

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

Autobiography
Two tapes - 83.7.25

Devotee: Hare Kṛṣṇa. Guru Mahārāja. In America and other places, many of the devotees are very anxious to know about your earlier activities.

Guru Mahārāja: Earlier activities?

Devotee: Yes, for instance, what year you first met Śrīla Bhaktisiddhānta Prabhupāda, and we don't know much about...

Guru Mahārāja: Without?

Devotee: We do not have much information on your previous activity and were rather anxious to know about those things.

Guru Mahārāja: Then let them take notes on points, sometimes take notes on points.

Devotee: It may be noted by tape recorder. Because we have found that your history is so happy that just to hear that history, many devotees are finding great encouragement.

Guru Mahārāja: I was born in 1895, 10th October, Saturday, at midnight. *Tithi Navamī*, (ninth lunar day). Rāmacandra. And *uttsava* of *kṛṣṇa-pakṣa*, dark moon fortnight, of Kṛṣṇa and the birth, that is the day, Mahāprabhu *sandivaya* ? midnight. I recall my, I was second child of my mother, first a daughter, Diadavri ? so *Rāma-kavach* was given to her for the protection of the next child, that is meself.

Devotee: *Rāma-kavach* ?

Guru Mahārāja: *Rāma-kavach*, my mother took *Rāma-kavach* and then I was born. And because the first child was lost, so when I was, I am already born and my mother is confined within the maternity area, just in the front, two batches, English language, given perhaps B. A. standard, one of my two cousins, English knowing, they used to... that any ghost or something like that may not come in the shape of the cat or in any way, so they used to protect the first half of the night. Two English students, in *grhastha* life, and the second half, these two Sanskrit students, one cousin and another uncle, they used to live there, just in front of that temporary shed, last portion of the night, to protect from any unseen attack.

Devotee: Keep night watch.

Guru Mahārāja: Night watch. I remember when I was a boy placed on the shoulders of my father, they were going on *saṅkīrtana*, little far away. I asked him to take me there, and crying, "take me there." Anyhow, he to console me, he took for some time and then came back.

Then I had a very good memory, especially in Sanskrit. I was taught a *śloka*, in praise of Śiva, *pranamami śivam śiva kalpa taru*, and I could chant that from my memory, though I don't remember that, I could do so that.

When I was one year, eight months, my grandfather died, but I can't remember him. First memory that I can collect, there was an earthquake. I was born 1302, in this Mohammedan era, and 1304, in the month of Vaiśākha (April-May), there was one earthquake. I was a child then, one year and perhaps eight months or so, I remember that. One year eight months old boy, I remember that earthquake, that shaking of the earth and so many cows gathered, and this and that. First memory I've got.

Then at three my next brother was born, when I was three. I remember the scene, the birth of my second brother, 1898, August perhaps he was born, I remember that. Then when I was given to, perhaps I am at least fifth year, just writing, that also I remember. Then I was given to my maternal uncles house for - many things before that I can remember - and when I was in the maternal uncles house, for three years, for early education in a primary school, I got some help from, *Rāmayana*, *Mahābhārata*, talk from one of my aunts, and that helped me a great deal. Then already I had some affinity for ontology, some sort of intuition, intuitive knowledge, partiality towards ancient mythological *śikṣa*, instruction on Sanskṛti means culture, orthodox section. From the very childhood my tendency was with the orthodox section, very *Veda*, *Upaniṣad*, all that, faith in God, all these things.

When I was a student at the school, some nine years, I began high school, I was admitted. There in debating club I always sided with the ancient *śāstric* culture, even against the teachers, that took up the course of the Renaissance Reformation. I was always on the side the previous culture, I fought with them and don't think that they could defeat me.

Then I got my sacred thread from that family, when I was fourteen years, fourteen years. I feel more or less that my memory was sharp, what I saw or I heard in my early days I could remember them. I am told that I had general tendency that if anyone comes asks me anything, "no." Whatever should be asked me, "no." But once, one scholar when he will go, scholar in our house, our member, family, he went to appear in the examination, he came to ask me whether he would pass or not, I pronounced "yes" and he got scholarship. Then I passed matriculation, 1915, from the local high school, I could write in Sanskrit verse before that something.

Then, I liked sacrifice in life, sacrifice, magnanimous side, I had affinity for Rāmacandra, for moral pastimes, but not so much Kṛṣṇa because of His *Vṛndāvana-līlā*. I could not accommodate, why should God be a liar, and this girl hunter, I could not accommodate. Though I saw Rādhā-Govinda Mūrti, that seemed to me very, very, charming, some mystic background I found, but on the surface I had more liking for Rāmcandra than Kṛṣṇa. My attraction to Kṛṣṇa first came through *Bhagavad-gītā* and then through Mahāprabhu. I liked because that magnanimous type.

Rāmacandra ogardya udardya udar udarv ?

Self giving type of ideal, that captured me more. So I liked Rādhārānī very much, I liked Mahāprabhu very much, not so much to Kṛṣṇa, my attraction, but my attraction to Kṛṣṇa comes through Mahāprabhu and through Rādhārānī , from this side.

When I was nine, ten or so, there was one temple where Rādhā-Kṛṣṇa Mūrti is established, installed, in Jagadānanda Pur, near Kāṭwā. My father every year in Kārttika mina? month? (October-November) he used to read *Bhāgavatam* there. Sometimes I visited with him that temple and found some mystic atmosphere there, very mystic it seemed to me.

Then, after passing matriculation I went to Baharampur for college study and there with the company of one of my cousins, maternal uncles' child, son, I came in connection with the east Bengal people about whom we heard they have got much boldness and sacrificing nature. I took my seat in the same hostel as them. Then anyhow I passed matriculation second division, but I.A. I passed intermediate first division in Udubi? When we were reading in the local school, we had to do some family works also, including this cleaning work, etc, and many others. And there from the hostel I got first division and again I was admitted in that same college Baharampur, Krishnanātha College.

And when I was a student of fourth year, after fourth year the examination of B.A. fourth year, I came in connection of younger boy who has just come, passing matriculation and admitted into college. In the college I found that there are some section of students that are habituated to some meditation and *pūjā*, etc, very few. And there were other class, other group, that do not care for worshipping but they like the service of a patient and do some good to the others, public good. But I had internal nature for both. So I found that that boy, I am fourth year student and he is first year student, four years, three years gap. But that boy given to both sides. But very intensely taking the name of the Lord, very loudly, sometimes like a man and also doing, *sandhyā* (worship), *vandana* (offering prayers), etc. And also when there is any patient he forgets everything and engages himself in the service of the patient, even does not care to go to the college. Both sides, the service as well as this worship, *arcana* and this social service combined.

Before this when I was in school, I got a book where it is mentioned that if we can go on with the *japam* of *Gāyatrī*, 432 times, we can achieve very good spiritual improvement. I practised for some time in that and at that time I tried my best to understand the revealed truth. Not consulting any dictionary or grammar, but my tendency - I heard that *Gāyatrī*, this is conscious, spiritual, it is not a dead word, so if I go on with *japam*, *Gāyatrī* Herself will express its meaning, its purpose. With that attitude I used and I used to get some light that is coming from the words itself, I had some knowledge about that, for some time.

Then when in college I came in connection with that boy, his name was Suresh Bhaṭṭāchāryya. He comes from Faridpur, where from that founder of Bhārat-Sevā *āśrama*, Praṇavānanda comes from his village and Madhusūdan Mahārāja also comes from the same village, Bājepratāp-pur in the district of Faridpur. Brahmin family.

Then I tried to associate with him and one day when we two were going on a morning walk, and also to purify our teeth with some branch of the tree, together going, he told that his father, he mentioned about his father, in the expression that: "That gentleman."

I took exception to that: "Why do you express this word, your father, you say 'that gentleman', what is this?"

Then he told: "Yes I have committed wrong. I should not have said in this way before you. But really it is like that. That gentleman, he was a gentleman. In this life I have come to him and he protect me for some time and next birth I shall go to some other place, in this way all of us are moving, moving, hither thither, coming from some gentleman and there to another gentleman." In this way he told.

I gave opposition but that point hit me very hard. I began to think. "Yes it is true that we are in the midst of father, mother, brother, or 'that gentleman.' What real connection I have got with them or they have got with me. Thinking and thinking from this point, the whole world became to me as a vacant and a furious atmosphere. No shelter to take anywhere, a position, chaotic position and I have no position of stability. Where from I am coming? Where to go? How long you're to stay? This is all a point in the infinite, uncertain point, I am in the whole of infinite." Thus a great shock came over me this way and that was the great turn in my life.

The worldly achievement has no value, this reading of the class, I'm fourth year student, I'm to appear after a few months in the examination final. My friends they're alarmed seeing my position. "What, you're neglecting your studies, how will you be able to pass? Your father sent you money, you're not so rich a man." In this way they tried to help me as their best. I can't concentrate in the book, this study. They told: "If you can't do so we shall read and you try to hear."

At that time I got *Niya-Nimāi-Carit* ? Mahāprabhu's Life and Teachings. That is written by the editor, the founder of *Amṛta Bāzār Patrikā* and I devoured the whole thing like nectar. I got some position, it is not that I am nowhere. It is there, the position, the support, the basis, the foundation, the sustenance, the hope and shelter, I have got here. In this way I began to read, then read. My very nature was whatever I read, I read very scrutinisingly, it may be slow but my reading is more or less very accurate and representing the true aspect. I could hear also very clearly, not reading also, by hear, hearing, very acute hearing was my nature also, what ever I heard I could grasp the plain purport and keep it in me. And here also by reading, slow reading, and I found there my life, my future, hope, everything, and was converted.

In my family, in my mother's family, some recognition of Caitanya Deva, but my paternal family they're orthodox *smārta*, they hate the followers of Caitanya Deva. 'Caitanya Deva has created a chaotic society. If one cannot keep his own stand in the social position, the pests, it is they who have gathered to follow Caitanya Deva. Those who have lost their social position, they become Vaiṣṇava and they say that we are followers of Caitanya.' They hate there in the fathers family. But this time, after this, I was fully converted into a follower of Caitanya. Such feeling also came, not only intellectual but in heart and mind also, wholesale conversion.

Then my father died. He was disappointed and dejected. I was the eldest son, he had some hope in me for family matters, but when he saw that I had such a change in me, almost heart broken he died, it may be said, he was. Then the burden of the family also came in my mind, but I am such. And the chance also came to me to live a life of abnegation. For one year, the sun, won't use any umbrella, any shoe, I made some extreme addition, only cloth and a sheet, nothing else, for a year, and half-mad I used to do agricultural work, this cow service.

Here anyhow I passed the B.A. year and the class friends they told that I at that time had the, Baharampur section from where I appeared, wholesale massacre. Very few could pass but anyhow I passed and then some of them told: "Oh by worshipping, by the method of worshipping and satisfying God he has passed. He did not read at all, he passed only by worshipping God." They told like that.

Anyhow when my father died, with full knowledge, almost full knowledge, he passed away. He told several things to me and one was that you will have to marry. At that time I never spoke any lie, whatever may be the effect I straightly speak what is truth. So I can't commit myself before him, but the pressure came. "Whether you marry or not, don't disturb me in this time, you say that you will do, whether you do or not do." Anyhow the expression came: "I shall try to obey your prayer, keep your request." In this way, modified way I told, then anyhow I had to marry, in the married life stayed for six years.

In the meantime I went to read again in the law class, but Gandhi movement of non co-operation came, I joined the movement, non co-operation movement, because there was the, some sort of statement, "Within one year I shall give *svarāj*, independence, to you."

I wanted to become a *sannyāsī*, but they want, the countrymen want one year, so this surely I must sacrifice for them. I left the law college and came and worked for some time as a secretary of the movement here, posted in Kālnā, secretary. In this way, and sometimes in the village, for several years, two three years I, then it was stopped for the time being. I found I was wanted for the service in Calcutta, and by the help of the government office superintendent I got some service there, and I was putting up in Calcutta and attending the office, though my attraction is always towards Mahāprabhu.

In the meantime I wandered here and there, finding *sādhu*, where to take initiation but I can't select to my taste, to my satisfaction, here and there. Then in 1926, something, perhaps in August, 26th of August, I was returning from the office and found a placard in the Chittaranjan Avenue. "*Gauḍīya Maṭh Mahotsav* (grand festival) *for one month*." And it is nearby, Pareśnātha Temple. I found a placard, read, red colour. I thought 'Gauḍīya Maṭh, that must be Mahāprabhu's followers, go, let us go and find what is there.'

The founder of Bhārat-Sevā-Āsrama, Praṇavānanda, I knew him when I was with Suresh Bhaṭṭācāryya, when I was law student, he tried his best to take me in his mission but I flatly refused that. "My head is sold to Mahāprabhu, Gaurāṅga, so I can't go anywhere else."

He told: "I also have great reverence for Mahāprabhu, Caitanyadeva, but I think the first stage must be Buddhistic abnegation, *vairāgya*, indifference. Second, Śaṅkāra's *Vedānta*, the *jñāna*, *vairāgya*, *jñāna*. And the last, highest, will be Caitanya's *prema* otherwise people will misunderstand that *prema* into lust."

"But yes, what you say is alright, that Śrī Caitanyadev's *prema-dharmma* that is the highest above the Buddhistic and Śāṅkāra's conception of the theistic. But Caitanyadeva has not told that go to the Buddhists practice *vairāgya*, and then go to the Śāṅkāra and have some knowledge of *Vedānta*, and then come to Me. He has told wherever you are get a *sādhu* and take the Name, He has told." Then he was silent, could not speak anything.

I told him: "If you got any supernatural power, I will be grateful if you can say where my *gurudeva*, spiritual guide, where he is, if you can say." But he took the name of some gentleman, Haranāth. I went to search him but could not find him there. From this I found that placard and went to Gaudiya Maṭh.

And there I found only one gentleman, he's on the outside hall and the others are gone on procession of *saṅkīrtana*, *Nagar saṅkīrtana*. Then I had a talk with that gentleman, little. I had some knowledge, some reading about Caitanyadeva and other Scriptures, but I found that these people represent a man, represent the Maṭh, they have got more deeper and sound knowledge than myself.

Then the party came back from *Nagar saṅkīrtana* and I found Guru Mahārāja on the front with his *daṇḍa*. As soon as he reached the front of the Maṭh some disciples came and took *daṇḍa* from him and flat and gradually was taken there. First sight I found Guru Mahārāja. That attitude, not caring for anybody else, that sort of attitude, he does not care for anyone, self-sufficient. That sort of impression I got from his first sight. Very strict, self-sufficient and don't care about anybody.

Then I began coming and going and gradually I came to this understanding, that I wanted such a companion, to live with him, but unfortunately I could not found it.

Then the next thought came, if now I come here what is, where is the opposition, obstacle. I cast my glance to the home, father gone mother living, three younger brothers, they won't be much affected but my wife will be affected in the extreme. I don't know how but a sudden thought came in my mind, if she dies then I am free, this thought came. I was attracted by their mission, so many members, all gentlemanly like, all educated and wholly given to the service of Mahāprabhu, that attracted me most. And that very day I came to my quarter and found that my wife is ill, and I came home that very night and after three days she passed away. Then mother was praying, she was trying to marry me again, but she could not. So within, after six months she also disappeared, when going to, Haridwār, Kumbha Melā, she died there, and one of my brothers, Satyen, he was attending her and others, pilgrims, sisters, etc.

Then I was free, I was coming and going. Then one day it so occurred, I was thinking that I must cast my fate here, so I thought it necessary to know as much as possible about the mission, and to know about the mission means to know the leader of the mission. So I tried my best to go up where Guru Mahārāja used to stay, to go to him, in front of his room and to sit there and to hear, because I was thinking I shall join here.

One day Kīrtanānanda, one *brahmacārī*, he stopped me when I was making an attempt to go upstairs: "Where do you go?"

"Going to Guru Mahārāja."

"Why?"

"I like it very much."

"No never. You must stay here in the waiting room and when you find anyone you will ask, inform him, whom you want to meet and he will see him and when you will come again and say yes he is calling for you, you will go, otherwise you must stay here. Never cross this threshold." Little harshly.

Then I thought such a, what should be the considering nature of the *sādhu's*, out and in, the difference, why should be any. So I did not come here again, but the very moment the position of Śukadeva appeared in my mind. Vyāsadeva sent Śukadeva to Rajaṛṣi Janak, I read in Mahābhārata, to finish his education, *sādhana*. Śukadeva came, he was detained for seven days in the outer gate, then the intimation went to Janak: "Allow him to pass the gate." The next gate he was again detained. In this way there were seven boundaries of the capital and of seven gates, in every gate seven days detention. So seven into seven, forty nine days, he was detained and then he could meet Janak.

This thought came in my mind and then the next thought, conclusion came. 'If there is anything bad, then if they take me and put in the throne and began to worship, I should not come here, and if it is their real good, then if they beat me with broomstick I must not go.' That conclusion came in my mind and I began to come and go.

Then one day when Guru Mahārāja was, after taking his food, he was generally, did not take any food at night but afternoon, after taking his afternoon food he's walking on the roof. I just approached and took my stand in one corner. And one man was attending him. Guru Mahārāja asked: "This man has got something to say to us." *ye kona bhakta bai?* This word, *bhakta bai*, he has got some, *bhakta bai*, something to say.

This attending person asked: "Have you got something to say?"

"No I have nothing to say."

Went back to Guru Mahārāja, "He says that he has got nothing to say."

Then the next he says: "He has got something to ask?"

He again came to me: "Guru Mahārāja says have you got something to ask?"

"No I have nothing to ask."

Then Guru Mahārāja put: "He has got some object in mind, some purpose in coming here?" He again came.

"Yes, without purpose no incident can happen, when I have come here I have got some purpose."

"What purpose?"

"To gain grace of you all." That was my answer. "Your satisfaction, your grace, I want nothing else."

End of side A

Start of side B

That perhaps touched Guru Mahārāja, he approached me, then he enquired: "Then what is your name, what do you do, where is your home?" In this way, and he told: "Yes you are fortunate you are born in Gaura Maṇḍala, it is in Gaura Maṇḍala area, yes it is in Gaura Maṇḍala, you are fortunate."

One booklet they had with them, the attending person came and told: "Guru Mahārāja is offering this booklet to you."

I told: "I have already got this."

"But that doesn't matter, he with his good will is giving this to you, it is something else, you take it." Then I took it on my head and took it. That was the first talk with Guru Mahārāja. Then ...

Devotee: What year would that be?

Guru Mahārāja: That was twenty six, August, all these things happened. Then that very next year, in English, next year twenty seven, Mahāprabhu's birth ceremony in Māyāpura, I was invited. At that time I am coming and going there and hearing, in this way. Then after I was invited to Māyāpura to attend the ceremony. I came and at that time my mother was inviting me towards Gumo village where she was staying with my second brother, she wants to see me before going to Haridwār, and the Gauḍīya Maṭh people also asking me to go to Māyāpura. I was in the dilemma, what to do? My mother's call and maybe last call, she may not live, her health was not good, and this is called.

And I thought my life I want to take this side so this call must be given preference. I avoided the call of my mother, to see her, and I came to see Gauḍīya Maṭh. And there, though all these contradictions, the *śāstra* I find from their talk, in general, they do not care for anybody, any opinion. But when anything quoted from scripture, patiently they give hearing, this is their nature. Similarly they reject all, don't care for anyone's point but care only for scriptural truth and then come again to consider and then valuation, all these things. In this way they abhorrently reject so many stalwarts of the society, then society. This Aurobindo, this Gandhi, this Ramakrishna, the *goswāmī*'s, all reject so much, that is their nature. But Mahāprabhu, *Bhāgavat*, *Gītā*, all in all. And I also had attraction, taste for them, so identified with them.

But still some sort of objection. One that Guru Mahārāja comes from, Kāyastha *Gotra* (family), that is *śūdra*, and I come from a *brāhmaṇa paṇḍit* school with great honour in the society, any *brāhmaṇa guru* that should have been suitable, in this way, some sort of.

Then when I went to Māyāpura there also I shortly say, I saw many things, touching, and I, when Prabhu-pāda saw me there in the birthday of Mahāprabhu he's giving lecture to so many gentlemen who had come from Kṛṣṇanaga, educated persons. In another place Tīrtha Mahārāja, old Tīrtha Mahārāja is giving lecture. In another place Parvat Mahārāja he is collecting funds from the people and money orders and he is writing all things, so many places, so many things, there is transcendental happy atmosphere I felt there.

Then when that is finished, celebration is finished, Guru Mahārāja is sitting on the veranda of his room, in a canvas chair, and many persons are coming and showing *praṇāma*, properly giving obeisances and they're going off to their home. At that time he was talking, having some discourse. I was always very eager to hear him. At that time he's saying that: *atmarama kevanca nakadhanya* ? "Don't cheat me you people."

I was alert. "What, where is the question of cheating him, why cheating, they're rejoicing, all invited came and now they're going off, what is the point of cheating?"

Then next: "You gave understanding that you will engage yourself in the service of Kṛṣṇa and so I have entered into some relationship with you. And now as a fashion you come to attend the ceremony and going home and engaging yourself in the worldly affairs. But your assurance to me that you will all serve Kṛṣṇa, I'm being disappointed. Then the next you may say, 'oh I have got some, but no cheating, got some important business, after finishing this as early as possible I am coming and joining you.' No, no. If we say that there is fire and only extinguishing the fire I am coming, only a small risk, that is also not necessary. If the fire burns the whole world you do not lose anything, rather if you are spared from them, if you can disconnect with them what will burn, you will be happy. All your positive engagements, your inner hankering, they have got corresponding phase in Kṛṣṇa, in the holy feet of Kṛṣṇa, all your necessary hankering will be satisfied there and nowhere else." And forcibly he's saying.

At that time I was so much intense, necessity for *kṛṣṇa-bhajan*, I won't hear anywhere in this living world so I must throw my head here. I surrendered here. There I took decision that I must be a disciple here. With this idea I went on, I told. Then my mother died there, then I went, mother had some apprehension that he will become a *sannyāsī*, my eldest son he won't do my, *śrāddha* ceremony (last rites), who will do my *śrāddha*, in this day? I finished her *śrāddha*, went home finished her *śrāddha* and after finishing that came and in the month of April, last part of April I joined the Maṭh.

Bhārati Mahārāja told: "Oh you have got greater chance."

"I told, only two younger brothers, they will finish their reading and they will take to their vocation and then I shall come away."

"No, no, wife gone, Kṛṣṇa has removed wife and Kṛṣṇa has removed your mother, He has done enough for you. Again if you neglect to avail yourself of this chance then perhaps some other obstacle will come and this life will spoil, no hope."

I asked: "What do you say come immediately?" I took that advice and joined the mission. I was living together with my two brothers in a men's hostel and they came with me there and they went back crying.

I remained in the Maṭh in Calcutta for some time, then I was taken in preaching. I was requested to do some service in the press there but that I had no liking for the press work, proof reading, etc. I had much liking for preaching, to go on *kīrtana* and preaching. So, next I was sent on a preaching tour, first stopping in Dumurkondā Maṭh and from there to Benares. From there to Vṛndāvana, there for sometimes this *naga-kīrtana*. Then I was taken to Delhi, there collection, from door to door, something.

Then Kurukṣetra Maṭh was established and I was made Maṭh command there and left alone. And that Delhi town and Kurukṣetra, that is a solitary place at that time. When there is a solar eclipse, a great rush is there, *lākhs* (one *lakh* is 100,000) of people throng there, otherwise that is a solitary place. There I first (handled? joined?), from Delhi, Kurukṣetra and collecting near abouts I passed about two, three years there.

Then Delhi Maṭh was founded and I was in charge there. Then I visited Simla and other places for preaching. Then again when I came back here, every year we have to come back in Calcutta Maṭh celebration for one month, in August.

Then I was taken by Bon Mahārāja, Hayagrīva Prabhu (later Bhakti Dayita Mādhava Mahārāja), in a party towards Madras side, installing those footprints of Mahāprabhu. Then coming back the Bagh Bazaar Maṭh was opened and from the hired Maṭh from Ulṭā Dāngā, Deities were removed in a chariot to Bagh Bazaar Maṭh, and one month's celebration there.

After that Prabhupāda went on establishing, installing, those *Pāda-piṭha* (footprints of Mahāprabhu) up to Maṅalgiri, near Bejoydā, Kobhur, all this. Then went to Madras and then he declared open Madras Gauḍīya Maṭh and put up there. We rented a house, Bon Mahārāja was the leader, he was senior *sannyāsī*.

I was given *sannyāsa* in the meantime, recommended by Bon Mahārāja: "He can preach well, he is rather a good preacher than a canvasser." I was kept as B.A. degree was with me, Rāmendrasundar Bhaṭṭāchāryya B.A. My duty was to approach the people and introduce the *sannyāsīns* and the work of a canvasser, more or less. But Bon Mahārāja told that: "He's not a good canvasser but he's a good he's a good preacher. He can speak *hari-kathā* very well."

Then I was given *sannyāsa*, 1930, October, perhaps, I was given *sannyāsa* and then Prabhupāda went on the Madras side after installing footprints of Mahāprabhu one by one, then opened Maṭh in Madras and there we are left and began preaching for two years or so.

Then there's Vṛndāvana *bon parikramā*, the whole Vṛndāvana *parikramā* and we joined there. And then Bon Mahārāja went to England and I was in charge of Madras Maṭh and the Temple was constructed almost in my time. Then I was called to, when Bon Mahārāja's party went to England for preaching, Bombay Maṭh was opened and I was again taken there and for some time I lived there, Bombay side. And then afterwards I was taken from there and general party with Prabhupāda, almost staying with Prabhupāda and preaching here and there in different places in Bengal. In this way. 1936, December. 1937, in the morning, 5.30am, 1st January, Prabhupāda left.

Before this Prabhupāda wanted me to go for preaching to London, but I told that: "I am not fit, I can't follow their intonation and I have not a tendency to mix with them closely. So you will pay for it but I won't be able to show any satisfactory work. So if you order I must go, but what am I, I just appeal to you." Then he sent A. B. Goswāmī Mahārāja (later Bhakti Sāraṅga Goswāmī Mahārāja) instead of me.

And when Prabhupāda was sick I attended his sick bed, and anyhow just one day before his departure he called for me and he asked me to chant *Śrī Rūpa-Mañjarī-Pada*. And at that time I was not accustomed to singing at the front but from the back. I was hesitating. Kuñja Bābu, (later Bhakti Vilās Tirtha Mahārāja) asked Purī Mahārāja: "You go on singing." Then he began singing.

Prabhupāda, he felt dissatisfaction. "I don't like to hear the tone, the sweet sound."

Then he stopped and I had to chant *Śrī Rūpa-Mañjarī-Pada*. And the others told that: "Prabhupāda has given you admission to *Śrī Rūpa-Mañjarī*, this *rasa, rasa-sevā* section, you are given admission thereby."

Before this, about one year back, I composed a Sanskrit poem about Bhaktivinoda Ṭhākura and he (Bhaktisiddhānta Prabhupāda) was very happy to find this *śloka*. When reading first I showed it to him, he remarked: "Very happy style."

Then next I heard he told Śrauti Mahārāja: "That with this poem, it's so fine it's not written by him, it's written by Bhaktivinoda Ṭhākura himself, through him, it's so very nice."

Then once he told to another gentleman, that is Aprākṛta Prabhu, Bhakti Charan Goswāmī: "That I am satisfied that after me, what I came to say, that will stay, that will remain, I find in this *śloka*, the *siddhānta*."

*śrī-gaurānumataṁ svarūpa-viditaṁ rūpāgrajenādṛtaṁ
rūpādyaiḥ pariveśitaṁ raghu-gaṇair-āsvāditaṁ sevitaṁ
jīvādyair abhirakṣitaṁ śuka-śiva-brahmādi sammānitaṁ
śrī-rādhā-pada-sevanāmṛtam aho tad dātum īso bhavān*

"What was sanctioned by Śrī Caitanya Mahāprabhu by His descent was intimately known only to Śrī Svarūpa Dāmodara Goswāmī. It was adored by Sanātana Goswāmī and served by Rūpa Goswāmī and his followers. Raghunātha Dāsa Goswāmī tasted that wonderful thing fully and enhanced it with his own realisation (assisted in doing so by Raghunātha Bhaṭṭa Goswāmī and Gopāla Bhaṭṭa Goswāmī). And Jīva Goswāmī supported and protected it by quoting the scriptures from different places. The taste of that divine truth is aspired for by Brahmā, Śiva, and Uddhava, who respect it from a distance as the supreme goal of life. What is this wonderful truth? *śrī-rādhā-pada-sevanā*: that the highest nectar of our life is the service of Śrīmatī Rādhārāṇī. This is most wonderful. O Bhaktivinoda Ṭhākura, you are our master. It is within your power to allow them to bestow their grace upon us. You are in a position to bestow the highest gift ever known to the world upon us all. It is at your disposal. O Bhaktivinoda Ṭhākura, please be kind to us and grant us your mercy."

This poem is one of ten, collectively known as *Śrīmad-Bhaktivinoda-viraha-daśakam*, in glorification of Śrīla Bhaktivinoda Ṭhākura.

Devotee: The name of that gentleman, that devotee?

Guru Mahārāja: Goswāmī Mahārāja, founder of Gauḍīya Saṅga and Śrauti Mahārāja.

Then before this also I wrote some article in the spiritual newspaper *Nadiyā Prakāsh*, and he remarked to Śramaṇ Mahārāja who was the editor of *Nadiyā Prakāsh*. He remarked to Śramaṇ Mahārāja: "If you can gather this type of article and can publish in your paper then the standard of your paper will be raised. Such articles are desirable to be published." Anyhow he appreciated my understanding, my realisation, and there are many instances.

Devotee: He told *Śāstra-Nipūṇa*.

Guru Mahārāja: There was another, similar in Madras. In "*Gauḍīya*", the Gauḍīya Maṭh's leading weekly paper, there was published one wrong *siddhānta*. Sundarānanda was the editor, perhaps with the advice of Vasudeva Prabhu because he was used to always consulting Vasudeva Prabhu. He wrote, he mistook the birthday of Viṣṇu-Priya Devī and the birthday of our Guru Mahārāja. Both *pañchamī* (fifth lunar day). Prabhupāda is *Kṛṣṇa pañchamī* and Viṣṇu-Priya Devī is *sucra pañchamī*, one is dark moon and one is bright moon. Viṣṇu-Priya Devī is in the bright moon and Prabhupāda dark moon, *pañchamī*. But he arranged just the opposite, he took Prabhupāda as in the bright moon, fifth, and Viṣṇu-Priya Devī in the dark, fifth. But what I read I read carefully, I caught it here, what is this anomaly? The basis is wrong and he's philosophising, why *Kṛṣṇa śakti* has come in the bright moon and why *Gaura śakti* He has come in the black moon? I found just the opposite, I showed it to Bon Mahārāja. "What is this? He's committed diabolically wrong."

And then Bon Mahārāja suddenly took the pen and wrote letter. "What is this, we thought Sundarānanda Prabhu has got some touch with the reality. So what he says, what he writes, that has come in connection with the real sentiment. But how this sort of error can be possible from him? He has got no *śrauta* connection, all concoction?"

So he found that yes it is such and then they tried to correct that in another issue. He showed that has been erroneous and it should be this and that, that printers mistake, but that cannot really be substantiated.

Another thing was published there when Prabhupāda was there, he published, "*Rāya Rāmananda*," "*Relative Worlds*." These books, and "*Brahma-Saṁhitā*." But it was mentioned when Mahāprabhu is going to Vṛndāvana, Rūpa and Sanātana met them on the way. But I knew it clearly that when Mahāprabhu coming back He met Rūpa and Sanātana in Allahabad (a.k.a Prayaga) and Benares. I read it, "What is this?" I asked Vasudeva Prabhu: "This is in the name of Prabhupāda, and you don't look after it, just the opposite. When Mahāprabhu coming back they met and not that when going towards."

Then he says: "Oh I can find out hundreds of mistakes and you are a very great man. I have found one and you cannot find hundreds of mistakes in your own work." In this way. I did not take it to Prabhupāda's notice but this must have come to his notice that Śrīdhara Mahārāja detected all these things. So when on the *Vyāsa-pūjā* occasion Prabhupāda had one written address and there he mentioned, before my name: "*Śāstra Nipūṇa Śrīdhara Mahārāja* - he has very deep knowledge in the Scriptures."

That was his remark.

Devotee: Finding the place of Rāmananda Rāya?

Guru Mahārāja: When I was called from UP (Uttar Pradesh) to join the Madras party, before that my name was Rāmendrasundara Bhaṭṭāchāryya. But he converted my name into Rāmānanda Dāsa Adhikarī. Called my name and sent meself in the batch to find out the place of Rāmānanda and to install the *Pāda-pīṭha* (footprints of Mahāprabhu) there. Rāmānanda Dāsa. He changed my name from Rāmendrasundar to Rāmānanda Dāsa and sent me to work in the batch.

And Bon Mahārāja is of the opinion that I delivered a lecture in Rājmahendry at that time. Bon Mahārāja told, I heard from Kṛṣṇa Dāsa Bābājī, that that was the best preaching he had ever heard. That Rājmahendry short lecture he gave about Rāmānanda Rāya at Kobhur, that *śikṣa*, teachings of Mahāprabhu. That was a very precious speech in this lecture I heard. Hare Kṛṣṇa.

Devotee: He gave you the name Rāmananda before you went to find?

Guru Mahārāja: Before our batch went to find out the place, to discover and install the *Pāda* Feet there. And that Mandir is still there today, *Pāda* Feet Mandir and there is another Mandir built where Deities are installed. After Prabhupāda, by Tīrtha Mahārāja's party. But during, no, during our time the Deities were installed by Prabhupāda but only that *Pāda-pīṭha* Mandir. That separate Mandir was established afterwards. We got, myself and Hayagrīva Prabhu both, and Mādhava Mahārāja in white clad, and I *sannyāsi*. We worked together at that time.

And from there I collected funds from the Rājā of Jeipur (Orissa) for the Madras Temple. And there is also a history. Their new I.C.S. (Indian Civil Service) was Mr. O Pulla Reddy, new I.C.S. He has been appointed Dewān (government official) of Jeipur. And that is *ādivāsī* (indigenous people) area, so special sort of rule for the British introduced there. The Dewān is more powerful than the king.

The king he gave us, we came from front, in Madras with some recommendation of officiating Chief Justice, Mr. Rameshan, letter of recommendation to Rājā of Jeipur. And then the Rājā promised to pay the cost of the Madras Temple.

But the new I.C.S. said: "No, no, it is impossible." Rājā always requesting, "Approach the Dewān he will pay the money to you, not meself, so you go to consult higher, I am only giving my sign, but the money will be paid by him, so meet him."

I heard that he is a half atheistic man, new I.C.S, so I hesitated to approach him.

"No you are king, you are master so you will pay, that is better." In this way.

But he pressed me very much: "No you will have to go and meet the Dewān." Then when I met the Dewān there just the opposite.

"Oh I'm the last man to pay you this amount for the, ten thousand at that time, to build the temple at Madras. If you would have built here then I could consider the case, that they will have some recreation in the temple. But these poor men half fed, half clad, if any money we can get excess, I must give it some order for their health. That must be used for that course and not to bring this luxury to construct a temple, and that is also in Madras town, go there and collect funds and construct temple there." In this way.

Then I thought that a hopeless case so drastic medicine must be applied so I came out with this *śloka* of *Bhāgavatam*:

vikrīḍitam vraja-vadhūbhir idam ca viṣṇoḥ

*śraddhānvito 'nuśṛṅṅuyād atha varṇayed yaḥ
bhaktiṁ parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

"One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa." (*Śrīmad-Bhāgavatam*, 10.33.39)

I told that: "You want to help the *ādivāsīs*, I also want to help them, but your help is in a particular way and my help for them is in another way. It has been told in the Scriptures that to hanker for things, that is heart disease, by Śukadeva Goswāmī. It is mentioned in *Bhāgavatam*, *kāmam hṛd-rogam*, "I want this, I want that, I want thousands, I want *crores*, millions, that is heart disease and not real. When I was a hog I devoured a hillock of stools but hunger is not finished. When I was an elephant I finished a whole forest but hunger not finished." So hunger can never be finished in this way.

"There are so many who have amassed millions, still they say: "No this is very small, I want more, more." So this is heart disease. Śukadeva Goswāmī in *Bhāgavatam* has given medicine to this. *Vikrīḍitam*. "When you can accommodate the Absolute, to have His full play, unrestricted, and use His ownership with everything, every atom, if you can accommodate with such conception of the environment of the Absolute Truth, then you can get out of this disease, heart disease. There's no other way."

That man was impressed. Tears fell from his eyes.

"Swāmījī, I believe in God."

"Your eyes are giving evidence to that."

"I shall pay your money but not just now, you go to Madras, I shall pay the money."

And the Madras Temple was constructed by that in this way.

Hare Kṛṣṇa, Hare Kṛṣṇa.

My preaching has no false canvass, straight dealing, dealing with the truth, plain truth. That was the nature of my preaching. Not any indirect way flattering by sweet words to rob him, not like that, straight dealing, representation. "Why I have come here?" That was my guide, nature. What fascination brought *me* here? I tried my best to represent that fascination to them. "This is the cause for preaching - you must appreciate such cause, such faith. I have got appreciation in this line, and I don't think that I did it wrong." Every movement I think I am justified to accept this principle and to march to this line.

After the disappearance of Guru Mahārāja there was trustee and he told to make a governing body. On the tenth day after his departure it was constructed. But it came to the majority of Vasudeva Prabhu. Two trustees that side, one trustee Vasudeva Prabhu, and two trustee on the Kuṅga Bābu 's side, and the governing body majority Vasudeva Prabhu's side. And to make Vasudeva Prabhu *Ācārya* my contribution perhaps had important position.

I told: "I do not know *sannyāsi* or *gr̥hastā*, we are attracted not by this external grandeur of Gauḍīya Maṭh but the teachings. The *siddānta* has attracted us and whom we shall have, we will be able to submit something to hear new *siddānta*. He must be *Ācārya*. Whether he's *brahmacārī*, or he's not a good beautiful figure, or any other thing, the *siddānta*."

According to them, Vasudeva Prabhu and professor Navasundananda? they all supported him and I also gave some support to Vāsudeva Prabhu. If anything to hear, listen, but that from Vasudeva Prabhu, so he should be. But several old *sannyāsīns* that are already very eager to get independence, they and both the trustees, they become one side. Their five vote on their side and eight others.

Bon Mahārāja was excluded from the governing body first because Prabhupāda, during his departure time did not like to get intimation to him. He was passing his days something like a debauch, with some difference of opinion with Prabhupāda about western preaching. He wrote, in his first year: "My first year in England, my second year in England." No mention of Prabhupāda, Bhaktivinoda Ṭhākura, anything, he is all sufficient. In this way. Anyhow, some other reason also, he was living separately from the mission in Delhi.

But after when after the demise of Prabhupāda, when he came he cried so much and he became unconscious. And he told: "Oh I was, is it sentimental difference Prabhupāda has rejected, did not give any intimation, his last departure." He showed so many, so much hankering. So he was also included. Former governing body, ten, twelve, already twelve, then Bon Mahārāja added it was thirteen. But Bon Mahārāja went that side, five vote that side, and eight this side, Vasudeva Prabhu. Then also three-fourths majority or more this side, so they were ousted, they hired a house and lived there. Gradually the whole thing went from this side. But unfortunately to us we found some defect in character.

Then I thought I tried my best to purify the Mission, according to my good will, conscience. But it is not to be so. So I must leave the Mission and go on, go out silently. Don't try to fight again to purify the Mission according to my principle. That was my mentality. But Madan Mahārāja, Vinod Bābu and others, that Keśava Mahārāja, Madan Mahārāja, Goswāmī Mahārāja, so many others, they went: "No, we must, we can't tolerate such a false man will be in the place of our Guru Mahārāja." They can't tolerate that. The *Ācārya* of Gauḍīya Maṭh, that is the next position of Guru Mahārāja, that will be overthrown by such a characterless man. We can't tolerate. But I was indifferent and they are fighting. I was mixing something. Then there was a court case and Vinod Bābu and others they are put to jail and the case went on. I can't leave them like a coward at that time. After year perhaps the case was finished, they were released and I went to Vṛndāvana leaving the association of the Maṭh. I don't fight.

They tried their best to keep me with them but I told it is not possible for me to remain in their association, all these quarrelling elements. There from Govardhana I stayed in Vṛndāvana a month and finish the, *Ūrjjā vrata* there. I took Govardhana *Śilā* and came here and hired a house, two rupees per month and there began my life. When coming from Vṛndāvana I met my previous brother, that, Maṇi Bābu. He was there in the service of the railway. I asked him for few months to pay ten rupees per month to me, he agreed and he gave two or three months money and with that I came here. Then gradually others came, they tried their best to find out where I am and at last they found me and began to come and go and whenever they come they give something to me in this way.

Śakhī Charan Rāy secured this plot (where Śrī Chaitanya Sāraswat Maṭh stands) by his own money he purchased. And here I began my 'heart-service' in that cottage. In 1942 on Rathayātrā day I entered the cottage here with Govardhana Śilā. Before that I lived for some time with Keśava Mahārāja, in that rented house and sometimes in Midnapore Maṭh with Yāyāvar Mahārāja, Mādhav Mahārāja, Hariḡrīva Prabhu. In this way. But they are separated.

Only one Devakī Nandan Prabhu was here, then gradually there came this Kavirāj, this Narsin? Kavirāj with few, we are gentlemen and also and then this Govinda Mahārāja, the boy Gaurendu *brahmacārī*, and others came.

Kṛṣṇa Dāsa Bābājī asked me: "Please give attention to this Gaurendu *brahmacārī*, he's very intelligent and qualified."

I tried to give little more attention to Gaurendu *brahmacārī* and Nṛsiṅgānanda and others could not tolerate that. I wanted to help him by Sanskrit education etc. They could not tolerate, they gave a proposal that you must prepare a deed. By this time, 1943, this building has been constructed. They demanded a document. Three trustees, two Godbrothers and myself. I told that then according to which law it will be managed. They said with the majority of the trustees. 'That means that you two when combined then you can do anything and everything with me you like.'

"Of course."

But why did you come to join. I avoided Mādhava Mahārāja, Keśava Mahārāja and so many others. I came to live alone. That does not mean that you will both guide me. I can't accept this." Then they began to revolt and disturb, then there was a compromise.

Goswāmī Mahārāja and Mādhava Mahārāja came and three thousand rupees, perhaps five thousand rupees, in the bank and also and some seven thousand or something to be paid to them and I live here, with absolute proprietorship. Goswāmī Mahārāja came to my help, he gave some loan, four thousand. And Yāyāvar Mahārāja and others collected some funds from different parts, then seven thousand was given up, then from that time I am here. In this way.

And I do not go for preaching very often, always sitting here, and very rarely I go out in the previous style and Mādhav Mahārāja was always accusing me, "You are deceiving the educated section of the people. Sitting here idle you are deceiving the people. You have quality, capacity, to preach Mahāprabhu's instruction to the educated section specially, but you don't do so, you are deceiving them." His charge was always with me whenever he comes. Almost every year he after finishing *Gaura-Pūrṇimā* celebration he used to visit me, he always charged me. And also every year for his Calcutta Maṭh celebration I used to go there and deliver lecture there, in Mādhav Mahārāja's Maṭh. In this way the days have passed.

I came to meet (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja in Allahabad first when I was white clad, when after that I came here (Bengal) and went to Madras. Just before 1930 perhaps, I met him in Allahabad. He was at that time an agent of Kārttik Bose, the Bengal Chemical Laboratories. He was taken to Maṭh. At that time Prabhupāda was not there.

1933 or so.....

End of recording of autobiography tape 1, side B.

Start of autobiography tape two, side A - 25.7.83.

He was taken to Maṭh. At that time Prabhupāda was not there. 1933 or so, after *Vraja-Maṅdal-Parikramā* Prabhupāda came back to Allahabad, to open, for laying the foundation stone. At that time he came in connection with Prabhupāda and going, and coming, took initiation. At that time he was also a businessman, with his family. He was in Bombay and we met several times there. Always he used to come to the Maṭh.

And at that time he told that when Bon Mahārāja came back, for the first time from England, with (sulls? and a baron?), two German gentlemen. Then he left his *duṅḍa* and his *śikhā*, and English dress, he came here. We asked him: "Why you are in such way, where is the *śikhā*, where is the *duṅḍa*?"

Bon Mahārāja replied: "But all these things can't stand there. That is another type of land. We can't, these sort of things as a fashion, formality, won't be accepted there."

In this way some discussion, talk, began with Bon Mahārāja. And I had some knowledge of English philosophy also. When I was a student of B.A. class I studied philosophy. Then I was talking, he went to materialism, and I came to spiritualism, then this fossil, this Darwin theory, he went to fossil theory and I went just the opposite. Then I told: "Whatever you will have to assert, presupposes consciousness. Fossil means a thing which is hard, which is black, which is this and that, that means feeling. Without feeling no assertion can be made, whatever you will have to assert, that is only a feeling about a particular thing, so consciousness is there. You can't deny the glass and give recognition to the reflection."

In this way, when I put, Bon Mahārāja could not answer and Swāmī Mahārāja he cried aloud: "Here Europe is defeated by Asia."

Run around and showed the balance. Madusūdan Mahārāja was there and Swāmī Mahārāja, this Madhusūdan Mahārāja, he was present there.

So, then another time when Bon Mahārāja was in European dress, was going to, Tipura? Here with collar and so many things he is going. I said: "What is this? You are going to meet an Indian king and you are a *sannyāsī*, you are taking this dress and collar, all these things?"

Bon Mahārāja replied: "You don't know the present etiquette. Without this collar none should approach any gentleman."

I told then: "You know the meaning of the collar but you don't know the meaning of the *śikhā* and the *daṅḍam*? The collar, this formality you know very well, but what is desired by the Vaiṣṇava's societies recognised symbol has got no value? But these ultra civilised persons, their fashions you pay to the cent per cent, what is this?" In this way he was captured, could not answer. In this way. Hare Kṛṣṇa. And more or less converted him.

Only Mahāprabhu has taken me out from this so-called conservative section, Mahāprabhu could take me. When I was in Gandhi movement, I also cooked for myself. I did not take any food touched by anyone.

Just like Bāl Gaṅgādhār Tilak. He was also in jail for six years continuously but he cooked for himself, and he was a great scholar. He had taken the age of the *Veda*, six thousand years. Already so many European scholars gave that *Veda* is only four. *Ṛg-Veda* is the first book in the whole world and that is four thousand years back. But Tilak showed that it is at least six thousand years back. He gave subjective evidence from some *Upaniṣads*. That where: "In the month of Phālguna (February-March), the chariot of the sun was advancing and the leg of the horses broken and it was stopped."

Some such *mantram* is found in *Upaniṣads*. And he gave meaning, that at this Phālguna, Phālguna means that it was April or so. The underlying meaning is that now the smallest day has come to January, not December, tenth portion. The smallest day and the biggest night, that is December 25th or 26th. But this was, at that time when this *mantram* was written, in the month of April, some such date, this *mantra* was behind the sun. Reached there and broke the leg of the horse. Leg of the horse broken means this. That *Uttarāyaṇa* and *Dakṣiṇāyaṇa* (summer and winter solstice), from at that time and now in hundred years, one day advancing. So from that date it has come to 25th December. So, so many hundred years ago this *mantram* was written. In this way he was successful to have this accepted by Western scholars: "Yes so the date of this *mantram* must be six thousand years back." So his fame was extensive amongst the western scholars, this Tilak, Bāl Gaṅgādhār Tilak. And he was a patriot before Gandhi.

It was written in Bāl Gaṅgādhār Tilak's commentary of *Bhagavad-gītā*, (18.66): *sarva-dharmān parityajya*, in this *śloka*: "The Lord has served nectar in a golden plate." I liked that very much. The golden plate, He has served nectar. *sarva-dharmān parityajya*: "Wherever you are, whenever you want to come to Me sincerely, I am here to welcome you, to accept you, *sarva-dharmān parityajya*. In any position, in any obligation of duty, any sort, whenever you leave and come to Me I am very eager to accept." This is a great hope, this statement of the greatest hope to us. We may be, according to our *karma*, we may be in any corner of this universe, engaged in any sort of duty, but the call is there. If, "Whenever you are ready to leave your present atmosphere and jump towards Me, I am ready to accept you." The greatest hope ever given to us in a golden plate, the nectar, this is *Bhagavad-gītā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

Then Swāmī Mahārāja, when I was here, Swāmī Mahārāja left Bombay and he opened his centre of business in Calcutta. And the next house where he was, this ground floor, this laboratory and the first floor, four rooms, we took lease from him, sub lease from him, and we used to stay there. At that time he used to come to me for discussion on *Bhagavad-gītā*. And at that time *Back to Godhead* was issued first, from 1944 or so, and we had very intimate relationship with him at that time. He used to come here to live here, very close connection with him at that time. Perhaps in the first issue of *Back to Godhead*, one of my articles is there, *Guru and His Grace*, perhaps. And another issue also, *Vyāsadeva is a Great Dictator of the Scriptural World*, another article was there perhaps, we had connection. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Afterwards what happened, my relationship with Swāmī Mahārāja you are already acquainted with that. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Much I have talked today, I take leave.

Kuñja Bābu was tired and he found that he has no chance of getting any possession of the Maṭh through litigation. He sent Kṛṣṇa Dāsa Bābājī to me: "None can approach Vāsudeva Prabhu, they're very much afraid of his personality. Only Śrīdhara Mahārāja can do. Though he's his greatest enemy, still he has got some affection for him, it is true."

That Vāsudeva Prabhu once called for me and he asked me that: "Prabhupāda has done many things which cannot be supported according to the Scriptures, and he cited that your name is Śrīdhara Mahārāja. Where this name is mentioned?"

I told him that *Gauḍīya Kaṅṭhara*. You have all printed this, and that from *Ananta-Saṁhitā*, this quotation, and 108 names of *sannyāsīs*."

"Oh that is all false, concoction, no *Ananta-Saṁhitā* in the Scripture. We have concocted this name and Sachin Paṇḍita has given this Sanskrit characteristic."

"That does not matter."

"So it is all false, so we can't follow strictly the principle of Prabhupāda."

Then I gave him this answer. "The *Veda*, *Upaniṣad*, they are also seen, first revelation came in the Ṛṣi. But if we consider that *Śrīmad-Bhāgavatam* is the full fledged theism, and that is the primary conception of theism, and full fledged theism is given in *Bhāgavatam*, and Mahāprabhu. And those persons, to preach that full fledged theism, found inspiration within their heart, anything to add, that is a greater *śāstra*, authenticity to me than those *Veda*, *Upaniṣad*." I asserted before him.

Then he told, remarked: "If of course what you say may be true, when that man who feels any suggestion, inspiration, to create new things to help this movement of the full fledged theism, the *svarūpa-siddha*, if he's *svarūpa-siddha*, then what you say it is true."

That means he thinks that Prabhupāda is not *svarūpa-siddha*. I thought that this is the hard thing. I became silent. He also became silent. But anyhow at that time my talk with him I found that he may have some compromise with Kuñja Bābu. I wrote it to Mādhava Mahārāja that I had a talk with Vāsudeva Prabhu. He called for me, a different talk and I found as I felt that a compromise may be effected very soon. After two years that proposal came to me: "You approach Vāsudeva and try to make some compromise otherwise by way of litigation we won't be able, in our lifetime, to reach the position."

Then I approached Bagh Bazaar Maṭh, I asked them that: "If any compromise is possible I have come to take up that."

They told: "No, we are not bold enough to approach him."

With Swāmī Mahārāja, I was living there and, Calcutta, information they gave. Then I met him. Then he told: "I don't care for any future consequence, you know."

"Yes I know that."

I told him that: "You are in the chariot, well equipped. That Kuṅga Bābu on the earth, standing, no weapon, fighting with you, but the law is on his side. Still he comes to compromise. I think you should do that. They also rendered important service at the time of Prabhupāda, as you did. Think that they should not be deceived from their future service of the mission. Kuṅga Bābu is almost co-founder with Prabhupāda."

"All these talks, I don't care for them."

"In the court, the case will come very soon to be tried, and the filthy things will come against you, your character, you mind that."

"I don't care for that."

"And that also I know that you don't care for anything. But there is another party that has got their society, high society, and they will be very much blasphemed felt. Who will be able to tolerate that, the blaspheme of the other party who has got their good society in Bengal."

Then he was curbed. "Yes, then you try. I am your friend not enemy, still I am your friend, then you try for compromise."

Then I tried, and in the middle Kuṅga Bābu told: "You please take him to me and then everything will be finished."

I knew but, "No it is not so easy, still if you like I can take him to you in, Sambits? quarter." Vāsudeva Prabhu and Kuṅga Bābu all met together. Negotiation fell totally, then broken down. But I again ran to Vāsudeva Prabhu's Maṭh when he's going away: "I am here and I must affect compromise, you don't go from here, I beg you to stay." Then again I connected both the parties at the Bagh Bazaar Math. That was that both the parties demand that Bagh Bazaar Math. Kuṅga Bābu himself tried his best to construct that temple, for temple, so he had his affinity there. And Vāsudeva Prabhu's party they thought that Māyāpura and other things under control of direct will. If this compromise fails and in future again if face is introduced, then they won't be able to keep possession of Māyāpura which is under direct will, control of direct will of Prabhupāda.

But Bagh Bazaar Maṭh has a separate document. The constructor, Devidhi? he gave a, prepared a separate deed. "The successor of Prabhupāda, he will occupy this temple." So legally Bagh Bazaar party thought that it will be safe to keep possession the Bagh Bazaar Temple, and uncertain position will be Māyāpura. So they and this party also, they say that it is a big centre, preaching centre of the whole world, the important position, how can we leave this? So both.

Then I put some proposal. "In other places outside Bengal, as we've divided this side, that side, that is kept intact, but in Bengal, Bagh Bazaar versus all Bengal." I gave this formula to them. "Only Bagh Bazaar Maṭh one side and all other Maṭhs including Dakha, Māyāpura, whole thing one side. Now you say who will take which thing?"

Then they consulted and Bagh Bazaar Math did not leave Bagh Bazaar for that legal cause, and Kuṅga Bābu reluctantly took this Māyāpura. I asked him, "The Bagh Bazaar Math may again be created in Calcutta, but Māyāpura, birthplace of Mahāprabhu, that never be created a second, so this is the good portion."

Kuṅga Bābu he gave hope to us, that, "We shall form a governing body and we shall go on preaching together." But after the case the compromise is finished. Kuṅga Bābu showed another aspect. He did not come into compromise with us, that all will be taken in the governing body. He asserted himself and Mādhava Mahārāja was with him.

I told Mādhava Mahārāja: "That now no disciples, no men with him, so he has kept you. Whenever he will be a little stronger he will flush you away." But that was done after four or five years, and he was also cast off, and he was buried there.

Sambit told: "We're told that you gave hope that you will after. Oh we've got possession, you will be told that form a governing body amongst us."

"No after we achieved the service we shall form. I am with the *sannyāsīns* of Prabhupāda. I have no affinity towards my Kuṅga Bābu's son, my nephew, you all know his relation with me, I don't know whether you know or not, some bad relationship with this *daṇḍa* and samvit ? a private blaspheme. So I am always with the *sannyāsīns* of Prabhupāda. All these hoax." Lastly he told: "Oh if you have to do a great thing then hoax is necessary. Without hoaxing, without cheating words, no great thing can be done."

In this way he avoided this. I started another litigation but that is in the court going on, espoused by Mādhava Mahārāja, Goswāmī Mahārāja. A 92 case, that is in high court, going on forever, moving slowly. Hare Kṛṣṇa. And now the chance, Kuṅga Bābu gone and there is the, Nanda, Samvit? His personal staff of previous life, and the disciples on other side and the fighting going on in Māyāpura.

We are giving support to the disciples side, who had accepted us also, in their so called registered document, and the other side Samvit of course, he gone away and Kuṅga Bābu's son Nanda and his preachers, they also divided in two camps. Anyhow continuing the possession of Māyāpura. Hare Kṛṣṇa.

Devotee: Vāsudeva wanted to show *Ananta Samhitā* was not bona fide?

Guru Mahārāja: Yes.

Devotee: I see, what was his...

Guru Mahārāja: "That is an imagined book", that he told to me. But I do not know it for certain, but he told like that. But still I stood, I took my stand in that fact.

Devotee: What Prabhupāda has given is divine.

Guru Mahārāja: Whatever Prabhupāda or Bhaktivinoda Ṭhākura has given, *Atharva-Veda*, that is not to be, *Caitanya-Upaniṣad*, that may not be found anywhere. They tell also, *Brahmā-Saṁhitā* is not to be found, it is taken by Caitanya Deva, it is written by Caitanya Deva. Bhaktivinoda Ṭhākura has written that we do not find any book from Caitanya Deva. If *Brahmā-Saṁhitā* comes from Him then we are very much proud and very much satisfied that He has left us this one book. But Jīva Goswāmī has shown, written, that there was really *Brahmā-Saṁhitā* with a hundred chapters, and this one chapter out of that.

Devotee: *Prema-vivarta*, written by Bhaktivinoda somebody told, not Jagadananda.

Guru Mahārāja: I told: "If we can think out that the teachings of Śrī Caitanya Deva is the highest full fledged theism, as told by Prabhupāda several times, and *Bhāgavat* is the highest development, and anything gives corroboration of that, that has got that value. That is true, that cannot but be true. Whenever it is felt any new additional alteration that is genuine, bona fide. That is revealed truth. Revealed truth means thousands and thousands years back it was revealed in some Ṛṣi or so, and that cannot be, revelation cannot come at present, I don't think like that. Anytime the revelation may come. And to support these highest form of theism, whatever revelation.

I also told that this *Jaiva Dharma*, it may be seen to be fictitious, but I think in any *kalpa* (day of Brahmā) or other, these things must have been actually found in the creation. When it has come in the clear consciousness of Bhaktivinoda Ṭhākura it is not transitory. It is floating and sometimes appearing, sometimes disappearing, it is all eternal truth, in this way.

In Purī also, about the, grahan? Vāsudeva Prabhu in a very hateful way, laughingly he told: "Oh the Rahu is capturing the moon." All these things. "The shadow is covering the sun and moon, and the eclipse is coming, and the *Bhāgavat* has said that Rahu is devoured."

What do you say, what has been used in *Bhāgavat*, that has got some value. That is all consciousness and you belittle all these things. Whatever used by Śukadeva Goswāmī to support his highest theistic principle, that has got some relative value to support that. So not to belittle, not to laugh away, not to ridicule, whatever is there. That is to help that great structure of theistic building in *Bhāgavatam*. Whatever has been drawn in to help that great structure of knowledge that has got some value and high value.

Prabhupāda supported me: "What he has told, it is right. Vāsudeva is belittling."

Hare Kṛṣṇa. Gaura Hari bol. Nitāi Gaura Hari bol.

So the Berkeley theory thinks to clash, the fossilism. The first consciousness. Whatever you scientists are proud of finding out some wonderful things. But do you create that? It is already there. One or two wonderful things of the law of nature you are discovering and you are dancing, you're so big, so great, like a demon. But the whole world is already full with wonders. And on the whole that the embodiment of all those wonders, is that a fossil? And you are producing wonderful invention, discovery, it is there already.

And what Hegel said: "Reality is for Itself and by Itself." It is all personal, all personal. It is not for you. *Cārtheṣu abhijñāḥ*, (*Śrīmad-Bhāgavatam*, 1.1.1) only He knows the meaning of all the incidents that take place, He is the only knower, *abhijñāḥ svarāt*, and also He can change His policy and law, He's *svarāt*. The ultimate, the conception of the ultimate reality of absolute is in this way. For Itself, He knows the purpose of every movement, even the movement of a straw. We cannot read it, He can read it fully, why this movement, this hand is moving this way. Only full knowledge is with Him only, to satisfy Him. All partial local conceptions of different interest, that is all falsified when compared with the absolute conception of the Absolute good. *Cārtheṣu abhijñāḥ*, the real purpose, real reading of every circumstance is reserved in His hand, in His will. We are all partial conceivers, local, we are prey to local interest. We can't get out of that prejudice. It is not possible that we can shake off all the prejudices of local interest and to dive deep and find what is the absolute interest, the current, undercurrent, the absolute interest. He's pervading everywhere. And we're to shake off everything. All prejudices, relative position, we are to jump. By *śaraṇāgati* (surrender), we can only know when He wants to make known where the laws work, we can know that law, and that much He will give up to us. That is the point. Gaura Hari.

Yam evaiṣa vṛnute tena labhyaḥ (*Kāṭha-Upaniṣad*, 1.2.23), What He wants to reveal to us, what as much, we can, we must be satisfied with that much of knowledge extended by Him. He alone is the knower of the whole thing and everything meant for His satisfaction. None else, party or persons, to enjoy here, all to serve, to fulfil, all parts to fulfil the purpose of the whole absolute system, that is the most reasoned thing.

Devotee: Mādhavendra Purī *mādhurya-rasa*, Mādhavendra Purī and Īsvara Purī but previously didn't appear.

Guru Mahārāja: In Mādhva etc., In Mādhvācārya before it is not expressed, in the middle it came out, by the will of God.

Devotee: Another example of the free will.

Guru Mahārāja: That some away from the previous scripture, as Prabhupāda did from, by *Ananta-Samītā*, Bhaktivinoda Ṭhākura etc. So their justification is for Mādhavendra Purī's acceptance. But in the middle also, and that *brahmā-vimohana* (the illusion of Brahmā) question? Brahmā is the *Ādi-Guru*, but *Bhāgavat* says that he was also bewildered by *kṛṣṇa-līlā* and we have to accept that. Then development may take place in afterwards in eternal circle, moving, circle of time. Where is beginning? Where is end? It is very difficult to assert it. The Kali-Yuga may be the beginning, Satya-Yuga may be taken for the beginning. The winter or summer, what is the beginning? All development is co-existent. Anywhere we may take as beginning. The Kali-Yuga may be the beginning, Satya-Yuga may be beginning, where is the beginning? Kṛṣṇa. Kṛṣṇa. Gaura Hari bol.

Vāsudeva Prabhu was relevant, scholarly, really, he challenged previously that: "I challenge *māyā*. Let her take me away from the holy feet of Prabhupāda, I challenge her. Let her take me away from the holy feet of Prabhupāda."

In this way he used to say. But I could not relish at least that challenge, because *māyā*'s power is infinite.

Mama māyā duratyayā, (*Bhagavad-gītā*, 7.14): "Backed by Me." *Daivī hy eṣā guṇamayī*.

Still he did that. But I think when he began the ruthless oppression against us, we're innocent people, and he began to oppress us in a ruthless way, and Prabhupāda withdrew from him. And when he withdrew, then he had no other alternative but to go against Prabhupāda. He became some *sahujiyā*, his previous family culture, *sahujiyāism*. He came from *sahujiyā* family, and because of his offensive, repression towards us who are innocent followers of Prabhupāda, he had Prabhupāda withdraw from him. That is my finding.

I have thought that he was really qualified. Prabhupāda has also told many times that: "In which way I shall go, one man can say, that is Vāsudeva." When he was speaking *Hari-kathā*, Vāsudeva Prabhu used to supply the *śloka* that will be necessary in the next moment. Which way to go with that thought. He could supply the *śloka*. Afterwards I also could do, but in the beginning we saw that he used to supply the *śloka*, appropriate quotation from the scripture, and put before Prabhupāda, and he was taking them and explaining and going further, we saw. Prabhupāda told: "Which way I shall go, one man can say that." That was remarked.

And also during his departure he told: "The Vāsudeva may help professor and Sundarānanda to preach what is *rūpānuga* Vaiṣṇavism." The last word it is mentioned, "The Vāsudeva to help Sundarānanda and professor Lawal? to preach the real thing of Rūpānuga."

So *rūpānuga*, what is *rūpānuga-bhajan*, he had some idea, Vāsudeva Prabhu. But anyhow my finding is this, that Prabhupāda could not tolerate his oppressive nature towards us. We were innocent party, the second party. We had no greed for the property, as Kuṅga Bābu had. But we had no greed for it, out of principle, for principle of the Maṭh. But we were ruthlessly repressed, and for that Prabhupāda withdrew from him, and he had no other alternative but to go against him. He took *sannyāsa*, when we came out. He took *sannyāsa*, could not keep it. Then he took Bābājī base *sahujiyā*, he could not keep it. Then he married one lady and in that stage had a child, then in that state he left the world. He could not stand in any principle, particularly for the life after.

Anyhow I think that he will have to come back again to Prabhupāda's feet. When the suffering for this offence will vanish, then again he will have to come under the feet of Prabhupāda. That is my conviction. For the time being, he has been given that punishment, he's suffering from the punishment. He'll have to come back, because I can't think that Prabhupāda's *pārṣada* are not eternal. Those I have found as *pārṣada* of Prabhupāda, I try to find them eternal *pārṣada*, eternal *lilā*, so I can't kill anything, reject any part. I'm not, I can't feel any encouragement to reject any part of Prabhupāda's *lilā* as mundane. When he came with his party to do this preaching *lilā* it was all intact. That is my general understanding.

End of autobiography recording.

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