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**Śrīla Śrīdhara Mahārāja:** At that time he came in connection with Prabhupāda and going, 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 [Herr] Schulze, [Sadānanda dāsa], and a Baron, two German gentlemen. Then he left his *daṇḍam* and his *śikhā*, and English dress, he came here. We asked him, "Why you are in such way? Where is the *śikhā*, the *daṇḍam*?"

"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, with 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'll 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."

We're around a table, Schulze, Baron, Madusūdan Mahārāja and Swāmī Mahārāja.

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

"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 *daṇḍam*? 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.

I'm more or less conservative. 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 Gaṅgādhara Tilak, he was also in jail for six years continuously, but he cooked for himself. And he was a great scholar. He has taken the age of the *Veda*, six thousand years.

Already so many European scholars gave that *Veda* is only four. "*R̥g-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 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 Gaṅgādhara Tilak. And he was a patriot of higher type before Gandhi.

It was written in Bāl Gaṅgādhara 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’m very eager to accept.” This is a great hope, a 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’m 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 his 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, so 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. And afterwards what happened, my relationship with Swāmī Mahārāja you’re already acquainted with that. Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

Much I have talked today. I take leave.

...

...when 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 *Gauḍīya Kaṅṭhara*. You have all printed this, and that from *Ānanta-saṁhitā*, this quotation, and 108 names of *sannyāsīs*."

"Oh that is all false, concoction, no *Ānanta-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're 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 with 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've come to take up that."

They told: "No, we're not bold enough to approach him with any proposal of compromise. If you do, we're giving a postcard. He's in Allahabad. You may write a letter to him."

I wrote a letter from their Bagh Bazaar Temple to his Allahabad address. He came suddenly, and the Bagh Bazaar people gave information to that \_\_\_\_\_ [?] With Swāmī Mahārāja, I was living there in the Sitakanta Banerjee Lane, 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're in the chariot, well equipped. And Kuñja 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. Kuñja 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'm your friend not enemy, still I'm your friend, then you try for compromise."

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

I knew that, "No, it is not so easy. Still if you like I can take him to you, in Sambits [?] quarter."

\_\_\_\_\_ [?] Vāsudeva Prabhu, and Kuñja 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'm here and I must affect compromise, you don't go from here, I pray to you stay."

Then again I connected both the parties at the Bagh Bazaar Math. That was that both the parties demand that Bagh Bazaar Math. Kuñja Bābu himself tried his best to construct that temple, four temples, so he had his affinity there. And Vāsudeva Prabhu's party they thought that Māyāpur 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 Māyāpur 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 Māyāpur. 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, Māyāpur, whole thing one side. Now you say who will take which thing?"

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

And Kuñja 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. Kuñja 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've achieved the service we shall form. I'm with the *sannyāsīns* of Prabhupāda. I have no affinity towards my Kuñja 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'm 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, Kuñja 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 Māyāpur. We're 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 Kuñja Bābu's son Nanda, and his preachers, they also divided in two camps. Anyhow continuing the possession of Māyāpur Yoga-pīṭha, \_\_\_\_\_ [?] Hare Kṛṣṇa.

**Akṣayānanda Mahārāja:** Vāsudeva wanted to show *Ānanta-saṁhitā* was not bona fide?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Akṣayānanda Mahārāja:** I see. What was his...

**Śrīla Śrīdhara Mahārāja:** "That is an imagined book." That he told to me. "But I do not know it for certain." But he told like that. "It may be." But still I stood, I took my stand in that fact.

**Akṣayānanda Mahārāja:** What Prabhupāda has given is right.

**Śrīla Śrīdhara Mahārāja:** Whatever, Prabhupāda or Bhaktivinoda Ṭhākura. 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're very much proud and very much satisfied that He has left at least 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.

**Akṣayānanda Mahārāja:** *Prema-vivarta*, written by Bhaktivinoda somebody told, not Jagadānanda.

**Śrīla Śrīdhara 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. Any time 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* 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.

And 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."

Then 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 to crush, 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're 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're 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's the only knower, *abhijñāḥ svarāṭ*, and also He can change His policy and law, He's *svārāṭ*. 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're all partial conceivers, we're 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're to jump. By *śaraṇāgati*, we can only when He wants to make known the laws to us, 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* [*Kaṭha-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 is the party or persons to enjoy here. All to serve, all parts to fulfil the purpose of the whole absolute system, that is the most reasoned thing. Gaura Hari bol. Gaura Hari bol.

**Akṣayānanda Mahārāja:** Mādhavendra Purī, *mādhurya-rasa*, Mādhavendra Purī and Īśvara Purī, that previously didn't appear.

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

**Akṣayānanda Mahārāja:** Another example of the free will.

**Śrīla Śrīdhara Mahārāja:** That some away from the previous scripture, as Prabhupāda did from, by *Ananta-Samitā*, Bhaktivinoda Ṭhākura etc. So their justification is for Mādhavendra Purī's acceptance. But in the middle also, and that *brahmā-vimohana* 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 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. Gaura Hari. Gaura Hari.

**Akṣayānanda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** 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 his ruthless oppression against us, we were innocent people, and he began to oppress us in a ruthless way, and Prabhupāda withdrew from him. And when he withdrew, then what's left? He had no other alternative but to go against Prabhupāda. He became some *sahujyā*, his previous family culture, *sahujyāism*, he came from *sahujyā* family. And because of his offensive repression towards us who were innocent followers of Prabhupāda, he had Prabhupāda withdraw from him. That is my finding about it.

I have thought that he was really qualified. Prabhupāda 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. So 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 Kuñja Bābu had. But we had no greed for it, out of principle, for *tattva*, the 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 veśa sahujiyā*, he could not keep it. Then he married one lady and in that stage had a child, and then in that stage he left the world. He could not stand in any principle, particularly, for the life after.

Anyhow I think that he'll have to come back again to Prabhupāda's feet. When the suffering for this offence will vanish, then again he'll 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 *līlā*, so I can't kill anything, reject any part. I'm not, I can't feel encouragement to reject any part of Prabhupāda's *līlā* as mundane. When he came with his party to do this preaching *līlā* it was all intact. That is my general understanding.

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