

82.08.20.A

Gopeśvara: Nineteen seventy four, with...

Śrīla Śrīdhara Mahārāja: Along with many of your Godbrothers, along with Swāmī Mahārāja. About one hundred and fifty persons. With that group you were. All right.

Gopeśvara: Yes. And again in nineteen seventy six I think, you came to that Maṭha, and Prabhupāda was inviting you to stay.

Śrīla Śrīdhara Mahārāja: During installation ceremony.

Gopeśvara: I think so, yes, but you didn't, you chose not to stay. And then again in nineteen seventy, Svetadwīpa dāsa *brahmacārī* ...

Badrinārāyaṇa: Yes I know him. He's gone now, he's left the movement. We have not seen. He was last seen in Rādhā-kuṇḍa when he was living by himself like a *bābājī*. And then after that, this was in nineteen seventy seven, then after that he was kicked out of Rādhā-kuṇḍa and then...

Śrīla Śrīdhara Mahārāja: Went back?

Badrinārāyaṇa: Yes.

Śrīla Śrīdhara Mahārāja: To America?

Badrinārāyaṇa: America.

Gopeśvara: No, this is a different Svetadwīpa prabhu. This *brahmacārī* he was actually from Bangladesa and he was working for the *Nāma-hatta* program in Māyāpur.

Śrīla Śrīdhara Mahārāja: Under Jayapatāka Mahārāja.

Gopeśvara: Yes, under Jayapatāka Mahārāja. And one day he came with me to Navadwīpa. I needed a guide. I was doing some work for developing the Māyāpur program, I was speaking with the development board officer, and he took the opportunity, he just took me to meet you. I didn't know who you were but he introduced me, and at that time you spoke with me for over an hour. And since then, those things that you told me, I have been preaching to many people, everyone I met.

Śrīla Śrīdhara Mahārāja: What peculiarity you find in my speech?

Gopeśvara: You are teaching that the following of purity is more important. Purity is more important than any show or any external opulence.

Śrīla Śrīdhara Mahārāja: Of course, quality, sincerity of the purpose. The quality within, that is more valuable than external energising. All right. So, you were married then? Afterwards married?

Gopeśvara: In nineteen eighty when I came here last time I was married.

Śrīla Śrīdhara Mahārāja: Came with your wife?

Gopeśvara: No, then I didn't.

Śrīla Śrīdhara Mahārāja: She's coming for the first time here?

Gopeśvara: Yes, to meet you, for the first time.

Śrīla Śrīdhara Mahārāja: In India she came?

Gopeśvara: Yes, she was staying in Calcutta.

Śrīla Śrīdhara Mahārāja: Not Māyāpur?

Gopeśvara: Only for two weeks she stayed in Māyāpur.

Śrīla Śrīdhara Mahārāja: Caitanya Candrodaya Maṭha? Which year?

Gopeśvara: Nineteen eighty. Was it eighty, or seventy nine?

Śrīla Śrīdhara Mahārāja: Mādhana's mother, Pishima was living at that time, no?

Gopeśvara: No, she wasn't. It was seventy nine, wasn't it? We went to England in January, nineteen eighty.

Śrīla Śrīdhara Mahārāja: She has entered ISKCON movement how long ago?

Gopeśvara: In [nineteen] seventy four.

Śrīla Śrīdhara Mahārāja: Seventy four. In England or in Germany?

Gopeśvara: Germany, yes. She was under Hamsadūta in Germany since [nineteen] seventy four.

Śrīla Śrīdhara Mahārāja: Seventy four. Swāmī Mahārāja was there, living.

Gopeśvara: Yes. She's initiated by Śrīla Prabhupāda.

Śrīla Śrīdhara Mahārāja: And Sarvabhavana, he comes from Germany. And his wife is also a German lady. Does she know her?

Gopeśvara: Yes. She knows.

Śrīla Śrīdhara Mahārāja: And his child, what's his name?

Gopeśvara: Abhimanyu.

Śrīla Śrīdhara Mahārāja: And, so did she stay in Calcutta with her?

Gopeśvara: Well, we had our own room there in Calcutta, but they were friends.

Śrīla Śrīdhara Mahārāja: Does she know that Bhakti Caru Mahārāja also?

Gopeśvara: Yes, she knows Bhakti Caru.

Śrīla Śrīdhara Mahārāja: First friend of Sarvabhavana.

Now did you write a letter to Akṣayananda Mahārāja some months ago?

Gopeśvara: Yes sir, I wrote a letter to you.

Śrīla Śrīdhara Mahārāja: Do you like farming?

Gopeśvara: Yes sir. I like these things.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja told that, “He’s well known to me and he likes this farming. We have acquired a place for you _____ [?] in the south, boundary wall, less than three acres of land, a garden house.” And Akṣayānanda Mahārāja says, “He loves this, but he does not like to take any responsibility, permanent responsibility, but he likes this farming work, service.” Something like that.

Gopeśvara: I don’t mind the permanent responsibility, but I’m mistrustful any more of who I’m working for. So I’m very careful before I enter into someone’s service now. That is actually the predicament.

Śrīla Śrīdhara Mahārāja: This is all old topics. No news you have come with perhaps from Aranya Mahārāja.

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Did you meet that Goswāmī Mahārāja also, Dhīra Kṛṣṇa?

Gopeśvara: Yes, Sudhīra Mahārāja also came to visit.

Śrīla Śrīdhara Mahārāja: Sudhīra Goswāmī Mahārāja, now he’s known by that name. Did you meet him in London?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: Now, what’s the result there? Any letter?

Gopeśvara: I don’t have any letter because I had to leave quickly from London. So he wrote down some points for me to discuss with you and then to communicate back to him your answers.

Śrīla Śrīdhara Mahārāja: Then how long we can expect you to stay here? If suitable, for long time. Otherwise withdraw soon.

Gopeśvara: If suitable I would very much like to stay. I have been trying to come sooner. After I wrote this letter to you in April.

Śrīla Śrīdhara Mahārāja: Remember the letter?

Devotee: No Mahārāja.

Gopeśvara: Sudhīra Mahārāja read it to you.

Devotee: It’s in the file.

Śrīla Śrīdhara Mahārāja: And mentioned your name there?

Gopeśvara: Yes. So he told me that you appreciated it.

Śrīla Śrīdhara Mahārāja: Akṣayānanda Mahārāja was dealing all those letters. Now the points may be discussed tomorrow morning. What do you think?

Gopeśvara: Yes. As you like sir.

Śrīla Śrīdhara Mahārāja: By tomorrow’s mail you like to send the reply, is it? As soon as possible?

Gopeśvara: Yes. we have some tapes here also. We are making tape of your comment. And Sañjaya is going to London the twenty-fifth.

Śrīla Śrīdhara Mahārāja: You met Sañjaya?

Gopeśvara: Yes, I met Sañjaya.

Śrīla Śrīdhara Mahārāja: In Calcutta?

Gopeśvara: Yes, last night.

Śrīla Śrīdhara Mahārāja: Oh, then you came via Delhi?

Gopeśvara: No, we came Moscow, Calcutta. Yes, London, Moscow, Calcutta.

Śrīla Śrīdhara Mahārāja: Then Calcutta _____ [?] or America. Why? He was compelled to leave?

Gopeśvara: No, he wasn't. Actually Aranya Mahārāja and I went to him and we spoke personally with him. And I asked him just to his face, please tell me what you are doing so I know and I can make my choice as to what to do. There are so many rumours about you.

Śrīla Śrīdhara Mahārāja: The trouble arose from his intoxicating habit?

Gopeśvara: Yes, but I didn't believe it.

Śrīla Śrīdhara Mahārāja: The whole party?

Gopeśvara: Not the whole party.

Śrīla Śrīdhara Mahārāja: Then, he himself and other few?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: His closest intimates. They used to take intoxication, regular?

Gopeśvara: Yes. Well, Jayatīrtha told me and Aranya Mahārāja that he was taking regularly, and that some of his intimate disciples like Kedar and some others, they found out that he was using. So he said they forced him to tell us what you are doing, what are your experiments.

Śrīla Śrīdhara Mahārāja: Who forced?

Gopeśvara: Kedar. Kedar forced Tīrtha Mahārāja to tell him what he was doing and how he was doing it.

Śrīla Śrīdhara Mahārāja: Then, what did he play game?

Gopeśvara: And so then Tīrtha he said ok. And then he's explaining to his men, Kedar etc., how to take hashish and LSD for spiritual realisation.

Śrīla Śrīdhara Mahārāja: He has got that sort of conviction?

Gopeśvara: Yes, exactly, conviction, he said.

Śrīla Śrīdhara Mahārāja: That this can help him in his spiritual realisation?

Gopeśvara: Yes.

Śrīla Śrīdhara Mahārāja: So he's taking that, and there is no question of leaving that. It is his opinion?

Gopeśvara: Well, he's saying that intellectually he knows that it's not what Prabhupāda says, it's not in the *śāstras*, and it would displease you also.

Śrīla Śrīdhara Mahārāja: He cannot feel, he cannot realise that it is anti, cannot realise. But only through *śāstra* he knows that there is a saying like this and that is all empty words. That is his realisation. That that *śāstric* voice is only empty. All right. So determined not to give up intoxication he has gone to America side. Do you think like that?

Gopeśvara: Well, he spoke with us a little differently. He spoke that he would feel better if he was not taking these things, but still his conviction is such that he more or less uses it as his *sādhana*. And he would like to give it up. And he gave the explanation...

Śrīla Śrīdhara Mahārāja: He lived here for so many days. He could make any question to me regarding that. He could have done so. Anyhow, I got a telegram from Aranya Mahārāja that Tīrtha Mahārāja is such and such. Then I replied both Jayatīrtha Mahārāja and Aranya Mahārāja. Aranya Mahārāja I wrote that deal slowly, carefully and affectionately. Tīrtha Mahārāja wired that, 'I'm already wiring him.' And I also sent a telegram to Tīrtha Mahārāja, please help us stopping intoxication if any. Situation emergent. But I did not get any reply from Aranya Mahārāja as yet. But Jayatīrtha Mahārāja gave a long telegram reply from America. There it is not very clear but he says that I'm not going to challenge the committee. And I can't come just now to you for want of money. These two important points there. No mention that on principle I cannot give up this intoxication. I don't like to go out of the committee. Is it not? Something like that.

Badrinārāyaṇa: Yes. Go against authority.

Śrīla Śrīdhara Mahārāja: 'And also I can't go to you immediately for want of money. So many other things. I am a rogue, I am very mean, so and so, nasty, I am not fit for your company.' All those things. In the midst of those expressions, these two points. 'I can't go now for want of money to you immediately, otherwise I would have come and got a settlement direct from you. And another, I don't like to go out of the committee we have constructed.' Something like that.

Gopeśvara: He said that in nineteen eighty, I think when he took his wife back, then he said at that time...

Śrīla Śrīdhara Mahārāja: Where is his wife Manjuali, is in ISKCON?

Gopeśvara: Yes, she's in ISKCON. They're bringing the girls back to ISKCON.

Śrīla Śrīdhara Mahārāja: Girls?

Gopeśvara: The girls that were in India, Manjuali is encouraging them to come back to ISKCON.

Śrīla Śrīdhara Mahārāja: And her son Vaiṣṇava Carana is also there with her, young boy?

Gopeśvara: Yes. He's in the Gurukula.

Śrīla Śrīdhara Mahārāja: She gave a letter to me when Jayatīrtha Mahārāja was ousted from the London temple and Rāmeśvara and Bhagavān dāsa took charge there and ousted him, Manjuali wrote a letter to me.

She said, "Things are such, I want to know from you what should be." She told that, "When he left, had *sannyāsa*, he was almost forced to take *sannyāsa*. As *grhastha* he got deputation from Swāmī Mahārāja to do the work of Ācārya, as *grhastha*. But these people pressed him to take *sannyāsa*. And anyhow he agreed and took *sannyāsa*. But he could not keep it."

He told that one lady he accepted as his second wife for some time. For some time or so accepted wife, she wrote. But I was told by other members that anyhow, that lady was also the wife of Pradyumna or someone, he's in Canada. Anyhow through intimate service she became very intimate and the two boys they

detected him. And when he came to understand that he's caught red handed, then he wanted to commit suicide.

But those boys anyhow prevented him committing suicide, and told that, "We won't give it out to any. You please don't commit."

Then, thinking about his weakness, the wife the boys he took to him, former married wife, took to him. And thinking that I am not fit for the post of an Ācārya, and the managerial, he went on pilgrimage. And when he came to Purī, Jagannātha, on pilgrimage with his wife and child.

Then Jayapatāka Mahārāja came to me. "Such is the things are happening in this way. So please try to help us." I told that ... before this Jayapatāka Mahārāja once again came to tell something against Jayatīrtha Mahārāja. "That he's showing much sentimentalism, and saying that this is all transcendental sentiments." He asked me, "Is it so?"

Never. This cannot be transcendental sentiment. What is the proof? I showed him, that these are the scriptural quotes, and the facts, that we can never accept it as transcendental sentiment.

Then when he left and took his wife and child and came here, Jayapatāka again came. "He has come here, and if you can make him understand the position, the credit of ISKCON is going down. He was one of the principle Ācāryas, his important place in London, he's a good organiser, all these things. If he goes down in this way then it will be a great loss to ISKCON." In this way.

I told that I can't say anything to you, hearing one side. But I want to hear from his side also. So we may take him here, and I shall hear both sides, and then I shall think what to do. Then they managed to take him, only first Jayatīrtha Mahārāja. But after first hearing I asked, I want to see your wife also. Then wife was also taken here. All the sides I heard. Then I asked Jayatīrtha Mahārāja, when once you have accepted *sannyāsa āśrama* you should not go back to be *grhastha*. Only accidental fall, that is not everything. You must have courage. Your Guru Mahārāja appointed you as a general to fight against *māyā*. And you must not leave your position.

Naturally Manjuali and the boy also began to cry when he accepted my proposal. I also encouraged them. You are already disciple of Swāmī Mahārāja before your marriage, I heard. So you also encourage him, he's a general, fighting as a general with *māyā*, with so many soldiers. And if he comes back you must encourage him. Viṣṇupriyā Devī she left Mahāprabhu for the good of the public. You must remember her ideal. And for Kṛṣṇa you must come ahead to do anything and everything, all sorts of sacrifice for Kṛṣṇa. Kṛṣṇa is not a dead matter. He will look after you. Your greatest sacrifice for Kṛṣṇa. Anyhow they were both encouraged.

And ready to take *sannyāsa*. Bhakti Caru Mahārāja was also there. Then I sent them, send a letter to your former *sannyāsa* Guru Kīrtanānanda, that please permit me I am going again to take, retake, for the time being. And I advised to go to Katwa, the place where Mahāprabhu took His *sannyāsa*, Śrī Caitanyadeva. Go to that place and there you again take that *sannyāsa* dress. That will give you strength. So Bhakti Caru and Govinda Mahārāja and others were sent and he took *sannyāsa*. And he went this way, they went that way.

And afterwards he told, "Yes, I have got the strength. As if I have got from Swāmī Mahārāja I have got *sannyāsa*." Before going to Katwa, they asked me to touch the *kaupīna* and the *daṇḍa* and I did it. "I have got strength from all these things, now I'm strong." He was working very well.

Now the trouble arose, in the last Gaura Pūrṇimā. When the ISKCON committee they saw whatever their resolution, and their behaviour, many men are going away. And from long time like this Hiranyagarbha and so many other gentlemen, many came to me, "The committee is not working in the right path. They are working whimsically."

And the committee itself came to me that they are going to punish these three Ācārya, Jayatīrtha and Hamsadūta and Tamāla Kṛṣṇa, for some reasons or other. I stopped them. What do you say? They got direct recognition from Swāmī Mahārāja. If you do so, what will be the reaction within their disciples? My Guru is

vulnerable. These three Guru Ācārya have no real position in the transcendental world. Then they will say your position is also vulnerable. Anyone, no position. ISKCON will lose its hold there. Don't do so. But if they have done some wrong, amicable settlement within you. Don't go to eject or punish them openly, publicly. Never do this.

Anyhow they accepted my direction. But many people are always coming to me, "Oh, they're doing this, they're doing that, many things objectionable. We can't tolerate this."

I first told them, wait and see, perhaps more than a year, wait and see. And I put some letters also to Tamāla Kṛṣṇa and others that, eighteen points of complaint against you. Please consider and do the needful. Otherwise these important persons leave its painful. In this way. They ignored. Then I told the party that are ignored, disappointed, that you meet amongst each other and form an organisation and have some resolution and put it to them, to the committee. That we the aggrieved party are of such an opinion, if you do not consider our case then we shall have to go against your decision. Do something like that. Then they did something like that, but they did not care.

Over again they were more tight, that none could come to me. "Don't go to Śrīdhara Mahārāja." First they told that, "Śrīdhara Mahārāja is an old man. Don't go to disturb him." Next they told, "No, don't go there. You all confine yourself in the writings and advices of our Guru Mahārāja only, and not outside that."

But still any one coming to me and asking questions and they're recording on tapes. And Dhīra Kṛṣṇa Mahārāja he collected so many important tapes from the beginning. He was president in a temple where all the tapes from the time of Swāmī Mahārāja, they are reserved there. And he got copy of all those and he began to preach my tapes. And they told that it is deeper and more sweet. In this way.

Then the committee they were in a difficult position and they passed a resolution, "No one should have any connection with Śrīdhara Mahārāja, if they want to be within the range of ISKCON." But then Tamāla Kṛṣṇa Mahārāja or Hamsadūta Mahārāja they were silenced, but anyhow the resolution was passed.

And Jayatīrtha Mahārāja told boldly, "I have got much faith in Śrīdhara Mahārāja and I can't give up his tape reading." Jayatīrtha Maharaja he introduced against a temple along with reading about Swāmī Mahārāja's books, my tapes also, and of my Guru Mahārāja's books.

But they prohibited, "No. No, only Swāmī Mahārāja's books should be discussed and read, and no other. No other words of Gauḍīya Maṭha, including Śrīdhara Mahārāja."

But Jayatīrtha Mahārāja said, "No. All right, I shall do it for myself. Saraswatī Thākura's *Brahmā-saṁhitā* and all these things, and Śrīdhara Mahārāja's tapes I shall use for myself, and not for the disciples."

But, "No, you won't be able to use it for yourself also."

Then he revolted. "No. Then I want to cut off my connection with you. I can't cut off my connection with Śrīdhara Mahārāja."

That was the ... and they wanted then, "You leave your centre there."

Then in the television he gave a piece there. "Yes. I do not abide by the resolution of the ISKCON committee, and the temple is under ISKCON so I give it up, my post as the president of that London temple." He gave a lecture.

And at that time they took that incident that, "You lost your character, you had a fall."

He admitted that, "Yes. I had such unhappy accident in my life of that type." That also he propagated.

And on the basis of that declaration that Rāmeśvara Mahārāja and Bhagavān dāsa, they went straight there and took possession of that temple.

Then to some outside members amongst his disciples he sent another telegram. “That such is the case, I have left the temple, but those that are still faithful to me, my guidance, they may come out.”

So many came out, more than hundred ladies and gents, some came out there and more than hundred came here. And anyhow he had some trouble, took them, and that house here, and all these things.

Then after long time, I’m not accustomed to go on with so much trouble. He removed some of them to Nepal. And then from there to Bangalore and Delhi, in this way, gradually. And there perhaps the money became short, and he was not caring so much, a fatalist.

Then I told him, the others came out and they’re trying to form another centre there. I requested him to go straight to London and to help them, those that are establishing a new centre. And also help those that are here and take them in. He went.

And I got letter, in the name of Kedar, that when they reached there they’re very much encouraged. And Jayatīrtha Mahārāja is all right, going on well. And they’re sending tickets to those that are here. Gradually they will join.

In the meantime I got a letter from Aranya Mahārāja, and telegram especially. “My previous letter cancelled. What I say in the telegram this is up to date, truth.”

Then I gave two telegrams too, to both sides. And Jayatīrtha’s reply I got, he wrote from America. And I was just going to wire to Aranya Mahārāja, what is the meaning, that you have come.

In the meantime we got some report from Akṣayānanda Mahārāja from Delhi, “Some have come and they are hearing that there is trouble about that intoxication, and perhaps many of the members are dispersed. The new temple that is dispersed, and Jayatīrtha Mahārāja went to America with very few of his intimate followers, something like that.

And very strongly our Dhīra Kṛṣṇa Mahārāja as well as Arunya Mahārāja opposed Jayatīrtha Mahārāja and asked his disciples not to follow that way of intoxication. Such is the position.

Gopeśvara: It was done in a very gentlemanly way though. Aranya Mahārāja and I approached Jayatīrtha for clarification of these things. So he told us directly that he was using these intoxications. And he said that

...

Śrīla Śrīdhara Mahārāja: Experimenting. But, did he not try that it is my centre, the temple of my disciples, so if you do not like it you may preach it outside. Don’t come to disturb here my disciples. Did he not say like that, Jayatīrtha Mahārāja and Kedar, his partner?

Gopeśvara: Well, he simply said that he didn’t want all of these disciples anyway. He’d been trying to get rid of them twice in nineteen eighty when he came here with Mother Manjuali. That time he wanted to give up all disciples. And then again when he came here to you after Māyāpur festival, again he wanted to give up all disciples. He says but these disciples keep coming to him and so he doesn’t have time to be with himself in order to solve his problem. This is what he explained to us.

Śrīla Śrīdhara Mahārāja: He’s a man of renunciation spirit. Jayapatāka Mahārāja visited him here three, four days continuously tried to convert him. But he did not budge an inch. Jayapatāka Mahārāja went on frustrated, disappointed.

He says, “I do not want anything. I’m a man of my own principles. What I understand I shall do that.”

That is his nature. It’s true that he told in the beginning that, “I don’t want any disciples. You may take them.” He asked me, “You take all these things.”

I said no, no, I am not going to capture anyone’s disciples. Hare Kṛṣṇa.

Now again the same show repeated, “I don’t want anything but I’m going on with my experiment.”

A very cheap way to Goloka, cheap way by the help of intoxication we can go to Goloka. His foolish idea. After discussing, and understanding, and reading, and chanting, through the *śāstra* and *mahā-jana vākya*, still I wonder that he's of such opinion, wonderful.

But it is not a very serious thing that anyone has some little bad previous habit. But the danger is there that he wants to experiment, he wants to have confidence that this sort of intoxication can help devotional path, the danger lies there. But accidental bad habit has got no very great value. It may go. I know that this is bad, but I can't give it up so soon. Take some time and then I shall take it. But to think that this can help devotion, this intoxication through drugs, it is a dangerous thing. But he did not ask it to me when he was here.

Gopeśvara: We asked him why you didn't ask Śrīla Śrīdhara Deva, why you didn't explain to him the situation. Because he was using regularly before he met you even. And he simply said that he didn't have the courage to ask you.

Śrīla Śrīdhara Mahārāja: He told, he admitted?

Gopeśvara: Yes, he admitted to Aranya Mahārāja and myself, he didn't have the courage to tell you.

Śrīla Śrīdhara Mahārāja: He is a plain speaker, at least. He does not hide anything. Hare Kṛṣṇa. So he says that he could not come to me for want of money. Otherwise he could try to discuss it with me, and if possible clear it up.

Gopeśvara: I don't think so, sir. If I may say, I don't believe that ...

Śrīla Śrīdhara Mahārāja: You think that he's determined to experiment, to go on experimenting?

Gopeśvara: Well, I think he's trying to get more time at least to decide what he really wants to do. He's not decided yet.

Śrīla Śrīdhara Mahārāja: If he's got such faith that it is unnecessary, it is harmful, but due to my weakness I can't leave it immediately. I may have some time to shake it off. That is something. But on principle to accept it, that I am making experiment with the drugs, that whether they can help to take us to Vaikuṅṭha or not, that is the most foolish thing, anti devotional conception. What do you say Badrinārāyaṇa prabhu?

Badrinārāyaṇa: In our *sampradāya* no one has ever done it before.

Śrīla Śrīdhara Mahārāja: Now that temple is there and very few are there. And Aranya Mahārāja in charge of that temple. So at least it is kept under the vigilance of this party. And Jayatīrtha Mahārāja has gone with about how many, a dozen?

Gopeśvara: He has taken only a few with him, two or three Kedar, Kedar's wife, there is also very much rumour he's having relation with Kedar's wife.

Śrīla Śrīdhara Mahārāja: Who?

Gopeśvara: Jayatīrtha. There's very much talk about that also in the temple.

Śrīla Śrīdhara Mahārāja: Dhīra Kṛṣṇa Mahārāja for some service. But Dhīra Kṛṣṇa Mahārāja did not like her, for her smoking or the filthy habits. So he asked Kedar to take her away. And Kedar went there and took her away. So he's disgusted with Kedar and his wife already, that Sudhīra Goswāmī Mahārāja. And Sudhīra Mahārāja immediately came and _____ [?] them Aranya Mahārāja and then boldly both of them they approached Jayatīrtha Mahārāja for direct proposal.

Gopeśvara: No. Sudhīra did not approach Jayatīrtha. Aranya Mahārāja and I approached Jayatīrtha.

Śrīla Śrīdhara Mahārāja: And Sudhīra Mahārāja was there?

Gopeśvara: No, he came afterwards.

Śrīla Śrīdhara Mahārāja: Oh, he came afterwards. After coming, what was his opinion? Jayatīrtha Mahārāja there, or he already left for America, when Sudhīra Mahārāja came?

Gopeśvara: He had gone into hiding. Jayatīrtha, he asked Aranya Mahārāja and I what should I do? He didn't know what to do any more.

Śrīla Śrīdhara Mahārāja: He got my telegram.

Gopeśvara: Because his disciples were going back and forth taking everything out of the temple and going back to Jayatīrtha.

Śrīla Śrīdhara Mahārāja: The householders they're coming and keeping connection with Jayatīrtha Mahārāja?

Gopeśvara: Not only householders but Navanita Cora and Dāsa Avatāra.

Śrīla Śrīdhara Mahārāja: The other day we received a letter from Navanita Cora, that Irishman?

Badrinārāyaṇa: Yes, about three days ago.

Gopeśvara: He was...

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