

আমার গুরুদেব

My Gurudeva: a brief biography of
Siddha Manohara Dāsa Bābājī

নবদ্বীপ দাস
by

Navadvīpa Dāsa

Translated, introduced, and annotated

by

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Dedication (*Nivedana*)

In this noble country of Bhāratvarṣa everyone has heard, since days of old, stories about *siddha mahāpuruṣas* (perfected, great persons). But, even if they don't know entirely who a *siddha mahāpuruṣa* is, the general belief is that a practitioner, by the power of *bhajana* in his life, can reach a supernatural state in which he is no longer just an ordinary human being. By that supernatural greatness ordinary people, too, are inspired to live holy lives. Therefore, if someone has been successful in the practice of *bhakti*, one can call him a *siddha*. In order to know a *siddha mahāpuruṣa* the effects he has on others are sufficient. But human nature is such that it does not want to think merely about effects. We want to know about the whole man, inside and outside, about that something called character. If we do not understand what someone was like in the specialness of his behavior as a practitioner and in the successfulness of his *bhajana*, then we are not benefitted because one sometimes finds an actual life matching up with an exemplary life in *samsāra*. But, in the exemplary life of our most honorable Śrī Guru Mahārājajī---good habits (*sadācāra*), knowledge (*jñāna*), renunciation (*vairāgya*) and *bhakti* have taken concrete shape. Therefore, everyone praises him as a *siddha mahāpuruṣa*. What we mean to say will be explained later with just one or two incidents from this account of his life.

For the earthly and spiritual well-being of Śrīyukta Nirmalacandra Nāga Mahāśaya, a resident of Śrīhaṭṭa, I make an earnest request at the lotus-feet of Śrī Śrī Rādhā-Madanamohanajī. Without his complete financial support and whole-hearted effort it would not have been possible to publish this third edition of the book.

Śrīmān Krishna Dasa Bhaktitīrtha, who is devoted to the ser-

vice of Bhagavān, has given us great help by correcting the proofs of this book. I pray for the success of his *bhajana* at the feet of Śrī Śrī Rādhā-Madanamohanajī.

Humbly,

The Publisher (Bengali Edition)
(Brajānanda Dāsa Bābājī Mahārāja)

Prayer

জয় জয় শ্রীগুরু পণ্ডিত মহারাজ
শ্রীল মনোহর দাস।
শ্রীগোবিন্দকুণ্ড তীরহি বৈঠত
গোবর্দ্ধন তট পাশ।।
যা কর চরণ দরশন লাভহি
মিটত সব মন আশ।
দিবা নিশি যা কর মনহি নিমগণ
যুগল মধুর বিলাস।।
ভজন প্রভাবে যাক দেৱগণ গুণ সহ
বৈঠত সদা তছু অঙ্গৈ।
অৰুণ নয়ান যুগ অন্তর আবেশে রছ
নিমজিত প্রেম তরঙ্গৈ।।
করুণা সাগর সোই কাছক দুঃখ হেরি
সহই না পার তিলেক
ত্যাগ ভকতি জ্ঞান তিন তাহে শোহত
অছু না মিলয়ে এক।।
জনম অবধি যাক নাহি ভেল পরশন
কাছ জড় রস প্রসঙ্গ।
ভজন নিয়ম যাক পাষণ রেখ সম
কভু না হোয়ল ভঙ্গ।।

জ্ঞানকো সাগর শিশু সম ভাবত
 কছু না জান জগমাহ।
 প্রেমকো আবেশে লীলা রস সায়ে
 দিন রজনী অরগাহ।।
 ভজনকো সীম শেষ নাহি জানত
 অন্তর বিরহ হতশ।
 দীনহি দীন চিত নিজ দোষ নিন্দই
 দুরে রহ ভোগ বিলাস।।
 প/হ ব্রজভূষণ নয়ন রসায়ন
 অপরূপ প্রেমময় দেহ।
 নবদ্বীপ দাস আশ তছু চরণ
 চিতে জাগহ এক রেহ।।

Victory, oh victory, Śrī Guru!
 Paṇḍita Mahārāja, Śrīla Manohara Dāsa!
 Who lived on the shore of Śrī Govinda-kunḍa
 by the slope of Mount Govardhana.
 You attained a holy sight of those holy feet
 and fulfilled all your heart's desires.
 Day and night you immersed your mind
 in the sweet sports of the Loving Couple.
 By the power of your *bhajana*
 the gods with their virtues always lived in you.
 Your two reddened eyes remained
 absorbed within, immersed in the waves of love.
 He was an ocean of compassion.
 Seeing anyone suffering, you
 could not tolerate it even a little.
 Renunciation, *bhakti*, and knowledge,
 those three rested in him.
 One does not meet one like him.
 From his very birth he was not touched
 by any material *rasa* (desire).
 His rules of *bhajana* were equal
 to the marks on a stone; he never broke them!

An ocean of knowledge, he spoke like a child.
He did not recognize the world.
In a trance of love most divine,
in an ocean of the *rasa* of sport
he was submerged day and night.
The highest reaches of *bhajana*,
he never found an end to it.
His heart was troubled by separation.
He thought himself the poorest of poor.
He condemned his own faults,
though far from him stayed
attraction to worldly delight.
Master was a treasure of Vraja,
his eyes a medicine,
his body twisted with love divine.
Navadvīpa Dāsa's hope
is that his feet mark up his heart.

Introduction (Śrī Navadvīpa Dāsa)

Siddha Mahātmā Śrīyukta Manohara Dāsa Paṇḍita Mahārāja of Govinda-kuṇḍa near the slope of Mount Govardhana in the area of Vraja was born into a Vaiṣṇava Brahmin family on the fifth day of the bright half of the month of Kārtika in the year 1254 (1848 C.E.) in a village called Mādhavapura in the district of Nadia. His father's name was Śrī Bholānātha Adhikārī and his mother was Śrī Pyāri Sundarī. He had two elder brothers. The family was supported by the gifts of disciples and the produce of some land. His previous name was Śrī Mahendranātha Adhikārī. When he was a child his mother departed for the next world. At a young age he showed a passion for knowledge. In his village there was one school and that is where he studied. When he was only six years old he had a dream one night in which a holy man (*sādhū*) came and took him out of his room to the forest. On all four sides of that forest fire was burning. That dream made a deep impression on his young mind. He understood that household life (*saṃsāra*) was not for him. At the age of twelve or thirteen he lost his father. His older brother ordered him to go to work for the household. He did not like that. For that reason he became an object of the displeasure for that older brother and went to live in a house of his aunt, which was three miles from the village of Śīmūliyā in the district of Nadia and he never returned to Mādhavapura. A little while later his two older brothers contracted marriages in the village of Baksipura in the district of Nadia and left their own village to live in that village. At present all of their descendents are there. The son of his elder brother Śrīyukta Hīrālāla Adhikārī

Mahāśaya came a few years ago to see Mahārājajī in Govindakuṇḍa.

After going to Śimūliyā, Śrī Mahendranātha Adhikārī (Mahārājajī) received mantra initiation from Nandakiśora Gosvāmī Prabhupāda of the Śrī Advaitavaṃśa from the village of Bāhādura in the district of Nadia. In the village of Śimūliyā there was a center for Vaiṣṇavas (an *ākhaṛā*) where a sacred image was being worshipped. The expenses for the service were borne by a wealthy *bhakta* who lived near Mahārājajī's aunt's house. At that time, because of the absence of the previous leader (*mahānta*) the service there became irregular. At the ardent request of the people of the village, Śrī Mahārājajī took vows of renunciation (*bhekh*) from Śrīyukta Prānakṛṣṇa Dāsa Bābājī Mahāśaya and his name became Śrī Ambikā Dāsa Bābājī. After becoming a *bābājī* he became the leader of that Śimūliyā center and lived there for three years. At that time he also accepted some disciples.

I previously said that from childhood Mahārājajī had a strong interest in knowledge. A Vaiṣṇava came from Navadvīpa to the Śimūliyā center at that time. Mahārājajī expressed his wish to study Sanskrit to him and he suggested that Mahārājajī to go study at the big center in Navadvīpa. In accordance with that he went to the big center and once there he stayed for twelve years and studied. At first he studied with Bipinacandra Bhaṭṭācārya Mahāśaya, then later he studied at the Sanskrit school of Śrī Kṛṣṇacandra Smṛtiratna Mahāśaya. After studying for two years he went to visit places of pilgrimage like Rāmakeli, Gayesapura, and other places. The next year in the month of Pauṣa he went to see the Jayadeva fair at Kenduli. On the way there he stayed for three or four months at the famous village of Mayanāḍāla, which was on the way. At the big center Śrī Svarūpa Dāsa Bābājī Mahāśaya was Mahārājajī's instructing guru. He also gave him the renunciation initiation again and gave him his present name.

Because of extreme exertion in studying and using too many warm substances when he had a cold, Mahārājajī's body became ill. For diagnosis he returned to the Śimūliyā center. At that time Śrī Harekṛṣṇa Dāsa Bābājī was there. He was a doctor. After a few days he regained his health under Śrī Harekṛṣṇa Dāsa Bābājī's care and returned again to Navadvīpa.

At the big center Śrī Narottama Dāsa Bābājī was one of the

paṇḍitas. Along with him, Mahārājajī many times went to visit Siddha Caitanya Dāsa Bābājī. Mahārājajī used to listen to the scriptural discussions that took place between the two of them (Caitanya Dāsa Bābājī and Narottama Dāsa Bābājī). Siddha Bābājī Mahāśaya was corpulent in his appearance. He accepted a shoe-maker as a disciple and gave him the name Viṣṇupriyāvallabha Dāsa. He used to stay on the bank of the Ganges and perform his *bhajana*. Because he accepted a shoe-maker as his disciple the Gosvāmīs of Navadvīpa barred him from the (Vaiṣṇava) community. The laundry men and barbers went on strike. When Siddha Bābājī was troubled in this way Mahāprabhu came in a dream and said to one of the Gosvāmīs that Caitanya Dāsa Bābājī was a *siddha bhakta* and taking a shoe-maker as a disciple, for him, was not a fault. After this incident the Gosvāmīs respected Bābājī Mahāśaya and Bābājī Mahāśaya's fame as a *siddha* spread.

Siddha Bābājī one day invited Śrī Narottama Dāsa Paṇḍita and Mahārājajī to dine on grace-food (*prasāda*). Bābājī Mahāśaya used to eat food cooked by women and for that reason the Vaiṣṇavas of the big center did not accept grace-food from Siddha Bābājī. Therefore, Śrī Narottama Dāsa Bābājī and Mahārājajī went there secretly and ate! Many kinds of food were prepared for the enjoyment of the sacred image.

During the time he studied in Navadvīpa Mahārājajī once went to Kālnā to see Siddha Bhagavān Dāsa Bābājī. Then Siddha Bābājī was ill and was resting. His disciple Vaiṣṇavacaraṇa Dāsajī was serving him. It was revealed then that Siddha Bābājī was three hundred years old. Whoever went to see Siddha Bābājī, Vaiṣṇavacaraṇa Dāsajī collected one *ānā* (four) *pāisā* from.

Mahārājajī once went to Kolkata for the first time and stayed in the Kambuliā Ṭolā center. Four years later, because of an absence of books like the *Bhṭṭi-kāvya* to study, he went again to Kolkata another time. Certainly he had to travel by foot then, because at that time there was no train. When he arrived in Kolkata, he went to a wealthy *bhakta* by the name of Govinda Bābu, who lived in Bagh Bazar and made his need known to him. Govinda Bābu, showing him the greatest respect, gave him all those books. That time when he went to Kolkata, Mahārājajī stayed with Haridāsa Bābājī at the Āhārīṭolā center. That Haridāsa Bābājī used to diagnose sick people by means of herbal leaves, mantras and rites. As

a result of his instruction a *bhakta* took the footwash of Mahārājajī and paid one rupee and one paisa. As a result of that Mahārājajī became so unhappy that even after such a long period it remained strongly lodged in his mind.

A few days after that in around 1286 or 1287 (1880 or 1881) in the month of Vaishākh, Mahārājajī left by foot for Śrī Kṣetra (Purī) to see Jagannātha Deva. On the way he stopped at the center in Kāntāpukura in the district of Medinipur. After staying there for a few months with Gopīnātha Dāsa Bābājī, he arrived at the Gaṅgāmātā Monastery in Śrī Kṣetra in the month of Kārtik, after visiting places like Gopivallabhapura (the home of Śyāmānanda Prabhu), Remuṇā (the home of Kṣīracora Gopīnātha) and other places. After staying for a while in Śrī Kṣetra he went back to Remuṇā and stayed in the house of a house-holder *bhakta* for five or six months. There he read the Immortal Acts of Śrī Caitanya (*Caitanya-caritāmṛta*). Later that *bhakta* entered renunciation and became known as Harijana Dāsa Bābājī. From Remuṇā he returned to the Kāntāpukura center and stayed there for over a month. After that he returned to Śrī Navadvīpa. Śrī Rādhācaraṇa Dāsa, a disciple of the *mahānta* of the big center begged him to stay, but because his mind was extremely anxious to visit Śrī Vṛndāvana at that time, he was unable to honor that request. Probably in around 1288 (1882) at the age of thirty-four Mahārājajī started his journey on foot to Śrī Vṛndāvana. On the way he stayed at the center in the village of Memārī in the district of Bardhaman. At that place because of the strain of travel his body became extremely ill and he was no longer possible to travel by foot. When a generous *bhakta* helped with rail passage Mahārājajī arrived in Śrīdhāma Vṛndāvana by rail.

The kāmādāra of the Śrī Govindajī Temple entered renunciation, taking the name Śrī Gurucaraṇa Dāsa Bābājī and established a temple and a Vaiṣṇava residence at Govinda Ghāṭa. When Mahārājajī came to Vṛndāvana he gave him a place to stay there. A little while later he gave Mahārājajī the responsibility of the temple and the Vaiṣṇav residence and went off to the Dāujī Temple at Kusumasarovara. Mahārājajī was at Govinda Ghāṭa for five years.

At that time, Balarāma Dāsa Paṇḍita Bābājīi of Jhāru Maṇḍala was living and Jagadīśa Dāsa Bābājī of Kālīdaha used to live in

Madanamohana Ṭhōra. Both those Vaiṣṇavas were famous as *siddhas*. Mahārājajī used to study the works of the Gosvāmins with Prabhupāda Gopīnātha Gosvāmī of the Rādhāramaṇa Temple and many other Vaiṣṇavas also used to study with him, too.

One day he heard that a *brahmin* of Jaipura gave up being a member of the Vallabha community and wanted to enter the Gauḍīya community. He asked Nityānanda Dāsa Bābājī Mahāśaya, who was a *bhajanānandī* (one who rejoices in private worship) in the lineage of Gadādhara Paṇḍita at Madanamohana Ṭhōra for entrance into renunciation. That Nityānanda Dāsa Bābājī Mahāśaya was approached for training in private worship (*bhajana*) by many Vaiṣṇavas. Śrī Nityānanda Dāsa Bābājī gave that *brahmin* mantra initiation, entrance into renunciation, and the name Śrī Rāmakṛṣṇa Dāsa. This Śrī Rāmakṛṣṇa Dāsa Bābājī had come to Vṛndāvana one time before. At that time he was a householder and his wife was alive. When his wife went to the next world he again came to Vraja. That Śrī Rāmakṛṣṇa Dāsa Bābājī later, by the power of his private worship and learning became famous throughout Vraja as the Siddha Paṇḍita Bābājī of Dāujī Bāgicā. His method of private worship and his renunciation were shaped in imitation of the six Gosvāmins. This Śrī Rāmakṛṣṇa Dāsa Bābājī used to study with Gopīnātha Prabhupāda and it was in this context that Mahārājajī became acquainted with him and gradually established a closeness and friendship. Dāujī Bāgicā Paṣṇita Bābā has now gone to the eternal world, but as long as he was alive their friendship and intimacy remained constant.

One day (after Mahārājajī had established his sacred images at Govinda-kuṇḍa) Śrī Mahārājajī sent the grace-food of Śrī Madanamohanajī weighing one *tolā* in a small covered box to Paṇḍita Bābā. Paṇḍita Bābā seeing it laughed and said, "This much grace-food?" After saying that, he took one tiny bit and ate it.

Once, thinking that Śrī Mahārājajī was displeased with me, I stayed in Vṛndāvana. I could not muster the courage to go to him in Govinda-kuṇḍa and also I was not able to stay in Vṛndāvana. In this dilemma I went to Paṇḍita Bābā and he said, "You do not know your guru; I know him. You should not be afraid. Go to him. He will not be offended by you." In accordance with his instruction I went to Govinda-kuṇḍa and saw that Paṇḍita Bābā's statement was completely true. He knew personal interaction so well. More

about Paṇḍita Bābājī will be mentioned later.

After staying for five years at Govinda Ghāṭa Mahārājajī, getting Gurucarāṇa Dāsa Bābājī's permission, went to Kusumasarovara to do private worship and stayed there with him. At that time Kartā Bābājī was in Govardhan and Harigopala Dāsa Bābājī was in Sūrya-kuṇḍa. Caturbhujā Paṇḍita and others of Rādhā-kuṇḍa used to come and study the *Bhāgavata* with Mahārājajī at that time. In this way five years passed.

At that time, Śrī Rāmakṛṣṇa Paṇḍitajī was staying the Nāthajī Temple in Govinda-kuṇḍa and used to beg for alms at the village of Anor. Śrī Yaśodānandana Bhaṭṭa Mahāśaya of Jyotipura used to give readings at Bāgicā. Paṇḍitajī said in that gathering that Śrī Vallabha Bhaṭṭa was a disciple of Gadādhara Paṇḍita Gosvāmin. Because of that the villagers who were followers of the Vallabha tradition became angry with him and at that time Paṇḍitajī had to go elsewhere.

After staying for five years at Kusumasarovara Mahārājajī went out on *parikrama* (circumambulation of the holy sites) of Vraja in order to search for a place to do private worship. Śrī Rāmakṛṣṇa Paṇḍitajī and others went with him. When he came to Ādibadrī, the sight of the isolated hilly countryside pleased him as a place for private worship. Śrī Rāghava Dāsa Bābājī, who lived in that place, also gave him a small cottage for worship, but because of fear of the misbehavior of the Muslims (Meba Jāti) there he went on to Kāmyavana and then from there to Nanda Grāma. At Nanda Grāma he established his seat for private worship. But the Vaiṣṇavas who were with him and Śrī Gopāla Dāsa Bābājī Mahāśaya of Bhādābalī obliged Mahārājajī to teach the *Ṣaṭ-sandarbhā* of Śrīpāda Jīva Gosvāmin at Bhādābalī. At the request of the Vaiṣṇavas he taught the *Ṣaṭ-sandarbhā* for one year there. From time to time Śrī Rāmakṛṣṇa Paṇḍitajī also used to teach. After the class ended Śrī Rāmakṛṣṇa Paṇḍitajī along with Śrī Gopāla Dāsajī and others went out again on Vraja *parikrama* and Mahārājajī went to Govinda-kuṇḍa.

Govinda-kuṇḍa was then a deserted and peaceful place. Seeing the natural beauty of the place by the side of Girirāja, he decided that he would stay there and do private worship. There Kṛṣṇa revealed himself to Śrīpāda Mādhavendra Purī while giving him

milk. Also the sacred image Śrī Gopālaḥ (who is now at Nāthadvāra and is known by that name Śrī Nāthajī) was uncovered from the depths of the earth by Purī Gosvāmin. In that place, too, Śrī Kṛṣṇa, in the form of a sacred image, appeared and accepted the food (*āṅgā bhoga* ?) given by Chaturāi Nāgāra. With the water of Govinda-kuṇḍa the king of the gods, Indra, consecrated Śrī Kṛṣṇa at the time of his manifest sport.

That day Śrī Mahārājajī stayed in Govinda-kuṇḍa. At night he had a dream in which he saw a holy man (*sādhu*) whom he had seen once in a dream as a child. That holy man indicated to him that he should stay at Govinda-kuṇḍa and do private worship. After having that dream he decided to stay in Govinda-kuṇḍa. After going to Govardhana he asked Śrī Gopāla Dāsa Bābājī Mahāśaya to send all of the belongings he had left in Nanda Grāma to Govinda-kuṇḍa. On the southeast corner of Govinda-kuṇḍa beneath a large banyan tree Rāma Dāsa Bābājī use to do private worship. After him, his disciple sold the place to Yaśodānanda Bhaṭṭa Mahāśaya of Jyotipura. Bhaṭṭajā planted banana and flowering trees in that place, creating a small garden. He also built three earthen huts and gave them to a caretaker to stay in. Two huts were used by the caretaker---one was empty. The caretaker let Mahārājajī stay in that empty hut to do private worship. This probably happened in the Bengali year 1300 (1894 C.E.). A little while later Śrī Rasika Dāsa Bābājī, with the help of money from the King of Tārāśa, Vanamāli Rāya Bāhādura, built a small brick cottage for worship and a small hut for the service of Giridhārī in that garden. A little while after that Rasika Dāsa Bābājī gave the brick cottage to Mahārājajī and went to stay in a village named Khānpura. In this way Mahārājajī settled permanently in Govinda-kuṇḍa.

At that time on the northern shore of the *kuṇḍa* lived Durlabha Dāsa Bābājī Mahāśaya and Chaturāi Vrajavāsī. A Vrajavāsī brahmin from the village of Māmudpura (Candrasarovara) used to perform the service in the Nāthajī Temple. Then there was no one else there. Śrī Rādhāmādhava Dāsa Bābājī had already left his body at a very old age. Rādhāmādhava Dāsa Bābājī was the renunciation guru of Giridhārī Dāsa Bābājī, the older brother of Vanamāli Bābu.

A little while after Mahārājajī settled Govinda-kuṇḍa, Śrī Rāmakṛṣṇa Paṇḍitajī went to Puchurī and began to do private wor-

ship. Then, from time to time he used to visit other places, too. From Puchurī he many times would go seeking alms to Ānora village in the evening and would receive grace-food at Mahārājajī's cottage. After discussing sacred topics with each other he would return home late at night. A little while later Gopāla Dāsa Bābājī Mahāśaya of Bhādāvalī, came from Jāhājpura in Orissa with Śrī Caitanya Dāsa Bābājī. Śrī Caitanya Dāsajī, after receiving initiation into renunciation from Gopāla Dāsa Bābājī's guru, stayed first with Śrī Rāmakṛṣṇa Dāsa Paṇḍita Bābājī in Rāghava's cave and later at Govinda-kunḍa for a few days. His disciple Śrī Mād-hava Dāsa Bābājī Mahāśaya is now living at Govinda-kunḍa doing private worship.

After the arrival of Caitanya Dāsa Bābājī Śrī Haribhajana Dāsa Bābājī Mahāśaya along with his disciple Gopāla Dāsa Bābājī came to Govinda-kunḍa. At first they stayed in the worship cottage of Maṇirāma Vrajavāsī and later when Caturāi Vrajavāsī went to the next world they did private worship in his cottage. Śrī Gopāla Dāsa and Rāmasvarūpa Miśra of Ānora village and others used to study the *Śrī Bhāgavata* with Mahārājajī. At that time Śrī Mahārājajī used to go for alms-food. A little while after doing that he saw some dogs in a dream and as a result he gave up going for alms-food and instead just begged for some flour.

In Ānora village the Gosvāmīs of the Vallabha community were very powerful. They looked down on the holy men of the Gauḍīya community and said they were engaged in misconduct. Rāmasvarūpa Miśra received mantra initiation from Śrī Mahārājajī and became his disciple. That same Rāmasvarūpa was the priest of the Vallabha Gosvāmīs. Therefore there was a great controversy in the village. Many of the villagers began to say many things and Mahārājajī, too, became worried. A few days later a Vallabha Gosvāmī came to Jyotipura. The brahmin villagers spoke to him against Rāmasvarūpa and Mahārājajī. That Gosvāmī had a dream that night and the next day revealed that Mahārājajī was a holy man of the highest community and a great-soul. There was nothing wrong with Rāmasvarūpa receiving initiation from him. He should continue to act as priest as before. After this the controversy ended. A few days later that Maṇirāma Vaiśya of that village and a few other Vrajavāsīs became Mahārājajī's disciples. From that time on Mahārājajī did not go to villages for alms. The villagers came to him to give him flour. At that time Viṣṇu Dāsa

Bābājī Mahāśaya came from Nārengābāda and began to live in the Śrī Nāthajī Temple.

Śrī Mahārājajī used to do seven *lākhas* of the holy names each day and he was always absorbed in remembering the sports of the eight periods of the day and night. He used to sleep very little. He did not even have a bed or bedding. He used to speak very little. He spent all his time in a worship cottage in the shade of an isolated banyan tree. Occasionally, in the afternoon, he used to go to Gopāla Dāsajī who lived on a hill. He wrote a book on the sports of Rādhā and Kṛṣṇa called *Śrī Vaidagdha-vilāsa* and another called the *Nāma-ratna-mālā* at that time. Both books have been published. At that time Mahārājajī had a few students and disciples. Among them is the humble author of this book.

A little while later Śrī Mahārājajī was afflicted by *vāyu* and became ill. That lasted for nearly a year. When he recovered it was noticed that his nature had completely changed. His heart had become as soft as butter. He was not able to tolerate anyone's suffering. He gave up his regular chanting and did not put on *tilaka* everyday either. Because of the increasing incursions of monkeys and vultures, Mahārājajī, in the place where the temple now sits, built a grotto and cleared away the jungle growth from that place. And in 1915 CE he left the garden and began to live in the grotto. After moving there a few householders became his disciples and students. In 1917 after building the temple Śrī Mahārājajī revealed the service of Śrī Madanamohanajī. In 1918, in the month of Jyaiṣṭha, on the thirteenth day of the white half of the month, in honor of the procession of the sacred image's throne, he invited the Vaiṣṇavas of all the eighty-four krośas of Vraja to a huge festival held at great expense.

At first a disciple named Kṛṣṇa Dāsa used to beg for flour. Ruṭi and *nima* leaf juice constituted the offering to the sacred image. After a little time passed like that, when Ananta Dāsa became a disciple then rice offerings were made. Later, when many disciples had come, the service began to be carried out with their help. A *bhakta* from Āgrā built a worship cottage. Later, when Satyacaraṇa Guha became a disciple, he built the present temple. A few from among the other disciples constructed a few more cottages. For flowers for the service of the sacred image, a garden was created. From that time forward many became students and dis-

ciples and the arrangements for making offerings to sacred image increased. In 1936 C.E., for the procession of the throne, Mahārājajī again invited the Vaiṣṇavas of the all the eighty-four krośa's of Vraja to a big festival.

Between 1915 and 1936 twenty years of passed in great bliss. A little while after that the *vāyu* became strong again and Mahārājajī became very sick. It was as if he would not live any longer. When that became a little bit better it was noticed that Mahārājajī's nature again had changed. He became full of severe heat, sadness, lamentation, and humility of mind. When the question of accepting another disciple came up, he became upset. Whomever he saw he bowed down to and he was always critical of himself. No interest in any subject remained anymore. He became indifferent to the operations of the temple. He created a committee from among his disciples to carry on the service and placing all responsibilities upon it he became completely free of worry and activity. He began to spend his days alone in solitude. He was no longer able to bear association with people. If he was alone he was happy. Drinking just a little bit of milk he maintained his body. Śrī Mahārājajī at present is more than ninety-four years old.

পূর্ব

তেজোদগ্ধ নম্বকায় বৈরাগ্যের প্রকট মুরতি,
 গম্ভীর নিরীহ শান্ত নিরপেক্ষ আত্ম সমাহিত,
 তুষার মণ্ডিত যথা অলভেদী ভূধর শিখর,
 নিশ্চল উন্নত শির, ধ্যান মগ্ন ধূজটীর মত,
 নির্বাত নিষ্কম্প অতি দূরে লোক কোলাহল,
 তপস্যার বহি শিখা প্রজ্জ্বলিত অরুণ নয়নে।

Before

Filled with vigor, naked-bodied,
 the visible form of renunciation;
 deep, desireless, peaceful, independent,
 self-collected; like a mountain peak
 piercing the clouds, decorated with snow;

with head raised up and motionless,
 absorbed in meditation like Dhūrjaṭī,¹
 breathless, unshivering, far from the
 hub-bub of ordinary folk;
 flame of dispassion, red eyes ablaze.

উত্তর

কাহার পরশে দেব, ছিন্ন হল সেই ধ্যানযোগ
 কোথা গেলে সেই তেজ সেই জ্ঞান সেই নীরবতা?
 ধৈর্যহারা আত্মহারা সর্বহারা শিশুর মতন
 বক্ষঃ ভেদি বাহিরায় মর্মস্তদ আকুল ক্রন্দন।
 ধূলায় লুণ্ঠিত তনু অশ্রুসিক্ত দীন হতে দীন,
 ক্ষুধিত নয়ন তব কারে যেন করে অন্বেষণ।
 সাধনার অবসানে আজি হেরি একি উন্মাদনা,
 অন্তরে বাহিরে জাগে অপরূপ বিশ্ব-মনোহর।।

After

At whose touch, Lord, has that meditation been broken;
 Where have they gone, that vigor, that knowledge, that
 silence?
 Shorn of composure, of self, of all, just like a child,
 Fervent heart-splitting sobs break out from his chest,
 Rolling in dust, body sprinkled with tears, lower than
 the low,
 Your thirsty eyes as if searching for someone;
 At the end of *sādhana*, today we see madness.
 inside and outside awakens an uncommon world en-
 chantment (Manohara).

¹Śiva

