

82.10.29.C_82.10.30.A

Śrīla Śrīdhara Mahārāja: ...paddy field. Mahāprabhu took some water. Mahāprabhu asked when travelling through Vṛndāvana, then went to particular place and found that, "Rādhā-kuṇḍa must be here." Then He went, "Where is Rādhā-kuṇḍa?" The local people could not give any suggestion. Then He meditated a little, and from some rice field, that paddy field, took some water and put on His head and began to chant in praise of Rādhā-kuṇḍa. That was located then as Rādhā-kuṇḍa.

And Raghunātha Dāsa he was sitting under a tree in that paddy field and continuing his *Hari-Nāma* and *śravaṇa*. One day, Sanātana, he's wandering through all the places of Vṛndāvana, went there and found that Raghunātha is sitting under a tree, and one tiger came and took some, drank some water from that paddy field and went away. Then Sanātana approached Raghunātha. And Raghunātha was astounded to find him there suddenly on his front, and he went up and gave his *praṇāma* to Sanātana Goswāmī.

Sanātana Goswāmī gave advice. "My advice to you is this, please don't stay under tree, but accept a cottage. I shall manage to build a cottage for you, and you must have to accept to remain within that. I found a tiger here just now."

Then what to do? His command, he accepted that cottage and there he lived. And he composed so many verses which give us the highest attainment of the whole Gauḍīya Sampradāya. *Rādhā-dāsyā*, that is very plain in his statement only, *āsābharair-amṛta-sindhu*. When we saw our Guru Mahārāja explain this *śloka* he was besides himself.

*āsābharair-amṛta-sindhu-mayaḥ kathañcit, kālo mayātigamitaḥ kila sāmpratam hi
tvam cet kṛpam mayi vidhāsyasi naiva kim me, prānair vrajema ca varoru bakārināpi?
[Vilāpa-Kusumāñjali, 102]*

This *śloka*. "Oh, my Lord, Feminine, my Master, Mistress, Swāmīni." He's addressing Rādhārāṇī. "If I don't get Your grace, everything is tasteless to me without You. Even this Vṛndāvana, what to speak of other things, even I do not want Kṛṣṇa Himself, if You are not there."

This is the most famous verse we get from Raghunātha Dāsa. And it is the acme of our realization we're told by the experts, spiritual, of our *sampradāya*. This comes from Raghunātha Dāsa, the highest realization, so *prayojana* Ācārya. Sanātana Goswāmī is called *sambandha* Ācārya. Rūpa Goswāmī *abhidheya*, means to end. And Raghunātha, the Ācārya, the giver, of the end of our life, through whom the end of our life has been ascertained, given to us. *Prayojana* Ācārya Raghunātha Dāsa. So in this respect we show our *praṇāma* to him, Dāsa Goswāmī.

And Kavirāja Goswāmī Prabhu, many things to say about Raghunātha Dāsa, infinite. In his last days Raghunātha crawling nearby Rādhā-kuṇḍa, and crying, taking Her name _____ [?] Taking in a, leaf, some leaf is there by which some pot is made, and there some buttermilk, that he used to take in a tree leaf pot. And taking that he used to blame himself.

*ātmānam ced vijānīyāt, param jñāna-dhutāsayaḥ
kim icchan kasya vā hetor, deham puṣṇāti lampataḥ*

[“ ‘If one’s heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying to maintain his material body very carefully?’ ”] [*Caitanya-caritāmṛta, Antya-līlā*, 6.314]

He’s abusing himself after taking one pot of buttermilk here he says, “Oh.” Addressing his mind. “Oh, if you can think yourself that you’re not this body, you are really the soul, how your body is getting fatter day by day? What’s the matter? Do you think that you’re above this flesh and blood? Then why you are nurturing this flesh and blood body? It is getting fair day by day I see.”

Ha, ha, ha. In this way he used to abuse himself, though it is not so. His temperament was to abuse the fleshy aspect to teach us. Don’t indulge yourself that you have attained a fair position. *Dainyam*. It is *purīṣera kīṭa haite muñi se laghiṣṭha* [*Caitanya-caritāmṛta, Ādi-līlā*, 5.205] To advance, to make advance towards infinite means to see so much meagre his own self, it is the criterion. So as much a devotee is advancing really, he cannot but think that he’s going down, he’s the lowest of the low. That is the truth. Thereby we’re to measure by humility, sincere humility, we’re to measure who is a devotee and who is not so.

Of course there is another, *ācārya abhimāna*, Rāmānuja has mentioned also we can understand, that is another force, sent by the Lord, to work as an Ācārya, a post. Not personal, but from a post. A man who has not harmed a fly, when he’s in the position of a judge he’ll have to pass the order of hanging. “Hang this man.” From the position of the judge he’s to do so, but personally he won’t even harm a fly and mosquito, he’s so *ahimsā*. But when he’s in a position of a judge he’s compelled to sign the verdict that, “He has committed murder, he must be hanged.”

Something like that, from the position of Ācārya, he’s to see in another angle of vision. So he’s entitled to control. “Oh, why you are doing this thing? This is bad. Do this.” As if he knows everything. This is a posing of the Ācārya.

Our Guru Mahārāja said, “This is the indirect position.” *Pralāpita vakra*.

Mahāprabhu says, “This is My *pralāp*, My delirium. Sanātana, I am in delirium. So many things passing through Me to help you, Kṛṣṇa’s matter. But what I say to you, I can understand that this valuable thing is going to you, but I cannot appreciate these things. What I say this is madman’s expression. I’m under delirium.”

Pralāpita, our Guru Mahārāja also, “This is my *pralāp*.” When he’s in a posing to give stricture to his disciple. But *anyoiyanke* [?], direct conception, “I am meanest of the mean. I’m the servant of all these persons. They have come to help me, they’re my Guru, the disciples are my so many Gurus. They have come to help me in my service to Kṛṣṇa.”

That is the real vision of the *bhāgavata* proper, *mahā-bhāgavata*. But in indirect way sometimes he had to chastise his disciple, “Why you have done so? Why you have not done so?” That is a posing. But in his real, own nature, acquaintance, he says that, “All Guru, I am the servant. They have come to excite me to keep me in the path of service of Kṛṣṇa.”

So Dāsa Goswāmī used to accuse and abuse his own self. “What sort of devotee, do you think you have become a devotee? You are so mean. You can’t shake off all these things.” Challenged himself. But he was crying, taking the name of Rādhārāni, crawling around the banks of Rādhā-kunḍa. And sometimes looking at the place Nandagram, to Kṛṣṇa’s seat, shouting, and with tears, *nandisvare panichey hu hu hu* [?] Could not express clearly any words, but vague sound, *hu hu hu*, and tears falling. In this way he passed his days.

And Kavirāja Goswāmī was his disciple. A proper disciple for a proper Guru. Kavirāja Goswāmī was born near Katwa, Sālāra [?] station, two miles from there there is Jhāmaṭapura. There is a place where the, some portion of Gauḍīya Vaiṣṇavas continuing a sort of service there, Jhāmaṭapura, born there.

And some faith in the creed of Mahāprabhu. One day he had some twenty four hour *kīrtana*. He made arrangement, and there one devotee of Nityānanda Prabhu named Mīnaketana Rāmadāsa. He was little sentimental devotee, he's taking the name of devotees, sometimes climbing up on the shoulder of someone, sometimes doing this and that.

And Kavirāja's brother, he felt little disturbance by the movement of this sentimental devotee, Mīnaketana Rāmadāsa. And he told, "Who is he? A man who is a devotee must be of a fair character. He's something obstinate and boisterous nature. He's a devotee? Where is Nityānanda?" In this way.

Then Kavirāja Goswāmī he rebuked his brother. "You don't know he's devotee of Nityānanda Prabhu, and by his love intense for Nityānanda Prabhu he's showing some signs and sentiments? Why do you feel disturbed?"

"No, I don't like Nityānanda Prabhu. I have regard for Mahāprabhu. Who is Nityānanda Prabhu? He's illiterate."

"Don't you say so in my presence. Gaura-Nitāi, They're well connected, intimately connected. If you have recognition for one and not the other, this is hypocrisy. If you don't have recognition for both, you are an atheist." In this way he chastised his brother.

At night he's getting a dream. Nityānanda Prabhu has come. Nityānanda Prabhu, but the posing is of Vṛndāvana, with His followers. He's chewing betel nut and in this cowherd attitude. "I'm very much pleased with you Kṛṣṇadāsa. A good fortune awaiting for you. Just go to Vṛndāvana and you will get everything there." With this assurance Nityānanda Prabhu vanished in the dream.

And he rose up. "What did I see in the dream? A very happy and hopeful, and full of prospect _____ [?]

only a dream, but it has got some reflection in the real life of mine." He discussed within himself and took up this faith. "No, it is the real order to me. Then I began to make arrangements to go to Vṛndāvana. I came to Vṛndāvana by the grace of Nityānanda Prabhu and I got everything. I got Raghunātha Dāsa as my master, my Gurudeva. Through him I have got Rūpa and Sanātana, and Jīva and other Goswāmīns, all these devotee's remnants of Śrī Caitanyadeva. I have found Śrī Caitanyadeva. My life is fulfilled and I have got the intense hope of the service of Rādhā-Govinda my whole life."

Then he was asked to write, by the Bengali devotees of that Vṛndāvana, led by one Haridāsa, a very good, higher order Vaiṣṇava. "You, learned man, you have got command over Bengali language and Sanskrit, both. You compose the life of Mahāprabhu for the posterity."

"With this suggestion I came to Madana-mohana. The Vaiṣṇava requests me to write the life history of Mahāprabhu, life and teachings. I beg Your grace. And just at that time the garland of Madana-mohana came down, and the *pūjārī*, the priest took that garland and put around my neck. I thought I got the order of Madana-mohana. I began to write this book. Madana-mohana is making me write this book, not myself, I know it."

[ei grantha lekhāya more 'madana-mohana'] āmāra likhana yena śukera paṭhana

["Actually *Śrī Caitanya-caritāmṛta* is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot."] [*Caitanya-caritāmṛta, Ādi-līlā*, 8.78]

"As a parrot, he pronounces the name of God. My writing is like that. I am only an instrument."

Such writing, the writer is someone. So he has produced that *Caitanya-caritāmṛta* according to the theistic conception, theistic standard. We think that the best scripture in the whole of the world is *Caitanya-caritāmṛta*. He has given the description of the last *lilā* of Kṛṣṇa, the pastimes of Kṛṣṇa, even in Rādhā-kuṇḍa in the water with the *gopīs*. But his description is such that ordinary people also cannot think that this *lilā* of Kṛṣṇa with the *gopīs* is humanly. Such transcendental touch everywhere. Everywhere is transcendental colour, a divine colour is expressed in his book, Kavirāja Goswāmī's *Caitanya-caritāmṛta*.

*śrūyatām śrūyatām nityam, gīyatām gīyatām mudā
cintyatām cintyatām bhaktās, caitanya-caritāmṛtam*

["O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu always be heard, chanted and meditated upon with great happiness."] [*Caitanya-caritāmṛta, Antya-lilā, 12.1*]

The highest thing ever known to the world is found there in *Caitanya-caritāmṛta* by Kavirāja Goswāmī.

When Jāhnavā Devī, the senior wife of Nityānanda Prabhu wanted to part to Vṛndāvana, it is written there in *Bhakti-ratnākara*, Dāsa Goswāmī he's about to pass away, and Kavirāja standing thereby, last view _____ [?] Kavirāja Goswāmī.

In a corner of present Rādhā-kuṇḍa, this side we find, in the north-east corner the tomb of Raghunātha, and north-south corner there is the tomb of Kavirāja Goswāmī, we're told, in Rādhā-kuṇḍa.

But what he has given, the real devotees, especially in the line of Śrī Caitanyadeva, they cannot but think and express that the highest conception of theism, well guarded, it has come to us through him, from him, Kṛṣṇadāsa Kavirāja.

Narottama Ṭhākura also mentioned his name in his song. I forget the verse. Kṛṣṇadāsa Kavirāja.

*kṛṣṇadāsa kavirāja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-lilā, sunite galaye sila, tahate na haila mora cite*

["Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-lilāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart."] [*Prarthana, 3.3*]

Even the most fallen, it has been arranged in such a way that even the fallen, without getting any disturbance in the step, can be taken nearer to the highest zenith of our realization, it is told.

Our Guru Mahārāja has written, in reply to his letter come from London long ago, that, "Who are the bona fide evidence about the descriptions of Caitanyadeva?"

Prabhupāda wrote, "Every part of *Śrī Caitanya-caritāmṛta* can be taken as fully bona fide evidence. In the relation, in *tattva* and in description, in historical as well as ontological, from both

sides, esoteric and _____ [?] *Caitanya-caritāmṛta* can be accepted cent percent bona fide. And other *śāstra* he has written, this portion, the *tattva* portion to be modified, something in *Caitanya-Bhāgavata*, and historical portion from *Bhakti-ratnākara* and not the ontological." In this way he has written, we found in his letter. The *Caitanya-caritāmṛta*, the gift of Kavirāja Goswāmī, that is our highest property of the *sampradāya*. The highest wealth, or jewel, whatever we may think, the highest capital of us is there.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

["I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They are just like desire trees who can fulfil the desires of everyone, and they are full of compassion for the fallen conditioned souls."]

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Paramahansa Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Jaya Om Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
Bhakta Vṛnda kī jaya! Gaura Hari bol. Hari Nāma Saṅkīrtana. Kavirāja Goswāmī Prabhu kī jaya!
Raghunātha Dāsa Goswāmī Prabhu. Raghunātha Bhaṭṭa Goswāmī Prabhu. Vaiṣṇava Vṛnda kī jaya!
Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.
Chaitanya Sāraswat Maṭh kī jaya! Navadvīpa Dhāma kī jaya!
Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

...

Śrīla Śrīdhara Mahārāja: ...the main principle of *śaraṇāgatī*, *kṛṣṇa mayi pali aki yena sadvaka* [?]
He's the protector. Such circumstance has come to help us.

*vipadaḥ santu tāḥ śaśvat, [tatra tatra jagad-guro / bhavato darśanam yat syād, apunar
bhava-darśanam]*

[Queen Kuntī Devī prayed to Kṛṣṇa: "I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths."]

[*Śrīmad-Bhāgavatam*, 1.8.25]

"Give pressure to us, so that You come to visit us. *Bhavato darśanam yat syād*. The strong opposition helps us indirectly to have Your *darśana*. This is the underlying fact, principle. *Vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro, bhavato darśanam*. Take us nearer to You and we get Your *darśana* by the pressure of the _____ [?] circumstance, so I invite them, I welcome them."

A book published, *Queen Kuntī*, is it not?

Devotees: Yes. *Teachings of Queen Kuntī.*

Śrīla Śrīdhara Mahārāja: By Swāmī Mahārāja himself.

Akṣayānanda Mahārāja: Yes. A series of lectures, on that section of *Bhāgavatam*, was compiled into a book.

Śrīla Śrīdhara Mahārāja: And *śaraṇāgati* found in *sākhya-rasa*, the cowboys, the friends of Kṛṣṇa.

Raksa parama nito nistho jani pana korola ham janiya pani [?]

"We know that there is poison in that area of the Yamunā, but we don't care for that. We shall drink that poisonous water because we always think that You are on our back. You will surely save us from any sort of danger. With this conviction we shall rush here and there, everywhere, voluntarily we shall rush on to embrace danger, knowing fully well that You are our protector, always on our side."

Udda pati dhuta mati nasa vicari varsana rakhibe devara dhari [?]

Chatu ranu yad karova chori raska kari betu gokula hari [?]

Kalindi _____ yamuna pani [?]

Kalindi _____ [?]

"We shall jump on the dangerous zone, knowing fully well that You are our protector and surely You will protect us from any sort of danger."

A challenge. Protector. *Goptṛtve varaṇam, rakṣiṣyatīti viśvāso.*

*[ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam
rakṣiṣyatīti viśvāso, goptṛtve varaṇam tathā.
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatiḥ
evam paryyāyataś cāsminn, ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100*]

To foster that confidence that He will surely protect us. Not only to accept Him as our protector, but to maintain fullest confidence in that, that He *will* protect us, and He *shall* protect us. *Rakṣiṣyatīti viśvāso*. They are practical points of devotional life. More or less any moment we are facing some sort of undesirable thing. And we'll have to attempt anything and everything with such mentality, that He's there. If it is, at present appears to me to be unhealthy, but it is my defect to see it. It is all right.

*bhoktāram yajña-tapasām, sarva-loka-maheśvaram
suhṛdam sarva-bhūtānām, jñātvā mām śāntim ṛcchati*

["I am the enjoyer of the results of sacrifice performed by the fruit-hunter, as well as the results of austerity performed by the liberation-seeker - I am their only worshipping object; I am Nārāyaṇa, the indwelling monitor of all planes of life, and the Supreme Worshipping Personality who awards liberation. And I am the well-wisher of all - I am Kṛṣṇa, the devotee's most adorable friend. The soul who thus knows My true identity attains the ecstasy of knowing his own original divine identity."] [*Bhagavad-gītā*, 5.29]

The key to peaceful life, that the All-Controller He's friendly to me. The Absolute controller of anything and everything, He's friendly towards me. This sort of commitment to maintain such conviction, that can give peace really in our heart. I should not feel disturbed. I am well represented in the highest quarter. Hare Kṛṣṇa. Peace. Balance. And that unfavourable circumstances gives us opportunity to approach the truth unprejudiced. Gaura Hari bol. Gaura Hari bol.

Akṣayānanda Mahārāja: There seems to be two opposites, *vipadaḥ* and *śānti*. First of all Kuntī Devī, "We want danger." And then, *jñātvā mām śāntim ṛcchati*. Opposite.

Śrīla Śrīdhara Mahārāja: Then at the time of peace, what decision she should take? *Śānti*, the peace, that should not be obstacles to our service. *Rakṣa korola nito nistho jani pana korola pani* [?] We shall invite danger and we shall try to find peace there. It is a relative term, peace is a relative term.

A hero, if he does not find any fight before them, no peace. *Paramananda ya paya de samaj* [?] This is stated about Bhīmasena. Bhīmasena would be very much happy if he gets a fight, battle, otherwise he feels uneasy.

That so-called peace that is *śānta-rasa*, a marginal position. Peace has its dynamic characteristic. Peace means giving pleasure, ecstasy, *rasam*, the dynamic character of peace is progressive. Peace is progressive. So, to take risk to serve Kṛṣṇa, that is peace, higher, higher peace. Peace when dynamic it comes from *śānta-rasa* to *dāsya, vātsalya*, in this way, progress. Peace means *ānandam*, in a negative sense, peace free from the disturbance of the negative side, and then marginal position. But peace real is *ānanda*, happiness. That really is a progressive thing, progressive, and as much as one makes advance towards Kṛṣṇa, *raso vai saḥ, ānanda*, he finds more and more ecstasy. Peace is ecstasy, the basis of ecstasy, *śānta-rasa, śānti*. But peace becomes dynamic. Peace has its degree. If we analyse peace, it has its degree. How much peaceful one's mind is, if we go to measure it, then we find that peace makes connection with *ānanda* itself, *rasa*, ecstasy.

As it is in, union in separation.

bahye viśajvāla haya, bhitaro ānandamāya, [kṛṣṇa premara adbhuta carite]

["The wonderful characteristic of divine love of Kṛṣṇa is that although externally, it works like fiery lava, internally it is like sweet nectar that fills the heart with the greatest joy."] [

Caitanya-caritāmṛta, Madhya-līlā, 2.50]

Internal aspect of peace. Externally it is pain, but internally full of peace. It is possible in the service, when progressing in the service of Kṛṣṇa. "Our sweetest songs are those that tell of saddest things."

["Our sincerest laughter with some pain is fraught;

Our sweetest songs are those that tell of saddest thought.”]
 [The English Romantic poet, Percy Bysshe Shelley, 1792-1822]

Shelly or someone. “Our sweetest songs are those that tell of saddest things.” Sweetness within and sadness outside. And sweetness of course is peace.

If Rādhārāṇī is asked, “Give up the thought of Kṛṣṇa now, then You will be peaceful mentally,” She won’t take it. “Never.” Hare Kṛṣṇa. “I can’t.”

Mahāprabhu is asked, “Don’t think of Kṛṣṇa. That is, Kṛṣṇa conception is within You so much, we can’t tolerate this, Your ailments, we can’t tolerate.”

Mukha-saṅgharṣī [*Caitanya-caritāmṛta*, *Antya-līlā*, 19.1] He’s rubbing His face on the walls to find out the gate.

Then the fervent appeal from the devotee section. “We’re asleep, we don’t find what You do at night.”

So anyhow they made some arrangement for a boy to lie down under His feet. When Mahāprabhu will sleep, take rest at night, He will spread His legs over the body of a boy, Śaṅkara, in Gambhīrā. Śaṅkara’s always in sleeping mood but he’s easily awakened.

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