

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

82.01.30.B

**Devotee:** Every month?

**Śrīla Śrīdhara Mahārāja:** No, year. And lavishly they used it for the help of the scholars and the poor. And only one son, Raghunātha, he's the only heir in future. But he did not relish that. He had such inner temperament. When Mahāprabhu after *sannyāsa* He went to Śāntipura he first met Him there and was half mad. Anyhow went back. Then when Nityānanda Prabhu was ordered to preach the Kṛṣṇa *prema* in Bengal, then Raghunātha met Him once in Panihati, that *daṇḍa mahotsava*. Nityānanda Prabhu \_\_\_\_\_ [?] of course, and He asked, "You are to feed My group today. This is My punishment to you."

Raghunātha arranged and satisfied and found that Nityānanda Prabhu even took Mahāprabhu also there and in *saṅkīrtana* and blessed Raghunātha Dāsa. And told to the devotees that, "He has got the opulence of Indra, the king of heaven, and his wife is like the heavenly beautiful girls. But that can't attract his mind. He's mad for Caitanyadeva. You all bless him that he may be successful in his life."

Raghunātha, after going back, going home, he kept him quite indifferent in the household affairs. And his father and uncle, they, apprehending that he will go away, so ten persons engaged to protect him always: twenty four hours protection that he may not fly away. But anyhow he had one occasion, one chance, and he fled there and went to Purī.

And Mahāprabhu handed him over, gave his charge to Svarūpa Dāmodara, who is the second, who is the double of Mahāprabhu, He told. *Sakha mahaprabhu ditiya svarupa* [?] He gave him the charge, Lalitā Devī, who was in Kṛṣṇa Avatāra, to him, told: "What I do not know, Svarūpa Dāmodara knows all, so I give your charge to him. Whatever you feel, any necessity, you put it to him, in this way." Again once more when Raghunātha came to Him He told, "I've already given your charge to Svarūpa Dāmodara, still, if you want to hear something from My lips, then,

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe  
bhāla nā khāibe āra bhāla nā paribe  
amānī mānada hañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa-sevā mānase karibe*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] ]

[*Caitanya-caritāmṛta, Antya-līlā, 6.236-7*]

The negative side, "Don't eat palatable dishes, and nor indulge in worldly talk. And always try to take the Name of Kṛṣṇa, and in the inner mind you will try to connect with the service of Rādhā-Govinda in Vṛndāvana."

These four outlines were given to Raghunātha Dāsa direct by Mahāprabhu, and the whole life he adored like that. Then again He gave the Govardhana Śilā and the *gunga-mālā* that came from Vṛndāvana. That Raghunātha thought the Govardhana Śilā is Kṛṣṇa, and the *gunga-mālā* is Rādhikā. So in that attitude he used to *jala* Tulasī, Tulasī and water, with this he was regularly offering Them in this way. Sixteen years he lived in such a way in Purī.

In the meantime when Raghunātha went there and could not be – that is an independent country, Orissa, Hindu State, and this Bengal is under Mohammedan rule, so no influence from here can work in Orissa. So his father and the other guardians made arrangements, sent one cook, and another servant, and with money, “Go and hire a good house, and at least ask him to take food from you, and try to help him in his daily life.”

But Raghunātha he did not accept it for himself, only he requested Mahāprabhu to take *prasādam* there. “That they have sent, if Mahāprabhu takes something of that then they will be blessed.” With this idea he asked Mahāprabhu, invited Mahāprabhu to take *prasādam* there, twice in a month or so. Then after some time he left that idea.

Then Mahāprabhu is asking Svarūpa, “Why Raghunātha is not inviting Me any more?”

“He has thought something within that You are not pleased to: only for his sake You go and take *prasādam* but You are not very satisfied therein.”

“Yes. He has rightly understood. Only that he will be mortified I used to take.”

*“viṣayīra anna khāile malina haya mana [malina mana haile nahe kṛṣṇera smaraṇa]*

[“When one eats food offered by a materialistic man, one’s mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.”]

[*Caitanya-caritāmṛta, Antya-līlā, 6.278*]

“If we take something from the worldly person, worldly minded person, then by the return as reaction some poison enters with the thing into our mind. Our mind may be impure. Yes, he has thought rightly.” Then dismissed!

Then Raghunātha, his *vairāgya* was above standard of our thinking. Sometimes begging from the temple, *prasādam*, sometimes in the regular food giving company. And sometimes then afterwards he began to collect the rotten *prasādam* of Jagannātha which even Jagannātha’s cows could not swallow it, eat it, for the bad smell. Raghunātha collected that sort of *prasādam* and by washing the rotten portion, the inner things he collected, and with applying some salt he used to take.

It went to Mahāprabhu, “The Raghunātha, he’s living on such *prasādam*.”

Mahāprabhu one day went there to see. And Raghunātha when he’s going, after preparation he’s going to take, Mahāprabhu suddenly appeared, “Oh! What a nice thing, *prasādam* you take. Let Me see it. Oh, so sweet, so sweet *prasāda* you take every day and you don’t offer it to Me. I can’t know.” Then again He...

Then third time Svarūpa Dāmodara caught His hand, “No, no, this is not for You my Lord, not for You.”

Anyhow, so such was the degree of self abnegation, the intense degree, of Raghunātha Dāsa.

And after Mahāprabhu’s departure he went to Vṛndāvana with his mind that, “After having a view of Vṛndāvana, cursory view, I leave this body. And that also that from climbing up

Govardhana I shall cast me down, throw me down, and I shall leave, pass away.”

But we are told that with this idea Raghunātha went to Vṛndāvana and then he found Rūpa Sanātana, and what is more wonderful he found Mahāprabhu within them. “Oh! Mahāprabhu is here. Mahāprabhu is working through them.” Mahāprabhu’s literature, in the literature of Rūpa, Sanātana, in their deeds, in their movement, he found fully possessed by Mahāprabhu. “Oh! Mahāprabhu is here. I can’t die.” So he came in close, closer and closer connection with Rūpa, Sanātana. And with his extreme indifference and self abnegation life he’s gone through the literature, especially that of Rūpa and the *rāga-mārga*. And perhaps he was the greatest student of *rūpānuga* school, and so much so that he has developed even more, he more clearly gave us than Rūpa that we should aspire after the service exclusively of Rādhārāṇī, and not of Kṛṣṇa without Rādhārāṇī.

When I was in Madras, Prabhupāda’s Vyāsa-pūjā took place in Māyāpur, in Chaitanya Maṭha. Professor Sanyal wrote something, an article in English, and there he mentioned, “Because I do not know Kṛṣṇa, because you say that I’m to worship Kṛṣṇa so I do.”

I could not understand the meaning, internally, ‘What does he say? Guru is independent, independently the highest attainment, highest entity of our attainment. How it is possible?’ I could not follow.

But then after several, two, three years, or four years, in Rādhā-kuṇḍa one day, Prabhupāda in Śvānanda-sukhada-kuñja he was there. And Paramānanda Prabhu, he came as a child to Prabhupāda when his age was thirteen only, he came to live with Prabhupāda, Paramānanda Brahmācārī, and very intimate.

He came after a walk in Rādhā-kuṇḍa he came to Prabhupāda and reported that, “The *dewan* of Bharatpur State with the whole of his family he’s circumambulating Rādhā-kuṇḍa. And perhaps his wife she’s lying and by measuring, she’s lying and then there is a sign, and then again from there again lying, in this way measuring by her body she’s circumambulating Rādhā-kuṇḍa.” So Paramānanda Prabhu very ardently he puts to, “They also regard Rādhārāṇī so much.”

Then Prabhupāda came out, from his inner quarter, he told, “Yes, their concern for Rādhārāṇī and our concern for Rādhārāṇī is quite different.”

I was very much attentive.

Then he said, “They have real respect for Kṛṣṇa and because Rādhārāṇī is favourite to Kṛṣṇa so they also come to Rādhārāṇī. But our position is that our interest is Rādhārāṇī and because Kṛṣṇa is favourite to Rādhārāṇī so we respect Him: the opposite.”

Then I could remember that Sanyal’s writing. “Oh!”

Then later on of course I read out from *Jaiva Dharma* or somewhere else, that some *jīva*, some, they’re born out of Baladeva’s *angajyoti*. The *brahmajyoti*, the unit of non-distinguishable divine halo, that is the foundation where we get our birth. So some have connection with Baladeva, some with *brahmajyoti*, they fill up the general. But some have got their birth from the halo of Rādhārāṇī and Her group, their direct connection with Rādhārāṇī. She’s their Mistress. And whatever She does they’re necessarily following Her.

So Prabhupāda told, “We’re really *śakta*, worshipper of potency, but not *vidya-śakta*, *śuddha-śakta*. The real potency is in Vraja, the original, and that is a Dedicating Moiety towards Kṛṣṇa, and our direct connection is there, and indirect with Kṛṣṇa through Her.”

This is our position. All these are thought and accepted to certain extent according to my capacity. I can’t forget. And also with the *mantram* we’ll find, in the *sannyāsa mantra* that is

peculiarity. In ordinary *mantram* there is direct connection with Kṛṣṇa, but in *sannyāsa mantra* our intimate connection is shown towards *gopī*, there, that is *Rādhā-dāsyā*. That is above *Kṛṣṇa-dāsyā*, after *sannyāsa*, the purport, the gist of the *mantram* of *sannyāsa*, *gopī-dāsyā* is meant there, inner meaning is that.

So this is our claim and we have got it from Dāsa Goswāmī. We pray in his day of appearance he may bless us with his good wish.

And today is the day of departure, Vaiṣṇava *viraha*, in the discourse of Rāmānanda Rāya and Mahāprabhu it is mentioned, “What is the greatest calamity a devotee may think of?”

[‘*duḥkha-madhye kona duḥkha haya gurutara?*’]  
‘*kṛṣṇa-bhakta-viraha vinā duḥkha nāhi dekhi para*’

[Śrī Caitanya Mahāprabhu asked, “Of all kinds of distress, what is the most painful?” Śrī Rāmānanda Rāya replied, “Apart from separation from the devotee of Kṛṣṇa, I know of no unbearable unhappiness.”] [*Caitanya-caritāmṛta, Madhya-līlā*, 8.248]

“The greatest calamity, the greatest sorrow or pain that ever has been felt here, the most intense is in our separation with the Kṛṣṇa *bhakta*.”

Kṛṣṇa *bhakta*, Guru *viraha*, *bhakta viraha*, that is the deepest pain ever felt in this world. So *viraha* gives the purity, separation gives the purity, and it is a check, it is a test to our adherence to the cause. If in separation we feel as much pain it measures, it is the standard of measurement what sort of love, attraction, I bear to Him. The measurement we can have by the standard of the intensity of our pain of separation. So it is a real test, it is a real friend. There the enjoyment cannot be present, what may be supposed to exist in any nature or other to keep Him.

So *vipralambha*, especially for the fallen souls, they’ll be encouraged for, to observe separation. That will be helpful to them more, *vipralambha*. And *sambhoga*, they may have some misapplication to the fallen. So their safe path is through *vipralambha*. *Vipralambha* is real friend, a guardian, a chastiser, a real friend. And *sambhoga*, we may be deceived for our ill fate there, the possibility may be there. So we’re more safe when culturing in *vipralambha* than in *sambhoga*.

Then the departure of a Vaiṣṇava: the Viśvanātha Cakravartī who gave so extensively, you see Rūpa Goswāmī gave *aṣṭa-kālīya-līlā* of Rādhā-Govinda in Vṛndāvana, Viśvanātha Cakravartī has given *aṣṭa-kālīya-līlā* of Mahāprabhu here, that original. Just as Kṛṣṇadāsa Kavirāja Goswāmī in his *Govinda-līlāmṛta* he has described the *aṣṭa-kālīya-līlā* of Rādhā-Govinda. Viśvanātha Cakravartī has given us *Śrī-Kṛṣṇa-Bhavanāmṛta* perhaps. There he has given the *aṣṭa-kālīya-līlā* of Mahāprabhu, how, and also the *aṣṭa-kālīya-līlā* of *Rādhā-dāsyā*, how the she-friends and servitors of Rādhārāṇī they have got their twenty four hour duty in the camp of Rādhikā in Her service. That has been given by Viśvanātha Cakravartī. For twenty four hours they have got their designed engagement in the service of Rādhārāṇī’s camp. Rādhārāṇī’s already given to Kṛṣṇa, there’s no question, wholly given to Kṛṣṇa, and their high camp how they’re busy twenty four hours and what is their programme carrying out, that is given elaborately by Viśvanātha Cakravartī, *aṣṭa-kālīya-līlā* of Rādhārāṇī’s camp.

These are their grace, grant, to us fallen souls. We are to utilise it, then of course we may hope by the grace of Guru and Vaiṣṇava we may have our highest attainment in life.

Then others, the Bhāratī Mahārāja, he was a giant preacher in the beginning of Prabhupāda. His figure was a little taller than ordinary persons, and his voice was very sweet, and his lectures were filled with common sense appeal, so he could capture the mass, Bhāratī Mahārāja.

And the next, Parvat Mahārāja, his birthplace was this Svarūpa Gañja. From very young age he saw Bhaktivinoda Ṭhākura just living by the side of his house. Parvat Mahārāja's house was here, there is a boundary wall, and there is Bhaktivinoda Ṭhākura's *bhajan-kuṭīra*, Surabhī Kuñja.

In his childhood he saw him chanting the Name. I heard from him direct, that, "Bhaktivinoda Ṭhākura at three o'clock left his bed and he began to chant Hare Kṛṣṇa Kṛṣṇa, as if a man is calling out a man who has gone to a distance. He's calling a man who's at a distance. In such a living way he used to take the Name of Kṛṣṇa. He's calling some gentleman by that name with this hearty and earnest meaningful way he used to chant the Name of Kṛṣṇa. And in his old age whenever felt tired, there was a cement chair, a chair made by cement, brick, cement, and he used to take his seat for some time there, in the old age, and again after a rest, again wandering in the flower garden and chanting the Name of Kṛṣṇa." He saw him many times, Bhaktivinoda Ṭhākura.

He was married but suddenly by the grace of Bhaktivinoda Ṭhākura, or somehow, suddenly some *vairāgya*, indifference came in him for the worldly life. And leaving the young wife he went straight to Prabhupāda in Māyāpur Chaitanya Maṭha and offered himself. "I no longer have any liking for household life. Please deliver me."

Prabhupāda sent him to Purī. Of course at that time Mission had no foundation. After Kuñja Bābu joined then the conception of Mission came with him, in Prabhupāda. Parvat Mahārāja at that time was Haripada Bhattadesik, his previous name, he was deputed to that Bhakti Kuṭir in Purī, to take care there. He used to live there and took *prasādam* from the temple and took *Hari-Nāma* and wandered through the banks of the sea. In this way he began his life. Afterwards he became *sannyāsī* and then served Prabhupāda with heartfelt and severe labour, we saw. Only one *paisa*, *muri* [?] or something, half clad, and very strictly indifferent life he led, and very hard labour. I have seen him with my own eyes to do for the service of Prabhupāda.

He told one day, Prabhupāda told, "Yes, I have my eye on you. When the day will come, I'm watching, then I shall take you from this hard labour of life and ask you to sit somewhere and to take the Name, and I shall give an attendant to you." This was said by Prabhupāda to him.

So Parvat Mahārāja, Bhāratī Mahārāja, and another, Viśvanātha Cakravartī. So now we're finished. We invoke their grace so that we may go on in our way which is extraordinary in the spiritual world, we think so surely. By the grace of Gurudeva of course, that is general capital to us, the grace of Gurudeva which can help us in any direction in our spiritual aspiration.

Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.  
No more today! Gaura Haribol. Gaura Haribol.

*Bhaktisiddhānta Sarasvatī Goswāmī Prabhupāda kī jaya!*  
*Śrīpād A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!*

*Sevā Vṛnda kī jaya!*  
*Jaya Viṣṇupriyā Devī kī jaya!*  
*Jaya Śrī Puṇḍarīka Vidyānidhi Prabhu kī jaya!*  
*Śrī Raghunandan Ṭhākura Mahāśaya kī jaya!*  
*Jaya Raghunātha Dāsa Goswāmī Prabhu kī jaya!*  
*Viśvanātha Cakravartī Ṭhākura kī jaya!*  
*Jaya Bharati Mahārāja, Parvat Mahārāja!*  
*Bhakti Vṛnda kī jaya!*  
*Navadvīpa Dhāma kī jaya!*  
*Hari-Nāma saṅkīrtana kī jaya!*  
*Gaura-premānande hari-haribol!*

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

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