiṣṇava. We have heard this from our Divine Master. By his grace, Devotion reveals itself in the heart, and one's life is fulfilled. Happily, the soul can cross over the ocean of illusion.”

It's true that Śrīla Govinda Mahārāj's high voltage, indomitable spiritual lifestyle does not always come within our mundane understanding. Not only that; many big, big stalwarts have been left behind in the hurricane of his intense



Service life. But he never lost sight of his target or abandoned his Service. His life history reveals to us a liberated soul of the Transcendental Plane, and this is why he is venerated by all—from his supremely worshippable Guru-section down to his disciple-section who are virtually ‘still in the womb’. We have never seen such honour afforded to anyone.

In Śrīla Guru Mahārāj’s own words we quote, “Śrī Govinda Mahārāj is a natural *Paramahansa*.” We have seen Śrīla Guru Mahārāj himself sing Śrīla Govinda Mahārāj’s ‘jay’ as a *Paramahansa*. In this way, Śrīla Guru Mahārāj enlivened and strengthened our hearts.

After all this if we have the audacity to pass our paltry judgement over Śrīla Govinda Mahārāj, who could be more unfortunate than us? It’s a foregone conclusion that if a disciple considers in the tiniest degree his Guru to be a common mortal, he must surely go to hell.

Further, if we have faith that Śrīla Guru Mahārāj was an exceptionally great personality of the highest intellect, possessing the finest powers of discrimination; a knower of past, present and future, and the honoured advisor to the whole *Sampradāya* (Divine Succession); and above all if we accept him as mercifully showing us the form of a *Siddha-mahāpuruṣa* Spiritual Master and our own saviour—we will

happily and wholeheartedly accept his decision with our heads at his feet.

We have boasted our expertise so often, and this is still our habit, but why do we ignore our Guru and take the hellish channel? It's impossible that a person of such extraordinary intelligence as Śrīla Guru Mahārāj could make a mistake in his choice of Śrīla Govinda Mahārāj—if this simple fact can enter our poor brains only once, our degree of stupidity must automatically decrease. If a person of only normal intelligence observes another in various circumstances for forty-two years, how can he commit the blunder of misjudging him? What, then, to speak of Śrīla Guru Mahārāj?

The life of Śrīla Govinda Mahārāj is a vivid example of how a perfect Teacher can empower a seventeen-year-old youth with full-fledged Divine Knowledge. Beyond all doubt Śrīla Govinda Mahārāj's life is full of deep mystery. The only way to know such a mysterious play from top to bottom is to dive deep in the reality of Kṛṣṇa consciousness under the safe shelter of the genuine Spiritual Master. Such high things are never cheap.

Now, if after reading all this the question still arises, “Why did Śrīla Guru Mahārāj glorify Śrīla Govinda Mahārāj several times?”, the answer is that Śrīla Guru Mahārāj, in his

long experience, had seen that many missions were disturbed after the disappearance of their Divine Masters. Therefore Śrīla Guru Mahārāj mercifully saved us from the pits of all our mundane arguments and with his own hand gave Śrīla Govinda Mahārāj his chair of the Divine Succession, giving us his Supreme Transcendental Directive to serve the Lord, the devotees, and his Mission—under the guidance of this pure devotee of the Lord.

But we cannot do anything for those who will not listen to this. With deep sorrow we remember Śrīla Guru Mahārāj's last words—

“I have deserted them. But they may do anything and everything as they wish and reap the results far from the spiritual world, from God. Unlawful..... We hate them; we hate them: we don't think that they have any religious line in life.”

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।

विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥

**iti te jñānam ākhyātaṁ guhyād guhyataraṁ mayā**

**vimṛśyaitad aśeṣeṇa yathecchhasi tathā kuru**

“I have revealed to you the deepest of internal knowledge. Now think it over fully, and do as you as wish.”



শ্রীশ্রীগুরুগৌরাঙ্গো জয়তঃ

All Glory to Śrī Śrī Guru-Gaurāṅga

# Discussion about Śrīla Govinda Mahārāj with Doctor Asthana

[from a recording on 29th April, 1987]

**Dr. Asthana:** I am a little worried about Śrīla Govinda Mahārāj's position.

**Śrīla Guru Mahārāj:** I have given him, I have empowered him, to do all these things on my behalf: *Ṛtvik*. I have appointed him to do all spiritual activity on my behalf.

**Dr. Asthana:** But this "*Ṛtvik*" word is misinterpreted by many people.

**Śrīla Guru Mahārāj:** They may do so.

**Dr. Asthana:** Some do not consider him as a direct successor; they consider him only as a *Ṛtvik*.

**Śrīla Guru Mahārāj:** More than *Ṛtvik*.

**Dr. Asthana:** Eh?

**Śrīla Guru Mahārāj:** More than *Ṛtvik*. Whatever it may be, I am giving power. Just as "*yauva-rāja*". When the King installs his son as King and retires himself, what will be the result? As Daśarath wanted to do with Rāmachandra. The King gives all the authority of a king to the son and

retires to go to the jungle although he is living with full power and glory.

**Dr. Asthana:** Many people I have talked to do not consider the *Ṛtvik* to be the direct Guru. They say the *Ṛtvik* is *Ṛtvik*.

**Śrīla Guru Mahārāj:** *Ṛtvik* is *Ṛtvik*, but if such transfer of power is done then what harm? For those that have got no *śraddhā*, they may go away. They may not accept. I do not care. I don't accept them.

**Dr. Asthana:** Does *Ṛtvik* mean the direct successor?

**Śrīla Guru Mahārāj:** *Ṛtvik* means the representative. It may be temporary or it may be permanent. It may be partial or it may be full, as empowerment is there.

**Dr. Asthana:** Is the empowerment to Govinda Mahārāj now temporary or permanent?

**Śrīla Guru Mahārāj:** Permanent. Wholesale—both property and the function—transferred. If anyone has no recognition of this opinion of mine, I do not want them to live in the Mission. I drag them out.

**Dr. Asthana:** But can they operate from outside and still operate as a part and parcel of you?

**Śrīla Guru Mahārāj:** As a revolt. That is revolt—without sanction—anyone can do. I have deserted them. But they may do anything and everything as they wish and reap the results far from the spiritual world, from God. Unlawful.

Power may be extended and withdrawn also—I want to withdraw myself from them. Those that won't have faith

in my decision, I withdraw from them. It is not a fashion but a question of faith. If they have no such faith in me, I withdraw myself from them.

**Dr. Asthana:** Some devotees may consider, “That power (of *Ṛtvik*) was given to me in 1982 or ’84, and he got that power in ’86 so I am more senior.”

**Śrīla Guru Mahārāj:** No position of seniority. No position of senior. That only seniority will be considered as the qualification—no.

**Dr. Asthana:** I was thinking of sending all the senior devotees a letter trying to make this thing clear so that later on no complication like that comes up because at that time we will be very insecure when other types of interpretation start.

**Śrīla Guru Mahārāj:** According to their faith—what to think? What to say? Those that do not obey me after my departure means automatically they will be left by me. Only it is a transaction of faith. No right but faith. If no faith in my word, they are automatically rejected.

**Dr. Asthana:** Some people have no particular obligation of faith to anyone. They go to many persons to gather something. They are just interested in knowledge and position.

**Śrīla Guru Mahārāj:** We have no concern with them. We hate them. We hate them: we don’t think that they have any religious line in life.

In a very crude position maybe there will be some collecting (knowledge) here and there when one cannot

understand who is who.

**Dr. Asthana:** They are just like an encyclopædia.

**Śrīla Guru Mahārāj:** They are not fit (to see) that God is coming to him through whom.

If I am sincere in my search for God then God also will come to me from His side and, where we meet, he should be considered the Guru. Guru means representative of God Himself.

**Dr. Asthana:** Yes, I fully agree with it. There are many traps and loopholes in these type of things, Mahārāj, and some will play on this their whole life. They will think out how to manipulate the situation.

**Śrīla Guru Mahārāj:** The importance of life—life-giving and (life-) taking is not so important to them.

(short blank section in tape)

**Śrīla Guru Mahārāj:** —Govinda Mahārāj has told some of them, “No, you are a disciple of Guru Mahārāj, and I am your Godbrother.”

**Dr. Asthana:** He can leave that instruction and give new instruction. Or we can call the devotees here and ask you to tell them.

**Śrīla Guru Mahārāj:** You may classify them into two (my disciples and Govinda Mahārāj’s disciples). There are my disciples also, and if what they do Govinda Mahārāj does not accept, then they will be rejected.

**Dr. Asthana:** Although I have taken both initiations from



you, under your instructions I am taking all instructions also from Govinda Mahārāj. I am considering Govinda Mahārāj as *Śikṣā-Guru*.

**Śrīla Guru Mahārāj:** Yes, *Śikṣā-Guru*.

**Dr. Asthana:** So, they (the new initiates) should all consider him as *Dikṣā-Guru*. But I know that some people can twist each matter to their convenience and ultimately put (down) Govinda Mahārāj.

**Śrīla Guru Mahārāj:** The ambitious party and those who want name and fame rather than the substance itself.

**Dr. Asthana:** I want that you make it absolutely clear once again. They will not oppose you and it will be beneficial.

**Śrīla Guru Mahārāj:** I have told on many occasions that “If you cannot take from Govinda Mahārāj and accept him as Guru, you are to go away.”

**Dr. Asthana:** Is it advisable to write letters to all the people saying that whoever has taken initiation from Śrīla Govinda Mahārāj will be considered as a direct disciple of Śrīla Govinda Mahārāj?

**Śrīla Guru Mahārāj:** Not to create havoc now. What will be—after me.

*[Śrīla Govinda Mahārāj comes and joins the conversation]*

**Śrīla Govinda Mahārāj:** They are respecting me, no doubt, but I am thinking that everyone is Śrīla Guru Mahārāj’s disciple. And that is good for me. But what you are saying, that also has some right.

**Dr. Asthana:** But Śrīla Guru Mahārāj has made you the successor to run this *Math*.

**Śrīla Govinda Mahārāj:** Yes, that is correct—

**Dr. Asthana:** So how will this *Math* run? Once Śrīla Guru Mahārāj disappears they will all go away, then what will you do alone? You will run the whole thing alone?

**Śrīla Govinda Mahārāj:** Not alone.

**Śrīla Guru Mahārāj:** Whoever will support him, he will run the *Math* with them.

**Śrīla Govinda Mahārāj:** I am with my Godbrothers. I am not alone.

**Dr. Asthana:** This is why I'm saying, you have to have a certain number who you can consider now as your disciples.

**Śrīla Govinda Mahārāj:** If anybody wants to take initiation from me, that is another thing, but everyone is coming from outside and they are asking for initiation from Śrīla Guru Mahārāj and I am officiating by way of giving initiation on behalf of Śrīla Guru Mahārāj. This is the position at present.

**Dr. Asthana:** So how to stop this position?

**Śrīla Govinda Mahārāj:** Yes, we can stop it immediately, that is no problem. The problem is that they have some special regard and respect for Śrīla Guru Mahārāj.

**Dr. Asthana:** I may have special regard and respect for Śrīla Bhaktivinoda Ṭhākur, but that does not mean that I can ask Śrīla Guru Mahārāj to give me initiation on behalf of Śrīla Bhaktivinoda Ṭhākur.

**Śrīla Govinda Mahārāj:** That is not applicable in this case.

**Dr. Asthana:** Yes. I may have some special regard for Śrīla Bhakti Siddhānta Saraswatī Ṭhākur, but it is not that I can come to Śrīla Guru Mahārāj and say, “Give me initiation on behalf of Śrīla Bhakti Siddhānta Saraswatī Ṭhākur.”

**Śrīla Govinda Mahārāj:** No. You are to think this: they have a special regard for Śrīla Guru Mahārāj therefore they are coming here. They are not coming for me.

**Dr. Asthana:** If they are not coming for you, they should not come here.

**Śrīla Govinda Mahārāj:** That is your desire maybe.

**Dr. Asthana:** I wish for Śrīla Guru Mahārāj to express his desire. I feel that Śrīla Guru Mahārāj should make this absolutely clear.

**Śrīla Govinda Mahārāj:** Śrīla Guru Mahārāj said that those who cannot respect Govinda Mahārāj, they cannot stay in this *Math*.

If Śrīla Guru Mahārāj will say, “If anyone wants to take initiation from me, then he must take initiation from Govinda Mahārāj and that is enough for him (the devotee).” This statement is a correct statement as per your idea.

**Dr. Asthana:** My idea is that Śrīla Guru Mahārāj has stopped giving any initiations and anyone who wants to accept the disciplic succession of Śrīla Guru Mahārāj should now come to Śrīla Govinda Mahārāj. And all the grace of Śrīla Śrīdhara Dev-Goswāmī Mahārāj will come more if you

worship Śrīla Govinda Mahārāj than if you try to worship Śrīla Śrīdhara Mahārāj directly. It is like one trying to worship Kṛṣṇa directly and another trying to worship Kṛṣṇa through Rādhārāṇī. I do not have any confusion.

**Śrīla Guru Mahārāj:** Now please stop.

**Dr. Asthana:** There may be some chaos and confusion, so, Śrīla Guru Mahārāj, please make this clear.

**Śrīla Guru Mahārāj:** We do not want any quantity, but quality.

**Dr. Asthana:** I am insisting upon this because I know what is going to happen later on.

**Śrīla Govinda Mahārāj:** The seed of initiation is only *śraddhā*. *Śraddhā* is the only seed for initiation. They have *śraddhā* to Guru Mahārāj—full faith—then they are coming here. Therefore it is very difficult to transfer them to another person. Later we can settle. Now Śrīla Guru Mahārāj wants to (stop).

**Dr. Asthana:** If they want to be Śrīla Śrīdhara Mahārāj's direct disciple, it is not good for them. Now they should go to Śrīla Govinda Mahārāj. Therefore they should accept this decision.

**Śrīla Govinda Mahārāj:** Śrīla Guru Mahārāj told it before.

**Dr. Asthana:** I have more mercy from Śrīla Bhakti Siddhānta Saraswatī Ṭhākura because I am a disciple of Śrīla Śrīdhara Mahārāj. I have more mercy from him than a direct connection with Śrīla Bhakti Siddhānta Saraswatī Ṭhākura, because I

have accepted his disciple as my Guru. It is the same way in your case, otherwise how will the disciplic succession run?

**Śrīla Guru Mahārāj:** Pārvtatī Devī asked Śiva, “Who is the highest lord to be served?”

Śiva replied, “Nārāyaṇa.” **Ārādhanānām sarvveṣām viṣṇor ārādhanam param.**

Then Pārvtatī Devī was a little mortified to think, “I am not serving Nārāyaṇa.”

**Tasmāt parataram devī tadīyānām samarchchanam**—this next line came from Śiva, meaning, “Those who serve the servants of Nārāyaṇa are greater devotees than those who serve Nārāyaṇa directly.”

This is because they serve both of them.

आराधनानां सर्व्वेषां विष्णुराराधनं परम् ।

तस्मात्परतरं देवी तदीयानां—वैष्णवानां—समर्चनम् ॥

Do you follow?

**Dr. Asthana:** I don’t understand the Sanskrit.

**Śrīla Guru Mahārāj:** If anyone loves you, and if anyone loves your son, the one who loves your son will be considered to love you more than those who love you directly and not your son. Do you follow that?

**Dr. Asthana:** Yes, I follow.

**Śrīla Guru Mahārāj:** It is like that. Śiva said, **ārādhanānām sarvveṣām viṣṇor ārādhanam param**—“Of all the worshippers, the worshippers of Viṣṇu are the highest.” **Tasmāt parataram devī tadīyānām samarchchanam**—“And even it is

the case that those who worship the servants of Viṣṇu—they are higher worshippers of Viṣṇu.”

Hearing this, Pārsvatī Devī was very much satisfied to think, “I am serving the servant of Viṣṇu, my Lord, Śiva.”

(There is an English expression) “If you love me, love my dog.” .....etc.



**Śrīla Guru Mahārāj** (to Śrīla Govinda Mahārāj): Sometimes I consider you more than myself, but it is rare for me to find this in anyone else.

**Śrīla Govinda Mahārāj**: You consider me more than Your Divine Grace?!

**Śrīla Guru Mahārāj**: Yes, in many circumstances. On many occasions I feel your suggestions are novel and valuable to me. But I don't easily find this in others. Before, I sometimes felt it in Vāsudev Prabhu. But the way I sometimes consider you more efficient than myself—I cannot find this in any of my disciples nor even my Godbrothers.....etc., etc.



শ্রীশ্রীগুরুগোরাঙ্গো জয়তঃ  
All Glory to Śrī Śrī Guru-Gaurāṅga

# Declaration of the Spiritual Succession of Śrī Chaitanya Sāraswat Maṭh

by His Divine Grace

Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj  
Founder-Āchāryya of Śrī Chaitanya Sāraswat Maṭh

*[from a recording on Gaura-Pūrṇimā, 26th March, 1986]*

According to the desire of my Divine Master, I have been maintaining this disciplic succession but it is no longer possible for me, as I am now too old and invalid. You all know from long ago I have chosen Śrīmān Bhakti Sundar Govinda Mahārāj and I have given him *sannyāsa*. All my Vaiṣṇava Godbrothers are very affectionate towards him and it is also their desire to give him this position. I have previously given to him the charge of the *Maṭh* and now I am giving him the full responsibility of giving *Harinām*, *dīkṣā*, *sannyāsa*, etc., as an *Āchāryya* of this *Maṭh* on behalf of myself.

Those who have any regard for me should give this respect and position to Govinda Mahārāj as my successor. As

much as you have faith in my sincerity, then with all sincerity I believe that he has got the capacity of rendering service in this way. With this I transfer these beads and from now he will initiate on my behalf as *Ṛtvik*. The *Ṛtvik* system is already involved both here and also in the foreign land. The *Ṛtvik* is the representative. So if you want to take from me, and you take by his hands, then it will be as well and as good as taking from me.

In the Mahāmaṇḍala, Sāgar Mahārāj and many others are also *Ṛtvik* of Swāmī Mahārāj and also myself. They may do so, but in this *Maṭh* and in any *Maṭh* under this *Maṭh*, he will be the representative. If anyone cannot accept this, he may leave the *Maṭh* rather than stay here and disturb the peace of the *Maṭh*. With all my sincerity and good feelings to Guru-Gaurāṅga, to the Vaiṣṇavas and the *Āchāryyas*, Mahāprabhu, Pañcha-Tattva, Rādhā-Govinda and Their *Pārṣadas*, with all my sincere prayers to Them, henceforth he will represent me in this affair beginning from today's function.

Now I shall go from here and he will do the necessary. On my behalf, he will give *Hari-Nāma*, *dīkṣā*, *sannyāsa*, and everything.

