

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

80.08.20.A

(Bhakti Caru Swāmī reads a transcript)

**Śrīla Śrīdhara Mahārāja:** ‘There are *āsanas* in the temple.’

**Bhakti Caru Swāmī:** Yes. There are *āsanas* on the altar where the Guru *paramparā* is there, but in the temple there are *āsanas* for the Gurus.

**Śrīla Śrīdhara Mahārāja:** Does it mean that there are *āsanas* for Gurus and *param* Gurus everyone?

**Bhakti Caru Swāmī:** Previously there was only Śrīla Prabhupāda’s *āsana*. Now besides Prabhupāda’s *āsana* there are at least two *āsanas*, one for the zonal Guru and the other one for the visiting Guru.

**Śrīla Śrīdhara Mahārāja:** For the resident Guru and the other one is for the visiting Guru, that means there are three *āsanas*?

**Bhakti Caru Swāmī:** There were in Los Angeles, there were eleven other *āsanas* for the eleven Ācāryas so that when all the eleven Gurus come they can sit there. But Rāmeśvara Mahārāja felt that this practice is minimising Prabhupāda’s position. That’s why he removed his own *āsana* and other *āsanas* as well. Now only Śrīla Prabhupāda’s *āsana* is there. And previously the Guru *pūjā* used to take place simultaneously, that is, Śrīla Prabhupāda’s Guru *pūjā* and the present Guru’s *pūjā* used to take place together. But Śrīla Rāmeśvara Mahārāja has stopped his Guru *pūjā* and only Prabhupāda’s Guru *pūjā* is taking place in the temple.

**Śrīla Śrīdhara Mahārāja:** Then what about the Guru *pūjā* of your Prabhupāda’s Gurudeva, our Prabhupāda, and Bhaktivinoda Ṭhākura?

**Bhakti Caru Swāmī:** That Guru *pūjā* is taking place through Śrīla Prabhupāda’s Guru *pūjā*. Their *āsanas* and pictures are there in the altar.

**Śrīla Śrīdhara Mahārāja:** So this Guru *pūjā* is taking place separately.

**Bhakti Caru Swāmī:** I think in Gaudiya Maṭh this practice was not prevalent.

**Śrīla Śrīdhara Mahārāja:** No. We used to have just pictures in the altar. So this is one question?

**Bhakti Caru Swāmī:** No, the question is coming.

**Śrīla Śrīdhara Mahārāja:** Pointing out to Dhīra Kṛṣṇa Mahārāja, ‘Whose disciple is he?’

**Bhakti Caru Swāmī:** He is Śrīla Prabhupāda’s disciple.  
Then there’s a question by Dhīra Kṛṣṇa Mahārāja which has been translated by Bhakti Caru Swāmī.

**Śrīla Śrīdhara Mahārāja** asks, ‘In whose zone does Dhīra Kṛṣṇa Mahārāja stay?’

**Bhakti Caru Swāmī:** ‘He works under Rāmeśvara Mahārāja, in his zone, in Los Angeles.’  
Then Rāmeśvara Mahārāja’s zone was described.

**Śrīla Śrīdhara Mahārāja** asks, ‘Is he in his zone all the time or was that Haṁsadūta Mahārāja’s zone beforehand?’

**Bhakti Caru Swāmī:** ‘No. He is working with Rāmeśvara Mahārāja all along. And Rāmeśvara Mahārāja is also looking after Haṁsadūta Mahārāja’s zone.’

**Śrīla Śrīdhara Mahārāja:** Is Rāmeśvara Mahārāja initiating there also?

**Bhakti Caru Swāmī:** No. I don’t think he’s initiating there.

**Śrīla Śrīdhara Mahārāja:** Has Haṁsadūta Mahārāja been removed from there temporary or permanently?

**Bhakti Caru Swāmī:** Yes. I think it is temporary.

**Dhīra Kṛṣṇa Mahārāja:** No. It is permanent.

**Śrīla Śrīdhara Mahārāja:** Tamal Kṛṣṇa has also been permanently removed?

**Bhakti Caru Swāmī:** Yes. He’s also permanently removed.

**Śrīla Śrīdhara Mahārāja:** Was this decided unanimously?

**Dhīra Kṛṣṇa Mahārāja:** Yes. Finally it was unanimously decided.

**Śrīla Śrīdhara Mahārāja:** This has been a very serious step. It can be considered to be a death blow. The position that was established by Swāmī Mahārāja on the strength of majority, to dismiss it just in one or two years, this has been a very bold step. This has been an interference into the *śrauta-panthā*. I think that such bold steps should not have been taken; to challenge the decision of the Spiritual Master and give a verdict against his will. Do you follow?

...

**Śrīla Śrīdhara Mahārāja:** ‘At one point he is saying that a *madhyama adhikārī* can become a Guru.’ So this is relative. But in the absolute position, so in the absolute consideration what is he saying? But did he ever mention that if there is some fault in the Guru then some action should be taken? Did he say what should be done?

**Bhakti Caru Swāmī** repeats Dhīra Kṛṣṇa’s question, that it’s a deviation.

**Śrīla Śrīdhara Mahārāja** insists whether it’s the only deviation or is there any further deviation than that? This deviation is not sufficient criterion to be considered a deviation. Mahāprabhu has advised all of us to chant at least sixty four rounds. Even better than a *lākh* is three *lākh* Names. But that is not possible because of overwhelming practical devotional service it’s not even possible. So the question at hand is why has he reduced the number of rounds? Is it because of negligence or apathy? Maybe he has turned his attention more towards other practical services. But the consideration of the other service is

with what depth, sincerity and intensity, that is being executed? That must be measured. We simply cannot judge by saying that he has deviated. All these have to be taken into consideration.

Mahāprabhu said that until and unless a devotee chants a minimum of sixty four rounds, I shall not accept any *prasādam* from his hands.

**Bhakti Caru Mahārāja** says that Śrīla Prabhupāda, being a devoted servant and servitor of Lord Caitanya, is more merciful than Lord Caitanya Himself, and so he recommends only sixteen rounds.

At the same time he said that it is better to chant one *lākh* names, but generally it is seen that it is not possible for missionaries to complete that many number of rounds. Actually, Śrīla Śrīdhara Mahārāja said that it's three *lākh* names which is better, according to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, but for missionaries in might not always be possible. At least four rounds minimum should be chanted, so that we see that the *mālā* does not get starved. History will stand witness to it. I would like you to refer to Bhaktivinoda Ṭhākura's *Hari-Nāma-cintāmaṇi*. In that book, the *tattva* on Guru, Ācārya, has been dealt with very extensively. In *Caitanya-caritāmṛta* we find Caitanya Mahāprabhu asking questions to Rāmānanda Rāya and Rāmānanda Rāya answering, but here in this book we find Haridās Ṭhākura asking Caitanya Mahāprabhu the questions, and Caitanya Mahāprabhu answering the questions.

Excuse me, mistake.

In this particular book Caitanya Mahāprabhu asks Haridās Ṭhākura about the efficacy and the transcendental position of the Holy Name of the Lord. He has dealt with the question of Ācārya very scrutinisingly in this particular book.

So the point of accepting a Guru, under what conditions, once you have accepted a Guru there's no question of rejecting. This point has been discussed very subtly. And also the point where a disciple accepts a Guru and under very peculiar conditions is forced to ultimately reject him has also been discussed in this book. It is actually a misfortune for that disciple to have to reject his Guru once he has accepted him. One must be very careful and judge everything according to *śāstra* before he accepts a Guru. Precaution should be taken before one actually accepts Guru. After considering it, who the actual Guru is, then one places his head, symbolically speaking, at his lotus feet. And once he has placed it in his lotus feet it is very difficult to take it away again.

All the symptoms of a bona fide Guru should be scrutinisingly judged before accepting him as a Guru. Here in India, before the marriage, before the negotiations, everybody can judge the qualities of the bride. But once the marriage has already been completed then it is a point of no return.

...

This point has to be gone over once more.

This question about a grand disciple has to be clarified. The *ṛtvik* Ācāryas when they initiate, their disciples become grand disciples of Śrīla Prabhupāda?

This is a question to clarify what Bhakti Caru Mahārāja is reading. And if the first initiation is done by the *ṛtvik* Ācārya and they come to Śrīla Prabhupāda for the second initiation, then whose actual disciples are they? This is Śrīla Śrīdhara Mahārāja's question. Here, Śrīla Śrīdhara Mahārāja wants to clarify the point whether when Śrīla Prabhupāda is not available for the second initiation, and the second initiation is also performed by the *ṛtvik* Ācāryas, then whose disciple do they become? Do these points manifest themselves in this particular conversation? They certainly are Śrīla Prabhupāda's grand disciple but the question is, 'what has Śrīla Prabhupāda done in his lifetime? Has Śrīla Prabhupāda allowed in his presence others to initiate the Hari *Nāma dīkṣā*?

**Bhakti Caru Mahārāja** says, 'Yes. During Śrīla Prabhupāda's presence some of the *ṛtvik* Ācāryas actually initiated Hari *Nāma*.'

**Śrīla Śrīdhara Mahārāja:** Did the *ṛtvik* Ācāryas during Prabhupāda's time actually initiate or give Hari *Nāma*? And did Prabhupāda interfere in that particular context with second *dīkṣā*?

The sons of Advaita on one side, the three of them became Vaiṣṇavas, and the other three became *smārtas*.

...

Mahāprabhu says to Sanātana, *Babu har bhakti tumi sekhaya chomare* (?)

Mahāprabhu said, 'Sanātana, you have taught Me how to practice devotional service.' When Śrī Caitanya Mahāprabhu was going to Vṛndāvana, thousands and thousands of people were following Him. So Sanātana Goswāmī told Śrī Caitanya Mahāprabhu, 'You're going to Vṛndāvana, You won't get the real pleasure of going to Vṛndāvana with so many people around You.' So hearing this, Śrī Caitanya Mahāprabhu wondered, 'Yes, what Sanātana told Me that is correct. All these hundreds and thousands of people will create a chaos in Vṛndāvana. They'll start breaking and smashing everything in Vṛndāvana, so I won't get any pleasure in going to Vṛndāvana.' Considering this He decided to go to Purī instead of Vṛndāvana and He announced that He will go to Jagannātha Purī instead of going to Vṛndāvana. Due to this instruction of Sanātana He cancelled such a big campaign of going to Vṛndāvana and instead He went to Jagannātha Purī. And then from there, just with one companion with Him, He went to Vṛndāvana.

*Ichakritu para jai* (?) ...means accepting the defeat by Himself.

**Bhakti Caru Swāmī:** Dhīra Kṛṣṇa Mahārāja was asking that yesterday you told that if somebody is not respectful towards the Guru *paramparā*, if somebody fails to show proper respect to the Guru *paramparā*, then he can be removed from his position of an Ācārya.

**Śrīla Śrīdhara Mahārāja:** Yes. Then he's disconnected. I was telling that in the disciplic succession, or the *śrauta paramparā*, there is links, like links after links like in a chain. If one becomes offensive to that chain of links, if one becomes disconnected from that link, then that is the primary symptom and he has to be removed. But if there's a little rust in the link then one should wait and see. Then it will have to be considered. That can again become clean. So these worldly considerations – like someone may be a little angry, someone may be a little too greedy, somebody may be a little too arrogant – all these characteristics in the external behaviour, these things can be tolerated and watched for a while.

**Bhakti Caru Swāmī:** Dhīra Kṛṣṇa Mahārāja was telling that many devotees are waiting. For three years they have been watching and they're clearly noticing that many of the Gurus are failing to show proper respect to Śrīla Prabhupāda.

**Śrīla Śrīdhara Mahārāja:** By devotees you mean the God-brothers, yes?

**Bhakti Caru Swāmī:** Yes. They're directly expressing their disregard for Prabhupāda in many cases. Like Prabhupāda gave an instruction that if we have any difficulty then we should come to you. But they're deliberately neglecting that instruction of Śrīla Prabhupāda. And they're directly showing disregard to that instruction of Śrīla Prabhupāda. Isn't this a clear indication that they are becoming disrespectful to the disciplic succession, the *śrauta paramparā*, and thus they're disconnecting themselves from the line of disciplic succession? In the purport of one of the *ślokas* of *Īśopaniṣad*, Śrīla Prabhupāda is saying...

This part of the purport was translated and spoken to Śrīla Śrīdhara Mahārāja. While Bhakti Caru Swāmī was reading that purport, Śrīla Śrīdhara Mahārāja quoted a *śloka*, which means that these kinds

of people become attracted by the glamour of the material nature. When Bhakti Caru Swāmī finished translating the purport of Śrīla Prabhupāda from *Īsopaniṣad*, Śrīla Śrīdhara Mahārāja commented, 'They're traitors, and that's why they'll be punished very severely.' Śrīla Śrīdhara Mahārāja quoted a *śloka* that says, 'Never go in the front because if it is successful then you share the result equally with everybody else, but if it is a failure then you're the one to bear the brunt.'

...

**Sarvabhavana Prabhu** raises a question, that if by any chance some activity taken up by the society somehow or other goes against the instructions and against the *paramparā* of the Guru, then...

**Śrīla Śrīdhara Mahārāja:** If we go against the instructions of our spiritual master and simply make the present ISKCON set up into cult worship, when instead of distributing the *sanātana dharma* through the books, they simply take up a method of earning money, any method for earning money. They are simply, individually trying to beat their own drums and be the centre of everything.

If you kindly allow me Mahārāja, then I can individually point out the different ways they are doing this.

A slight interruption from outside follows; not included within the tape, in the conversation.

The question by Sarvabhavana was repeated to Śrīla Śrīdhara Mahārāja in Bengali for better understanding, and additional part will be translated right now.

And now Mahārāja, in our case, when Śrīla Prabhupāda left the planet then he just left certain leaders in command although they were not ready for it. And those leaders themselves often agree to this fact.

But laughing, **Śrīla Śrīdhara Mahārāja** says, 'But anyhow before leaving the planet Prabhupāda did make some arrangements in the form of a GBC Body.'

**Sarvabhavana** says that, 'But at the same time Śrīla Prabhupāda had more or less pointed out a prime minister to whom we could go to in moments of difficulties, and that prime minister, so to speak, was you Śrīla Śrīdhara Swāmī.'

**Śrīla Śrīdhara Mahārāja** humbly says, 'Not for protection but rather for taking suggestions when required. He will give suggestions impartially so that the best can be achieved for the society.'

**Sarvabhavana** adds, 'Mahārāja, until and unless we realise that we need suggestions, how can we approach somebody for suggestions? They're thinking that they're not lacking in anything.'

**Sarvabhavana** adds, 'And Mahārāja, one of the most important instructions that we received from Śrīla Prabhupāda was to distribute these books. But at the present moment in America not a single book practically is being distributed. But instead they're distributing thousands of records and these records are not songs of spiritual songs, but simply songs so that they can earn some money to maintain the temples. Not only are the books not being distributed even the printing has come to practically a standstill. Prabhupāda has done so many things, so many buildings and things he has established. If we could see that our present leaders were even trying simply to maintain what Śrīla Prabhupāda had done, then also we could understand.'

**Śrīla Śrīdhara Mahārāja** says, 'That now they're trying to collect more men through an easy method by giving them an opportunity to gratify their senses.'

**Sarvabhavana** says, 'But Mahārāja, those men who are coming, they're coming for a few days only and then leaving again. And even the disciples of Śrīla Prabhupāda are also leaving.'

**Śrīla Śrīdhara Mahārāja**: 'How many of Śrīla Prabhupāda's disciples are leaving the movement and they're staying in their own houses and following the principles of *bhakti*? They're not wanting to stay with the present leaders.'

**Bhakti Caru Mahārāja** then adds, 'Mahārāja, just a few minutes back you were giving the example of the king... in relation to trying to bring out the point of jealousy. When the king dies then the eldest son sits on the throne and his brothers and other relatives are then envious of his position, that the son is sitting in the same throne as the father did. This envious attitude might be seen in five or ten, but that everybody is envious of his position is not possible. And in the beginning more or less all of Prabhupāda's disciples were very tolerant towards them.'

**Śrīla Śrīdhara Mahārāja** then says, 'That yes, this envious attitude could affect practically everybody around, but then, once the new king comes and slowly through his activities proves his worth, then this problem can be slowly solved. And the new king can with renewed vigour attract the minds of his relatives.'

**Bhakti Caru Mahārāja** simply translates what Dhīra Kṛṣṇa Mahārāja said in English.

**Śrīla Śrīdhara Mahārāja** says, 'Yes, it is possible that he might have said it.'

...who would often have discussions with each other and so he realised that we were on the same platform.

**Bhakti Caru Mahārāja** asks Śrīla Śrīdhara Mahārāja if he was feeling a little tired.

Śrīla Śrīdhara Mahārāja, much affected, as the conversation says, that the memories of Śrīla Prabhupāda is affecting him very much, and actually tears were rolling down his eyes.

**Śrīla Śrīdhara Mahārāja** says that his Guru Mahārāja commented, 'That at least one person will be left behind to distribute the instructions of Śrīla Bhaktivinoda Ṭhākura. And then when he was preparing to leave the planet, my Guru Mahārāja called me and gave last instructions stating that everything should lead up to and come and corroborate with the conclusion of Śrīla Rūpa Goswāmī. Everything would finally meet and explain the efficacy of Śrīla Rūpa Goswāmī's *siddhānta*. That all the different *siddhāntas* would be taken step by step and ultimately find its beautiful conclusion in *rūpānuga bhakti*. All the conclusions of *Śrīmad-Bhāgavatam* will lead up step by step to the *rūpānuga vicāra*. As it is found in the conversations with Śrī Rāmānanda Rāya where Śrī Caitanya Mahāprabhu says, '*Eho bahya age kaha ara*, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.59] that you should go ahead, further, and state what is the actual conclusion of *bhakti*.'

**Bhakti Caru Mahārāja** says that, 'Dhīra Kṛṣṇa Mahārāja says that Śrīla Bhaktisiddhānta Saraswatī Ṭhākura would not tolerate any conclusions which are against the instructions and ideas of Rūpa Goswāmī. He would not tolerate them at all, that all the *apa-siddhāntas* should be done away with. And

in that case is it also not our duty to act in that same capacity, or act under the same instructions not to tolerate the *apa-siddhāntas*?

**Bhakti Caru Mahārāja** translates Dhīra Kṛṣṇa Mahārāja's question into Bengali for Śrīla Śrīdhara Mahārāja. And then further adds that from the descriptions of the lower, of the third class Guru, none of the eleven, present eleven Ācāryas, fit even into that category. So what are we then supposed to do with this present situation? Not only are both their feet firmly planted in this material world, but also their vision is very much in this material world.'

**Sarvabhavana** repeats the question in Bengali to Śrīla Śrīdhara Mahārāja.

And in reply, **Śrīla Śrīdhara Mahārāja** says that, 'Yes. I'm simply trying to see the brighter side of it so that we may not commit any mistakes against the other party. We must always see the brighter side.'

**Śrīla Śrīdhara Mahārāja** says, 'Let me say this in Bengali.'

When Śrīla Prabhupāda disappeared, left this planet, then Vasudeva was made the Ācārya, and then many senior disciples, like Nimi Mahārāja, objected. He said that when a branch is directly connected with the trunk and he's then asked to connect himself with another branch, is that possible? This was the argument he forwarded.

Then I started pleading the case of Vasudeva Prabhu because he was like my elder brother. I said, according to Śrīla Rūpa Goswāmī the service to a devotee is the greatest and it is at the same time service to the Supreme Lord. Although the *bhakta* is only a part, but yet, by serving the *bhakta* even Lord Kṛṣṇa is receiving the service, is being served. By trying to serve the Lord directly the Lord may not be served, but by serving the Lord's devotee, definitely both the devotee as well as the Lord is served thereby. The *śrī rūpānuga vicāra*, according to Śrīla Rūpa Goswāmī is that once you serve the *sādhu*, Guru, Vaiṣṇava, then the Lord is also being served.

So that is how I approached this particular situation, that if an elder God-brother is being served and through him our Guru is being served, then we are being successful in our devotional life. And when the senior God-brother is a favourite of the Lord, is dear to the Lord, then I'm serving the Guru through him and ultimately the Lord Himself. This is the conclusion. My own speculation might say so many things, but this is the actual conclusion of the *śāstras*.

So when I am approaching such a subject I should be very careful so as not to commit any mistake. I should always see the brighter side to avoid any mistake. We must eliminate all the undesirable elements and try to see the brighter side of everything, judging it very exhaustively in order not to make any mistake. And then, even if we fail in that endeavour, then of course there's nothing left for us to do, and there's no recourse to that. Do you understand? We must see all the possibilities from their point of view. We must choose all the possible arguments they might face.

Once, the great learned advocate, Prash Bihari Ghosh, came to the court quite drunk and started pleading the case of his opponent, and the lawyer or pleader of the other side was looking on quite amazed at this thing. He was thinking that this advocate is stating all the facts and points of my client. And then the junior advocate to Prash Bihari Ghosh suddenly reminded him that, 'Sir, what are you doing? You are stating all the arguments for your opponent.' The advocate exclaimed, 'Is it so?' And then he started telling the Judge that, 'Your Honour, these are the different points and arguments my opponent may raise. So now I am placing forward my arguments, the points I want to bring to you.' And when he started speaking about the points he originally wanted to say for his own client, then the other lawyer was quite dumbfounded and had practically nothing to say.

So all the arguments that the other party might want to give, we shall discuss that in detail and bring out the salient points so that we might not make any mistakes. We must be aware that we are not influenced by any prejudices, just like they're being influenced by prejudices. We should be careful not to commit the same mistake. We must be well guarded so that we're not led astray from the path of truth.'

**Sarvabhavana** questions that, 'Mahārāja, the advice Tamal Kṛṣṇa gives to his God-sister Jadurani Devī Dāsi – she joined much earlier to Tamal Kṛṣṇa and had Śrīla Prabhupāda's association from earlier times and longer.'

**Śrīla Śrīdhara Mahārāja** says, 'Not everything can be judged according to the time span. Just like Bhakti Caru Swāmī, he came much later and became a very beloved of Śrīla Prabhupāda. Not everything can be judged according to the time factor.'

**Bhakti Caru Mahārāja** says, 'And now, Dhīra Kṛṣṇa Mahārāja would like to put a question to you.'

**Śrīla Śrīdhara Mahārāja** says that, 'The controller or the master of *pratiṣṭhā* is Gurudeva, and the master of *kanak* is Śrī Nārāyaṇa Dev Himself.'

**Bhakti Caru Mahārāja** says, 'Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking a question to you personally.'

**Bhakti Caru Mahārāja** asks, 'Mahārāja, you are Ācārya and a very, very venerable senior Vaiṣṇava. Then how can these eleven present Ācāryas take titles and worship which is even on a higher platform than you? We are seeing that within a very short time they've started taking big, big titles and big, grand worship within a few days.'

**Bhakti Caru Mahārāja** asks, 'Mahārāja, previously we had spoken to the GBCs and had given that example about being partially opaque and partially transparent.'

**Śrīla Śrīdhara Mahārāja** gives the example that, 'When the tax collector of the king is collecting tax and is misappropriating the funds, then the ordinary worker, or the persons who are paying the tax, how can they find out what he's doing with his funds? In order for them to find out, they also have to come to that level, to come to that position, and get insight, get into his activities, then only can it be established that he is misappropriating funds.'

What excuse are they trying to put forward? What sort of attractive features are they trying to bewilder us with; the present Ācāryas; what are the arguments they're placing forward? That we have to find out.

**Śrīla Śrīdhara Mahārāja** says that, 'Maybe you'll consider that I'm not a fit person to give proper advice. My advice may not be actually according to proper consideration. This question is very difficult for me to answer.'

**Śrīla Śrīdhara Mahārāja** further says that, 'The other day Jayapataka Mahārāja came to me with the case concerning Jayatīrtha Mahārāja. 'Please let me say what I want to say and clarify this point and then we can discuss further.' Jayapataka Mahārāja came the other day to find out whether all the crying, and singing, and laughing, of Jayatīrtha Mahārāja, whether they were genuine feelings or not, whether they're genuine symptoms of ecstasy or not. So I said no. First, I gave the scriptural injunction and then I said that Caitanya Mahāprabhu has explained that it is very difficult to (obtain? dishprapla?) 'That I am crying is merely to get name and fame.' This is so on a high platform. Lastly I pointed out that when your spiritual master did not point out, or manifest these symptoms in public, then why is he trying to go

above your Guru? At this, Jayapataka was satisfied and he said, 'Yes. It's all right. I have come, I have got what I came for.' This brought out the ultimate point and he did not require any ultimate points further.

Your Śrīla Prabhupāda had earlier approached me to train up some boys, but first he sent them to Bon Mahārāja; disciples like Acyutānanda and Rāmānuja and some others. But Bon Mahārāja he took one away from your Guru Mahārāja and made him into his own disciple. And then he wrote to me, in the name of Govinda Mahārāja, asking me to look after them boys and that letter I still have. So Acyutānanda and Rāmānuja came first and he wanted me to train them up...

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