

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.01.01.A.rr

Śrīla Śrīdhara Mahārāja: ...nineteen thirty seven, this early morning Guru Mahārāja passed away. That also was Friday, first January, thirty seven, that was Friday, early morning. I attended his bed, sick bed, from two to four, and then another's turn came to attend. I went to bed. Two of us were attending him in a pair, two. Went to bed, and then suddenly, who cooked for him, that gentleman, generally we called him Mahārāja, Sajjan-mani [?] Mahārāja, came to rouse me.

“Come quickly. Prabhupāda perhaps he’s going away. Come quickly.”

At once we, in the morning I came to his bed but sweat was with my body. At once I jumped out and went, but saw, could not see him any longer.

Just twenty four hours back he called me, the same, through Mahārāja, Sajjanānanda and asked me to sing *śrī-rūpa-mañjarī*, twenty four hours back; that is Thursday, early morning.

But this day we heard, after twelve o clock new year’s day began according to the English custom, so after twelve the whistles from different steamers and other places were pleased to show new year come.

Then also Prabhupāda was there, but perhaps at five o clock, at five am he passed away. Then a special train was arranged from Salda Calcutta to Kṛṣṇaga: special train. We all came with him to Kṛṣṇaga. Then a bus was reserved – but could not be taken in the bus, so on the roof of the bus some of us climbed up, because he was lying in some temporarily arranged plank or something like that. Then when we with the bus we came to the Svarūpa-Ganga *ghat*, already dark. And we are all fasting, not even a drop of water. Then anyhow after crossing the Saraswatī River, other side, and we carried him on our shoulders to Māyāpur. There in some place, the vicinity where he lived before, from the beginning, before his *sannyāsa*, nearby that a place was dug.

But Kuñja Bābu [Śrīpād Bhakti Vilās] Tīrtha Mahārāja rejected that. “No, must have a *Mandeeer* and a *Nat Mandeeer* before that so this place will not suit.”

So it was removed to its present place, position, and there we began to dig ourselves, almost the whole night, by dark. And then his Śrī Mūrti was placed on *āsana* in a sitting posture with spectacles and what he used to wear every day. And such elegant and beautifully decorated he showed the posture which charmed me. I never saw him in such great Ācārya there, most dignified way I could see him there. And as usual the salts were given around his figure, and then earth. Earth could not touch his body, only salt, and then earth.

In this way when it came up to the neck I came out from the *samādhi*. I could not tolerate to see his face to be covered with salt. I came out.

And Keśava Mahārāja he was there, and others also _____ [?] Then after the pit was filled up a Tulasī *bidī* was temporarily built there and the barrier around. Then we went to sing songs, suiting the time, *viraha-saṅkīrtana* from different places was sung, then some summary talk about him. One Bhāratī Mahārāja he was chanting. I asked him to chant that _____ [?] the conclusion of the poem composed by Guru Mahārāja in conclusion of *Caitanya-caritāmṛta Anubhāṣya* there where he’s mentioning about Bhaktivinoda Ṭhākura after his departure.

Yar samanya keha dari ayi nara deha nahi koila krsna bhakti dhan [?] “Never any man came in

human figure who could spread the news of the Supreme so much for the benefit of the world.”

That was awakened in my mind, and at that time felt that he has moved his every *nath* to spread the cult given by Mahāprabhu. He strained his every *nath* to the finish to spread the advices or instructions of Mahāprabhu, Kṛṣṇa *bhakti*, the devotion of Kṛṣṇa. We never experience such personality before.

Then in the conclusion Vāsudeva Prabhu asked me to chant *śrī-rūpa-mañjarī-pada*, and I did so, because only two days ago he wanted to hear from my lips that song. Then the function was closed. Then of course so many men began to cry, some embracing another man and crying.

“How shall we live now? Only, we all came and joined here for the attraction of his holy feet. Now he has disappeared. How we are to live? The centre is removed, centre of interest of all of us suddenly removed. How can we live, and how to live hereafter, in what way?”

Perplexed for the time being. Anyhow his Mission is there, and what he has done we shall try our best to go on with that. That is a general faith. With that trend we are to go on in future life, in this way.

Then next day that was Saturday. Then at Calcutta Maṭha there is engagement, some gentlemen, perhaps some European gentlemen should come there, it was appointed so some of us must go there. And among the list my name was also. I was so much tired, can't move my body, still, what to do, must go. Must go, no disobedience is possible just after the demise of Guru Mahārāja. The general secretary he wants me to go. I remember I felt inability but anyhow dragged myself to Calcutta.

And when I'm in Rāma-ghāṭa station junction I found that Lalitā Prasād is walking on the platform. Some told that Lalitā Bābū is there. From the railway carriage we had a look on him. That is the first time I saw him. Afterwards, once more I saw him. Twice I have seen him, Lalitā Prasād. He was a bachelor. He had service in the writers [?] building, government clan. Then retiring he opened an *āśrama*. In the beginning he was living with Prabhupāda in Yoga-pīṭha, but after Kuñja Bābu came, became general secretary and began to start the propaganda work, Lalitā Prasād had some difference with Kuñja Bābu, and he went away gradually, cutting connection with brother, our Guru Mahārāja. And established an *āśrama* there in the birth place of Bhaktivinoda Ṭhākura, that is the maternal uncle's house of Bhaktivinoda Ṭhākura, that Ula.

Bhaktivinoda Ṭhākura comes from Calcutta Datta family, renowned, and from the same family Vivekananda also came, that Datta family of Hat Cola [?] a renowned family in Calcutta, Datta family, Hat Cola [?] Datta. Vivekananda also came out of that family, Bhaktivinoda Ṭhākura also. But Bhaktivinoda Ṭhākura's mother's birthplace was Ula, and he was born in maternal uncle's house. They're also *zamīndārs*, Mustafi Datta family, they're *zamīndārs*, big *zamīndārs* of that time. But there he was born, so that place has been taken up by Lalitā Prasād and made an *āśrama* and he lived there.

After, he lived long time, Prabhupāda passed away sixty three, and Lalitā Prasād over hundred, one or two, hundred one or two, he lived after that.

He appreciated my poem about Bhaktivinoda Ṭhākura, I came to know through his sister. His sister came here some twenty years back perhaps or more. She told that, 'he has appreciated your poem about Bhaktivinoda Ṭhākura very much.'

And sometimes the disciples also come here now and then. I give some five rupees, ten rupees, this way looking. Of course taking the name of Bhaktivinoda Ṭhākura anyhow going on, not to such accuracy and intensity as our Guru Mahārāja did, but to certain extent some connection or other. Hare Kṛṣṇa.

According to our Guru Mahārāja he had some connection with Bhaktivinoda Ṭhākura but that is contaminated with the flesh connection, more, than spiritual. Ha, ha. *Baba, bada*. He was son, and Bhaktivinoda Ṭhākura was his father, he can't forget that. Independent of that connection – of course he has got some idea but that is not very bona fide, we are told, and nearing towards *sahajiyā vāda*. Hare Kṛṣṇa.

Madhvācārya has written a poem, *Māyāvādā-Śata-Dūṣaṇī*, a hundred poems against Māyāvādā. And our Guru Mahārāja has written *Prākṛta-rasa Śata-Dūṣaṇī*, a hundred lines devoted to expose *sahajiyāism*; that is imitation of *prema bhakti*. What is lust, what is sense pleasure, to conceive that, to take that in the place of divine love. This human love is conceived in a colour to be the divine love. What is so rare that even Brahmā and Śiva they cannot expect to possess that thing, that high thing. And they think they have already got, by, through imagination, imagining himself as a girl. And also, so much so that they imagine some gentleman, *bābājī* to be Kṛṣṇa. And they began to practice their relationship in that way, thinking that will be conducive, that will assist them to raise up their standard of life to that high creation, only by thinking, and in that way. A nasty thing, going on in the name, so the society looks down upon them as the pests of the society, society outside.

So Prabhupāda gave a new line, that, “Goswāmīns, you look at the *śāstra*, you will find what is that.”

*manuṣyāṇām sahasreṣu, kaścid yatati siddhaye
yatatām api siddhānām, kaścin mām vetti tattvataḥ*

[“Out of countless souls, some may have reached the human form of life, and among many thousands of human beings, some endeavour to attain direct perception of the individual soul and the Supersoul; and among many thousands of such aspirants who have attained to seeing the soul and the Supersoul, only a few receive actual perception of Me, Śyāmasundara.”]

[*Bhagavad-gītā*, 7.3]

*bahūnām janmanām ante, jñānavān mām prapadyate
vāsudevaḥ sarvam iti, sa mahātmā sudurlabhaḥ*

[“After many, many births and deaths, one who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare.”]

[*Bhagavad-gītā*, 7.19]

*tapasvibhyo 'dhiko yogī, jñānibhyo 'pi mato 'dhikaḥ
karmibhyaś cādhiko yogī, tasmād yogī bhavāṛjuna*

[“A *yogī* is greater than an ascetic, a philosopher *jñānī*, or a fruitive working *karmī*. Therefore, O Arjuna, always be a *yogī*.”] [*Bhagavad-gītā*, 6.46]

*yoginām api sarveṣām, mad-gatenāntarātmanā
śraddhāvān bhajate yo mām, sa me yuktatamo mataḥ*

[“In My opinion, of all types of *yogīs*, the most elevated of all is he who surrenders his heart to Me and serves Me in devotion with sincere, internal faith.”] [*Bhagavad-gītā*, 6.47]

In *Bhāgavatam* [6.14.5],

*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ praśāntātmā koṭīṣv api mahā-mune*

["O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare."] & [*Caitanya-caritāmṛta, Madhya-līlā, 19.150*]

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yājī-sahasrebhyaḥ sarvva-vedānta-pāragah
sarvva-vedānta-vit-koṭī yā viṣṇubhakto viśiṣyate
vaiṣṇavānām sahasrebhyaḥ ekāntyeko viśiṣyate*

["Among many thousands of *brāhmaṇas*, a *yajñika brāhmaṇa* is best. Among thousands of *yajñika brāhmaṇas*, one who fully knows *Vedānta* is best. Among millions of knowers of *Vedānta*, one who is a devotee of Viṣṇu is best. And among thousands of devotees of Viṣṇu, one who is an unalloyed Vaiṣṇava is best."] [*Hari-Bhakti-Vilāsa, 10.117*] & [*Bhakti-Sandarbha, 117*]

In this way the steps are clearly shown, by climbing up by these steps then you are to go to that. You can go up to that place of wonderful dream. But that is more wonderful than dream, the Lord's harem. Ha, ha. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari.

We could feel also how it is possible to imitate in such a filthy plane. Sense pleasure and the sense pleasure of the Adhokṣaja, of the Divinity, just two opposites. South pole and north pole. Sense pleasure, that is the lowest conception of pleasure. And to seek the pleasure of the senses of the highest conception of the Deity, which generally seems to be impossible, to reach to that standard, how much sacrifice and self abnegation and self surrendering is required. It is infinitely intensified stage in which we can hope to come to such a position and to find the personal characteristic of the Lord in full. And then again to approach Him and not only to touch His holy feet which is also impossible to the consciousness at large that we can touch His feet. What to speak of to raise one's self in a loving position and love of the unreserved and of the highest type. This is dream of a dream.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. One may think of that very rarely, but to achieve that, that is almost impossible. It is such. It is such. By his personal touch one can't grasp it, but when they grasp, 'Yes, it can be conceived, His such behaviour, such loving behaviour with the highest type of loving devotees,' that may be thought out, but never with one's own achievement. We can come up to such height as to think that Lord is very affectionately playing with His most favourite group so much. And never any selfish touch that will brush you aside, down, if you go to approach direct with your conception of ego.

Guru janma sitay bhumay sitay paya sata guṇa [?] That is of such nature that on the head of my Gurudeva that looks very beautiful. This is of such type, thing of such type, that on the head of my Gurudeva it looks very well, very beautiful. By nature it is such, that in the highest position of my imagination I may guess to have His, to see His position. It's so rarely seen and conceived that thing is to our society, our level, thinkers of our level.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

So first January, Friday, in nineteen thirty seven also such concurrence. In the middle also several times such concurrence must have been, must have happened, but I don't remember. But this time I remembered that. This Friday, first January, and this occurred, same with that, thirty seven. Perhaps after seven years or so it may come, but the leap year also to be taken into consideration. Hare Kṛṣṇa. One day increased in every four days in a year.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

After his separation I composed a poem. The beginning stanza is this.

*nīte yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānām
ucchair utkrośatām śrī-vṛṣa-kapi-sutayā-dhīrayā svīya-goṣṭhīm
pṛthvī gāḍhāndhakārair-hṛta-nayana-maṇīvāyā yena hīnā
yatṛāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam*

[At the close of night, early morn, there were *crores* of devotees fleshly bathed, loudly wailing, their eyes overflowing with sorrowful tears of hopelessness. Śrīmatī Rādhikā, that radiantly beautiful queen of Vraja and daughter of King Vṛṣabhānu, had summoned Her intimate servant Śrī Dayita dāsa to return to Her divine camp, their personal family. Now in the absence of Nayana-maṇi mañjari, the Earth planet has been vacuumed into the deepest, vacant darkness. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.]

[Śrī-Śrī Dayita-dāsa-daśakam, 1]

Nīte yasmin niśante, at the last moment of the night he was taken in by Śrī Rādhārāṇī as if She was very much impatient to tolerate his separation, *svīya-goṣṭhīm*. *Nayana-jala-bharaiḥ snāta-gātrārbudānām*, amongst hundreds, thousands of people who were weeping, weeping profusely so that they're taking bath in their own tears, *snāta-gātrārbudānām*, neglecting that, Rādhārāṇī took impatiently at once, drew him in Her camp, very impatiently. *Yasmin niśante nayana-jala-bharaiḥ snāta-gātrārbudānām ucchair utkrośatām*, and someone is crying aloud for the separation. But without caring for that Rādhārāṇī impatiently took him because She could not tolerate his separation any longer _____ [?] Now, what was the condition of the Earth at that time? *Pṛthvī gāḍhāndhakārair-hṛta-nayana-maṇī*. Our Guru Mahārāja's secret name was Nayana-maṇi mañjari. Nayana-maṇi means this eyeball. If eyeball is taken out then the whole Earth is dark to that gentleman. The Nayana-maṇi was taken suddenly and the whole world was covered with darkness to the people, *hṛta-nayana-maṇīvā*, *pṛthvī gāḍhāndhakārair*, deep darkness came down as if the eyeball has been taken out of them, *yena hīnā*, by his separation. *Yatṛāsau tatra śīghram kṛpaṇa-nayana*, addressing as if to ones own eye. "You are so miser. Where he's going, please take me hurriedly there towards that direction which way he's going. O my dear eye, take me in that side hurriedly, *yatṛāsau tatra śīghram kṛpaṇa-nayana he nīyatām kiṅkaro 'yam*. Take this servant. Why you are so miser my eye? Take me hurriedly towards that direction which way he is going. And another internal meaning is *kṛpaṇa-nayana he*, he's Nayana-maṇi mañjari, his name. _____ [?] you are so cruel to me Nayana." Nayana means Gurudeva. "You please take me where you are going along with you. Why you are so cruel to me?" *Nayana he nīyatām*. "Take this servant along with you, and very hurriedly."

In this way, this is the beginning in this way. There are perhaps eleven or twelve stanzas.

[Ten prayers, stanzas, offered in the mood of separation on the disappearance day of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, known as *Śrī-Śrī Dayita-dāsa-daśakam*]

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol.

And another *śloka*:

*gaurendor asta-śaile kimu kanakaghano hema-hṛj-jambu-nadyā
āvirbhūtaḥ pravarṣair nikhila-jana-padaṁ plāvayan dāva-dagdham
gaurāvirbhāva-bhūmau rajasi ca sahasā saṁjugopa-svayaṁ svaṁ
yatṛāsau tatra śīghraṁ kṛpaṇa-nayana he nīyatām kiṅkaro 'yam*

[You appeared like a massive golden cloud above the horizon of the blue hills of Nīlācala, precisely where that golden moon Śrīman Mahāprabhu set. From your golden heart a golden shower has inundated suffering humanity, extinguishing the scorching blaze of worldly life. Suddenly disappearing, you have hidden yourself within the holy dust of the holy abode of Navadwīpa, where Śrī Caitanydeva appeared. O! With no further delay, kindly accept this fallen soul as your servant. O Dayita dāsa, I am hoping against hope to be embraced within the fold of your divine company.] [*Śrī-Śrī Dayita-dāsa-daśakam*, 5]

Where Mahāprabhu came down, Gaurendu, the moon Gaurāṅga was set down where, this He was from, came out from that very place. And where Mahāprabhu came out he set down there, Navadwīpa. Mahāprabhu was born in Nadia and disappeared in Purī. And our Guru Mahārāja appeared from Purī and disappeared here in his birthplace. So *gaurendor asta-śaile*, where he, moon of Gaurāṅga was set down he took his birth, how? *Kimu kanakaghano hema-hṛj-jambu-nadyā*, a golden cloud, taking, drawing his lustre from that wonderful imaginary gold that comes from _____ [?] he did such, a golden cloud, taking birth from the Purī there _____ [?]

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