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Śrīla Śrīdhara Mahārāja: ...so many things to Raghu. "You need not go to him to take by force. I'm giving presentation to you all these things in this way."

Empty. Hare Kṛṣṇa. Hare Kṛṣṇa. _____ [?]

Speaking something about Lalitā Prasāda's good preacher. He has published that. How far it is true we don't know. Hare Kṛṣṇa. The eye, *upanāyana*, ontological eye, not this eye of flesh and blood, but the ontological eye should be opened, beyond the plane of exploitation and renunciation and calculative devotion and spontaneous devotion, towards one representing the whole.

Search after beauty, sweetness. Sweetness is more comprehensive than beauty. Beauty is relating to the eye, and sweetness both eye and ear and taste. More comprehensive its meaning, sweet. Eye beauty, ear beauty, touch beauty, that also may be said.

Wordsworth has written about a girl, Lucy Gray, or something. She lived in a village just situated on the banks of a river. And Wordsworth has written that, "The noise, the sound of the current of the river contributed in her growth of beautiful body."

And many gentlemen have tried to interpret how it is possible. "The sweet sound contributed for her beautiful figure." But one Bengali scholar he was master of about twenty to thirty languages, Harinatha De, big scholar in Bengal. He gave the interpretation and that very much impressed me. He wrote that, "Ear beauty was transformed into eye beauty. Ear beauty was converted into eye beauty. That the sweet jingling sound of the current of the river flow, that helped her to have a beautiful figure. Ear beauty was transformed into eye beauty."

And there is some usage in ancient Italy, he told, if any lady or girl commits any offence for which capitol punishment is to be given, they will be ordered to die in the water. So kill them by dying in the water. This tale reminded that. Those that die, suffocated within the water, in the next birth they have a very good, beautiful figure.

I heard from one of my professors, a professor and philosopher, Sanskrit professor, but he was very much into philosophy. He told me that, "Once I was in very much strong health, with my followers, friends, I was swimming in the Ganges. And anyhow I was tired and going to die in the water, can't get back, the current was strong. Other friends tried to save me, but I told them, 'you don't try. If you could, with some hint, then I could rescue you, but you have no power to do so, so let me off, die peacefully here.'"

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?] Then he told about his experience.

[06:50 - 07:50 - Bengali [?] conversation]

Then that gentleman told, "I was drowning." The Dying Swan, there is a poetry of Tennyson - that to die by drowning is a very happy death. And that professor told of his own experience. "I'm

drowned, suffocated, a beautiful vision came in my front. I could see. And I could trace, as if, what is contained in my brain, that is being exhibited there in my front. And such sweet sound in the ear, and beautiful scenery, and I thought it just as my brain reflected, what is in my brain. And with that vision, and that sweet sound in the ear, I was enchanted and went there. Suddenly I found that friends were entering my body, by the force of the current they have cast in some high sandy place, and they could see and they're taking me. But it was a happy experience." That gentleman told. No pain of death.

And at the same time, whether he or from some other source, I can't remember, that the Italians promised the girl with a drowning death, so that the next life, out of that experience they may have a beautiful figure.

Gaura Hari bol. Gaura Hari bol. So today also you want to be in some place?

Dhīra Kṛṣṇa Mahārāja: No. Not today.

Śrīla Śrīdhara Mahārāja: Tomorrow you are to visit your Gurudeva's place, Māyāpur. Eh?

Dhīra Kṛṣṇa Mahārāja: Well, after Kṛṣṇa Sharan's dream, I'm just satisfied to be here. I don't feel a necessity to go anywhere.

Śrīla Śrīdhara Mahārāja: But some of you go to show some honour?

Dhīra Kṛṣṇa Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: Your Gurudeva also visited here, and before, after, first when he came from his preaching tour he put up three weeks in that blue house. At that time that place was not purchased, no place, no plan. I gave the plan to Acyutānanda that, that is the place where you should construct your Maṭha, between Dāmodara Mahārāja and Goswāmī Mahārāja. A vast land is there, little higher, and you should purchase land there, it will have sufficient time to for extension. And it was done. But _____ [?] first came from me here. First in that blue house, and last time he came for two hours he took rest in that room where Nimāi - and told that, "A beautiful room."

I thought, that after visiting _____ [?] and all these things of high lineage he says that, "This room is beautiful." That came in my mind at that time. And this roof was half done, he saw. Those buildings and a portion of the roof was finished, and the other part, this side, the two thirds was unfinished. Then perhaps in his last time, I advised, that is not finished, you please finish that Nat Mandira Mahārāja. We requested, the last request.

Many times he came and lived here. And the first time he came and lived here, Madhan's mother also was there. And I appointed a cook for them, Acyutānanda and Rāmānuja, your Guru Mahārāja, Madhan's mother, and one or two *brahmacārīs* from this Maṭha lived there, and a separate cook engaged to prepare, and *bhoga* _____ [?] all was there. So I close.

Devotees: Jaya Om Viṣṇu-Pāda...

Śrīla Śrīdhara Mahārāja: ...and he wanted to take me there. I told that it may not be possible to live there all the time, but sometimes I must go and live with you. That was my expression. So it is not surprising that he has told that I shall stay with Śrīdhara Mahārāja.

Our duty here only. None of us not necessarily we went there in the *samādhi* of Prabhupāda. We did not go. In our own place. That he's not located, though some utility still, the more presence is in the sincere attempt of service.

Just as Mahāprabhu's Viṣṇu Prīya installed Mūrti is there, but we do not go there. Those Govinda, Gopinātha, Madana Mohana, in Vṛndāvana, Rūpa Goswāmī, Sanātana Goswāmī, Jīva Goswāmī, established, but we do not necessarily go there. Because the service mixed with some offence is being done. That is our vision, so we don't partake. Hare Kṛṣṇa.

And our Guru Mahārāja when his Gaurakiśora Bābājī's *samādhi mandira* was in Kuliya, in town, but there arose a difference within the servitors. Those that had got command over the land, they did not accept Prabhupāda's preaching principle. So Prabhupāda left the place, with this remark that, "Bābājī Mahārāja has gone away from this place." That was his remark, that, "Bābājī Mahārāja is no longer staying in this temple of his *samādhi*. He has already gone away."

But these feelings must be sincere, otherwise have got difficulty. Everywhere sincerity, purity of the purpose is concerned. Gaura Hari bol. Gaura Hari bol. Gaura Hari bol.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

[I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls.]

Today is the day of disappearance of Swāmī Mahārāja. We may try to talk about him, according to our capacity. I saw him first in nineteen thirty in Allahabad. At that time he was an agent of Kārtti Bose Medical Company, _____ [?] Road, Allahabad. And that arrangement for *Bhāgavata* reading at night, I was white clad at that time, and one Bhāratī Mahārāja was very popular in explanation of *Bhāgavatam*. I took him there with a few other *brahmacārīs* for *sañkīrtana*, and then *Bhāgavata* explanation, then again *sañkīrtana*. And the arrangement was made for us to take *prasādam* there at night.

Swāmī Mahārāja's father, his previous life as Hari Charan De, his father Gaura Mohan, old man, he was also there. In the beginning, as he was in the line of the Goswāmīns *dikṣā*, _____ [?] he did not relish in the beginning, but after hearing the *Bhāgavata-pāṭ* and *kīrtana* he was very much satisfied, we saw. And approached to mix with us affectionately, old man, affectionately and sincerely, with a smile, laughing. We took *prasādam* and went away. That was practical first connection with Gauḍīya Maṭha, of Swāmī Mahārāja.

I heard, later on, that he with one of his friends, Naren Boli [?], went to see our Guru Mahārāja, Bhaktisiddhānta Saraswatī, while he was in _____ [?] hired house. And after a talk with him,

after attending the discourse of our Guru Mahārāja, Bhaktisiddhānta Saraswatī, he told that, "This thought came in my mind, that after so long a time, the teachings of Mahāprabhu have come to a proper place. The Goswāmīns they failed to represent Him. And now it has come in the hand of a proper person who will represent the teachings of Mahāprabhu in a fine and perfect way to the world. It was with this conception I came." Just after the second connection in Allahabad.

Then perhaps nineteen thirty three when the foundation stone of the present _____ [?] Gauḍīya Maṭha was laid, at that time he took *Hari-Nāma dīkṣā*. I do not remember exactly. Then I met him in Bombay. I was in the Maṭha there. And he, leaving his service as an agent, he started independently his own business, and Bombay he selected as his field, and his family was living there. At that time also, now and then, he used to come to the Maṭha. And when Prabhupāda went there, very often he used to visit the Maṭha.

And at that time Bon Mahārāja returned with two western followers. He was present, and his remark that, "Here the Europe defeated by Asia."

And also he said that, "There, Bhaktisiddhānta Saraswatī Ṭhākura in his discourse told that all of you must be prepared for western propaganda." Prabhupāda did for the preaching campaign in the western countries. And asked him also particularly, "You also be ready. You will have to go for propaganda in the west."

Then, after that, maybe thirty four, five, something like that, then long time I had no connection with him. I was in the Madras side perhaps, or _____ [?] preaching in Bengal in general way. Then after Guru Mahārāja departed and we were engaged in our internal position of - engaged in important position of how we can go together. And there was mainly two parties.

Prabhupāda, just before his departure he told, "Form a Governing Body of ten or twelve, but Kuñja Bābu will manage as long as he lives."

Because Kuñja Bābu he's generally considered to be the co-founder of the Mission. The ontological side represented by Prabhupāda, and this esoteric side, to get Maṭha and men, the monetary side and the external side, he was managing. In this way. So Prabhupāda had some grateful attitude towards Kuñja Bābu.

In spite of his affinity towards his family, which we could not - we who had left everything of our previous life's connection, it would be difficult for us to tolerate that a man who has kept his family connection doing the service, educating his brother and son in a family way, how he will be respected as the head of the management department? Little difficulty we felt for that.

But Prabhupāda, Guru Mahārāja, all along he was supporting Kuñja Bābu. "The Mission belongs to him." That was, when any complaint against Kuñja Bābu used to come, a little intense way, Prabhupāda said, "All may go. Only Kuñja Bābu should remain. Then everything will be all right."

We heard these remarks, though we were not very satisfied to hear that. Some far reached me we could understand but it was not very pleasant that a *grhastha* he will manage the *sannyāsīns*. That seemed to be redundant. The last words also, "Form a Governing Body, but Kuñja Bābu will manage as long as he lives." That was his last words.

And before that he registered a document. Three. At that time the Mission did not develop so much. So Kuñja Bābu, Paramānanda Prabhu, and Vāsudeva Prabhu, these three trustees. And Prabhupāda taking *sannyāsa* he registered everything to this Trust Board. That was there. And the Governing Body, the management above the principle and purity of purpose, some division began to grow. One, ontological side, another the management side. In this way. And the senior

sannyāsīns they also wanted independence. And we wanted that there must - division means there must be an Ācārya. In this way it began to grow. Anyhow, the necessity of an Ācārya that was accepted, and all, the whole Governing Body, including Kuñja Bābu accepted that principle, an Ācārya was required. But a few of the senior *sannyāsīns*, including Bon Mahārāja, Bhāratī Mahārāja, Nemi Mahārāja, them three, Kuñja Bābu and Paramānanda, five members of Governing Body. And the other side, eight members of Governing Body. There the difference grew.

Then Kuñja Bābu he hired a house in south Calcutta and with his party he moved there. And we were told that many ornaments of the Deities, documents, all that were in his custody he removed them there. Perhaps some apprehension he may have had that they may be forcibly taken by the majority party. Anyhow he privately removed all the properties, ornaments, and important documents, and this was the mood we were told. We were not much concerned with the management. And he, to get the profit of that rule, that registered deed by Prabhupāda previously, he took it to get the profits. He took the line of the will, because minority. And the majority opposed was this side, here, there. And minority five members with that will, previously, another party. And few joined then, mainly about, more than three fourths with us and less than one fourth was with Kuñja Bābu when litigation began, in different ways. That was the first division.

Swāmī Mahārāja perhaps at that time he was in Bombay, and from there in the meantime he went to Calcutta. Then after two years perhaps. Prabhupāda, first of January, thirty seven. And about thirty nine, then again division began in our camp. Some private letters of Vāsudeva Prabhu carrying suspicion to his character very clearly, anyhow that came to light. And some of us could not tolerate that the Ācārya will have such a black spot. We were taking money and especially men to one who will have such suspicious character, black spot, we could not tolerate that. So, many took active part to correct that, to oust him, and to place another Ācārya.

But my position was quite different. I had got much friendship with Vāsudeva Prabhu. He also liked me much. I could not do anything against him. Simply, I was disappointed, dejected, and thought that according to my conscience I wanted to do something, purging some esoteric side with the ontological side, that principle. Making it principle we wanted to start. But God's will is otherwise, Kṛṣṇa's will is otherwise. When there is also such disappointment, so I should not live in the Mission, I'll go out and go on with my own life. It is not Kṛṣṇa's will. So I was passive but others were active to oust him. So again the quarrel began in this camp.

And so far that the party headed by Keśava Mahārāja was in the management of Māyāpur Maṭha, mainly. He was the manager there. Kuñja Bābu, general management of all the Maṭhas and the Māyāpur Maṭha with property, small *zamīndāri* etc, that was managed by Keśava Mahārāja, successfully. And they began to oust.

But among the supporters of Vāsudeva Prabhu was one scholar, that Nisikanta Sanyal. He was a man of unquestionable character and scholarship. In all respects he had got prestige. He stood for Vāsudeva Prabhu. So long tension, but they all had to come out, one by one.

I patiently tolerated everything, whatever it was that came on me, I could not leave the Maṭha, but did not take any opposition side, all passive. Only in a repenting mood. What is this? What for we came? And what is the present position? Suffering from disappointment. But as long as I could live there I was able to tolerate their cruelty I remained there.

Professor Sanyal had some special respect for me, "That he's sincere, intelligent, and not a seeker of any power or position. But he's really disappointed by something." Then Sanyal died.

I left the Maṭha and went for preaching purpose. And Śrīpāda [Bhakti Vicār] Yājñavalkya Mahārāja, and Mādhava Mahārāja - Hayagrīva Brahmācārī at that time, they followed me. I first went to

_____ [?] and then _____ [?] Maṭha was established, independently. But I was not to remain in the Maṭha. I went first for a few months straight to Vṛndāvana. And from there, after observance of this Kārtika, I, without any information to any of the friends, secretly I managed to come and hire a house. I met my brother who was in _____ [?] in the service. I was penniless. What to do? In Vṛndāvana the *mādhukarī* system is there, but in Navadvīpa no *mādhukarī* system. And all *grhastha* they eat meat and flesh, so *mādhukarī* is not possible. I saw him and requested him, at the present, some money you may give to me. And with this arrangement I came and rented a house for two rupees per month. I came here privately. Then anyhow my friends they tried their utmost and found out me, and they began to come and go, in this way. Then Śakhī Bābu, one of my *grhastha* Godbrothers, he was very much affectionate to me. He purchased this land and I came and set up.

When I settled here and I went to Calcutta I found Swāmī Mahārāja again there. That was in Sitakanta Banerjee Lane, there two rooms, and four rooms were hired. And generally I used to live here, and now and then I visited Calcutta. And there was one office, and a few that came to live with me in the meantime, not very important *brahmacārīns*, they used to live there and to collect some funds, in this way. And when I went there I lived. More intimacy grew between Swāmī Mahārāja and myself, at that time that Abhay Charaṇ.

In the meantime Madan's mother came to me for initiation. I sent her back to Goswāmī Mahārāja. He had a centre there, nearby the house of Madan's mother _____ [?] Anyhow, the *Prapanna-jīvanāmṛtam* was published at that time. I was living next door. I did our office work there. And intimate connection I had with him at that time. The *Bhagavad-gītā* translation began. The *Back to Godhead* first published there. And many discussions as well. I found that business is not very favourite to him. Anyhow but his heart is in the preaching line, Mahāprabhu, and very enthusiastic for preaching the doctrine of Mahāprabhu. Anywhere he finds any opportunity, publish one copy of that journal. In this way. And inevitably of course he had to do something for the business. In this way for a long time I lived with him. Then we had to leave that house and the connection was cut off. And I was getting some sort of information. He used to come here also at times.

Then also I heard that his youngest sister, that Mādhana's mother, she told me that, "I advised my elder brother that you tried your best but you are wholly unsuccessful in your business life. Your children are grown up. You leave them to their fate and take *sannyāsa*, and go to your proper field." And ultimately he did.

Before that he wrote a postcard to me. Perhaps that postcard may be with me, but I asked them to find out but failed, from Allahabad...

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