

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.4.11-12

Guru Mahārāja: is underground, most precious mineral, substance is within you, and it is for Me. I have come to discover from within you.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam
hariḥ purāṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanah*

"May that Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendently situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in this age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service." (*Caitanya-caritāmṛta, Ādi-līlā, 1.4*)

Discoverer of my highest worth, one who discovers my highest worth, highest value, He has come down to utilise me for that highest call. I do not know what value I have got.

Hare Kṛṣṇa. Hare Kṛṣṇa.
Gaura Hari bol! Gaura Hari bol! Gaura Hari bol!

aparadha padamano citra halo bhatrasam, tuwa ne malave ?

Neti, neti, neti, not this, not this, not this.

Kṛṣṇa is inconceivable. Our hope is with the Vaiṣṇava more. In the beginning of the life of a devotee, s/he thinks that, "My necessity is with Kṛṣṇa. Why in the scriptures so much stress has been given for the Vaiṣṇava? Between Kṛṣṇa and me they're placing so many barriers." Though they outwardly have no other way but to admit this, "Yes, Vaiṣṇava." But really the inner heart is not satisfied, "My necessity with Kṛṣṇa." But when he really comes to have any touch of pure realisation they begin to understand that Vaiṣṇava is all. Without Vaiṣṇava we cannot have any trace of Kṛṣṇa. So abstract, so fine, so free, and so, *cancala* means restless, that is impossible for us to have any connection. The Vaiṣṇava they're our solace of life. So many post of consolation standing on our way. We can find peace also in our heart that they're of my nature, my friend. They know my pleasure and pain of my type at present in my heart, what is the nature of pain and pleasure in me. They're my friends.

Kṛṣṇa is almost untraceable abstract thing, He's so unapproachable, and so unattainable, and so fickle, and so playful that we cannot have, we cannot fix any real prospect in Him. But the Vaiṣṇava's are standing like pillars, easily approachable and they can give us consolation and they can help in our disaster like sympathetic friend. They're really our necessity, Vaiṣṇava than Kṛṣṇa, the Vaiṣṇava they will be, must

have more interest from me. Unknown and unknowable, untraceable, and so many disappointing qualifications we find in Him. But the Vaiṣṇava's are all sympathetic, always helping. So they gradually come to hold important position in us. Not for the time being, "As long as I cannot have intimacy with Kṛṣṇa, so long we have some necessity with them," it's not like that. Permanently and eternally they are our everything. This will be our realisation as much as we shall go deep towards the goal.

Kṛṣṇa's nature is something like treacherous, ha, ha. Rādhārāṇī when helpless She says that: "I can't walk any longer. You may take Me where You like, You may take, You are to carry Me. I can't" But disappeared suddenly, disappeared. Then, of course, She was of that strong type, "I know You can't go away, You are nearby but You have concealed You." With this attitude She was going and again perhaps for some time He met. He's of that type.

So the śakti group, the Svarūpa Śakti, they're all helpful towards us. So, (Raghunātha) Dāsa Goswāmī he was very clever. He told: " Kṛṣṇa, I don't want You if I don't have Rādhārāṇī. First I want my position to be certain, a sure position. A real relationship with Rādhārāṇī then I must, first necessity will be that, and You must fall around Her. So I don't care to have any independent connection with You. But Their post around which You are hovering always, I want my real bona fide position with Her, I want Her service. To get One, that means service, I want, I appreciate the service of Rādhārāṇī to be the highest. Because I know to have any direct service, direct connection with You, that is rather imaginary and uncertain. But if I can acquire my intimate relationship in the service of Rādhārāṇī, You are already conquered, You cannot but hover about Her. So I have understood what is my real position. You are permanently sold to Her so I have nothing to do with You, You are not independent, You are dependent. I have found it out that You are dependent, and where Your dependence is I want to fix my whole attention there. Where Your unknown and unknowable characteristic that has left You when Rādhārāṇī's position is concerned. She is so pure that You can't hope to leave Her side. I have found out this truth so I am no longer running after You."

So Vaiṣṇava should attract our heart's attention and care, then it will be hopeful, it will be better prospect for us, sure prospect to our relationship with the Vaiṣṇava which at present life of a beginner we can't realise. Rather we feel disturbed with that proposal to us. That is substantial, that is real progress and sure progress.

karsna, visnu bhakta vaisnava krsna bhakta jana, karsna

Viṣṇu is also used in the sense of Kṛṣṇa in many places.

*vikṛḍitam vraja-vadhūbhir idam ca viṣṇoḥ
śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ
bhaktim parām bhagavati pratilabhya kāmam
hṛd-rogam āśv apahinoty acireṇa dhīraḥ*

"One who hears with firm faith the supramundane amorous affairs of Lord Kṛṣṇa and the *gopīs*, as described by a pure devotee of the Lord, soon becomes freed from mundane lust and achieves divine love of Kṛṣṇa." (*Śrīmad-Bhāgavatam*, 10.33.39)

Vraja-vadhūbhir vikrīḍitam, that is only reserved for Kṛṣṇa conception of the truth, not who is known generally as Viṣṇu. Every word in it's full fledged meaning is bound to go to Kṛṣṇa because He's the centre of everything really. So all words may be used when the rein of the universal jurisdiction, universal discourse, the rein of the horse, the universal discourse when withdrawn, then every meaning of every word will have to go to Kṛṣṇa, to the highest centre. This is the source of every vibration, every wave. So every wave is having origins from Him. But for our understanding from our own position the meaning has been located somewhere else, here, there, so many centres. But that is the only centre controlling everything. But for our facility, we are finite souls, for our facility so many working centres have been opened to us.

Mahāprabhu, coming from Gaya began to explain grammar, and in grammar He used to give explanation of *Bhāgavatam*. From *Dacara* (?) a book of grammar. He was explaining grammar and He's taking meaning of every word to Kṛṣṇa. And not a mental skill but His eyes are shedding tears, He's finding Kṛṣṇa. *Dhatu sutra* (?) He's finding everything coming from Kṛṣṇa. "To go, to walk, to speak, to see, these potencies they have got their origin to that sweet Kṛṣṇa My Master, My Lord." Everything is reminding Him of His loving Lord. He can't see anything else than Him. Every point of experience carrying quickly with lightning speed to His origin Kṛṣṇa, all loving centre. And He's shedding tears for His separation. That is possible.

bon dheki bhama ei vrndavana soli vekhi manihai ei govardhana ?

Any mountain takes Him to the Govardhana. Any jungle takes Him to the Vṛndāvana forest. He does not see all these things. Whatever He sees to that unknown highest quarter, we are travelling. "All belongs to Him, everything belongs to My Lord. You are everywhere. How can I live without You? My friends, show Me the Lord of My inner heart, I can't go on living, I can't stand, I can't live, I can't exist, I'm going to be finished." What is this? This is also possible.

Hare Kṛṣṇa. Hare Kṛṣṇa.

Navadwīpa, the land of Mahāprabhu. Gaura Hari bol! Gaura Hari bol! Vṛndāvana, Navadwīpa, and the Virāha Kṣetra Purī. Kṛṣṇa has become cruel and come in Dwārakā, Purī Kṛṣṇa is that of Dwārakā Kṛṣṇa, the land of separation for the *gopīs*, *gopī* mentality. He's in an ocean of separation, sorrow, in Purī. Separation, long separation of Rādhārāṇī. These things are all, dream becomes dumb, and dream dumbing affairs.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.
Nitāi Gaura Hari bol! Nitāi Gaura Hari bol!

Devotee: Guru Mahārāja, Can you explain the difference between *audārya* and *mādhurya* ?

Guru Mahārāja: *Audārya* and *mādhurya*. When *mādhurya* wants to distribute Himself outside becomes *audārya*. When within a particular group and circle, previous circle, there is *mādhurya*. And when it thinks to be surplus and export to others places, exports Himself to others surrounding places, that is *audārya*. He has a mind to give these things beyond the circle, extending Himself when He wills to extend Himself.

Though infinite, every point is infinite. Infinite minus infinite is infinite. We are to think it in that level, otherwise if He extends Himself then He's limited. The consideration will come then He's limited within limitation and He can extend outside. Then there is outside also that's not within Him. Such intellectual satisfaction is not possible in the world of infinite. The intellect of the finite won't have its play there.

Seeming non Kṛṣṇa that is *māyā*, so many gradations there. So when He likes it is a fact that all do not know about Him. But when He exerts Himself to make Himself known to those who are not known about His sweetness, then He becomes at that time, of that function, of that pastimes, He's said to be *audārya*, generous, magnanimous, *audārya*, magnanimity. The sweetness becomes magnanimous, sweetness - *mādhurya*, and magnanimity, added with magnanimity Kṛṣṇa becomes Mahāprabhu.

It is side by side, so Navadvīpa and Vṛndāvana of same plane. In one portion the highest sweetness is being tasted, displayed, displaying Itself in a particular group that *līlā* functioning. And in another that thing is being distributed to those that are not within the camp, outside. But substance of the same level, that highest *prema*. Dedication to a despot, desperate dedication to the despot, that is the highest plane, desperate dedication to the despot, to the centre.

Devotee: But there are some devotees in Vṛndāvana and also Navadvīpa at the same time?

Guru Mahārāja: Yes, yes. Some exclusively there, some representing both the places, some more nearer to one a little indifferent to another. Different types there classes. Equal interest in both, and less interest in one, and greater interest in another. And some may be absent here and present there. Maybe, according to His will, according to *līlā*.

Devotee: Then would that coincide with the *bhajanānandī* and the *goṣṭhyānandī*, the *bhajanānandī* who is only doing his own *bhajana* or he might stay just in Vṛndāvana. And the *goṣṭhyānandī* whose the preacher, more concerned with *audārya*, distributing?

Guru Mahārāja: It may be of different order. In Mahāprabhu's section like that. But there are also apparent Vaiṣṇavas of some other type, that Nimbārka, Rāmānuja, they may not care to come in the group of Mahāprabhu but they're always conceiving them

mainly in connection with Kṛṣṇa. In a particular plane that is also to be found, they do not understand what Mahāprabhu is, still, they have got some connection with Kṛṣṇa. According to their capacity they come in their own plane and conceives like that. Some think Kṛṣṇa is *vilāsa* Mūrti of Nārāyaṇa. Some say Vṛndāvana Kṛṣṇa is representation of Vasudeva Kṛṣṇa, He's higher, Vasudeva is higher and this *gopā* Kṛṣṇa is lower. As He Himself likes to show to particular groups they have to see like that.

*mallānām aśanir nṛṇām naravaraḥ strīnām smaro mūrttimān
gopānām svajano 'satām kṣitibhujām śāstā svapitro śiśuḥ
mrtyur bhojapater virād aviduṣām tattvaṁ paraṁ yoginām
vṛṣṇīnām paradevateti vidito raṅgam gataḥ sāgrajaḥ*

"O King, Śrī Kṛṣṇa then appeared as a thunderbolt to the wrestlers, as the supreme male to the men, as Cupid incarnate to the ladies, as a friend to the cowherdsmen; as an emperor to the wicked kings, as a child to His father and mother, as death to Kāṁsa, as the universal form of the world to the ignorant; as the Supreme Truth to the *yogīs*, as the Supreme Worshipful Lord to the Vṛṣṇis - and along with Baladeva He entered the arena."
(*Śrīmad-Bhāgavatam*, 10.43.17)

In different phases there are different types of recipients and He also has corresponding contact with them in that similar way.

*ye yathā mām prapadyante, tāms tathaiva bhajāmy aham
mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ*

Śrī Kṛṣṇa says: "As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha (Arjuna), everyone follows My various paths in all respects." (*Bhagavad-gītā*, 4.11)

According to our approach He comes to respond that way, but comparison which is higher in degree, *raso vai sa*, that fine understanding will allow us to know that Svayaṁ Bhagavān, *gopā* Kṛṣṇa, or Rādhā-Rāmana, He holds the supreme most position. The fine understanding in the judging the quality of *rasa*, all may not understand that.

So, to have admission in the group of Mahāprabhu, that is the highest fortune. A professor who has got greater education he can understand the position of the professor of lower education, but the lower education cannot measure the higher. Sometimes in some points he may have any conception that, "Oh, he's higher than me," but he faints, in the words of (Śrīla A.C. Bhaktivedānta) Swāmī Mahārāja, he faints there unconscious, can't enter that abstruse discussion. All the scientists cannot enter into the discussions of Newton or Einstein, though they had to admit that Einstein is by the success of his theory, but they cannot understand, follow the whole thing, the whole argument and the process and the practice, practical system.

Gaura Hari bol!

.....

Devotee: Mahārāja, there was one *paṇḍita* who lived in Bhattapalli, and his name is Śrīyūpta Rāmeśvara Bhaṭṭācārya. Have you heard of him?

Guru Mahārāja: No. I heard of Havi Pracash Adbhutam (?)
He sometimes came to Mayapūra and in Benares also he presided over a meeting where our Guru Mahārāja
a diplomatic old man

there are many seats of so many scholars of different scriptures with Sanskrit, *Nyāya*, *Smṛti*, *Purāṇa*, Śāṅkara, all these are there.

Devotee: There's also another gentleman whose name is Gokula Candra Goswāmī, it doesn't have his residence, but he's the person who printed this edition of the *Śrī Nārada Pañcaratra* in 1902.

Guru Mahārāja: Where from? Is it not mentioned in the book? Calcutta? Gokula Goswāmī? Maybe there was Rāmasandal (?) Goswāmī, he was very submissive to Bhaktivinoda Ṭhākura, connected with Bhaktivinoda Ṭhākura, Sandyal (?) Goswāmī. He wrote *Gaurasundara* and *Śyāmasundara*, two books.

Devotee: It was printed in Calcutta, in Upper Chitpa Rd. By one Yogendra Candra Cakravārti. 1902.

Devotee: Mahārāja, what is the significance of the fossil record?

.....

Guru Mahārāja: his representation only in Navadvīpa, and the *brāhmaṇa* section, so some *brāhmanic* tendency is found especially in him.

Ordinary colours (?) or like Nityānanda Prabhu, Gadādhara Paṇḍita, appeared in Rādhādeśa, the stalk from this on the western side of the Ganges. Whereas Mahāprabhu, Advaita Prabhu, Śrīvāsa Paṇḍita, these three They come one the eastern side, and Nityānanda Prabhu in Rādhādeśa and Gadādhara Paṇḍita also. He was born in Bhāratapura near Kazi (?) in the district of Murshilabhad (?) Bilvam (?) Perhaps in Bilvam or border of Murshilabhad, Bhāratpur.

But his father had a house in Rāmacandra Pur, what they say as in Mayapūra.

ramacandra pura pati pandit gadadhara ?

Bhaktivinoda Ṭhākura mentioned. A very meek and modest temperament, unassuming, always pushing the backside, not pushing forward nature.

When Mahāprabhu took *sannyāsa* and went to Purī, among His followers Gadādhara Paṇḍita was one. Before that we are told from the very childhood he was given to devotion of Viṣṇu, Nārāyaṇa, Kṛṣṇa. Mahāprabhu after coming from Gaya, before this Mahāprabhu knew that he's very much addicted to His Personality. Before coming from Gaya when Mahāprabhu came with full fledged devotional activity He met Paṇḍita Gadādhara. And He, every now and then, He's shedding tears. "My life has been useless. So long I have lost My time and energy without any gain. I did not try to attain *kṛṣṇa-bhakti*." This is the nature after He comes back from Gaya, at the age of eighteen or twenty or so. He met Gadādhara Paṇḍita:

gadādhara sisukal haita tamal krsneti murti ?

"From the very childhood you are devoted to Kṛṣṇa. Your life is successful. But Mine is lost

End of side A, 11th & 12th - 4 - 83. Start of side B

Guru Mahārāja: fortunate enough you have got fulfilment in this way, youGadādhara, Mahāprabhu.

Then, there was one Mukunda (Datta), Mukunda was devotee and his temperament was to mix different circles of thought, mainly religious. Mukunda's home was in Chaṭṭagrām district town nearby and Puṇḍarīka Vidyānidhi also comes from Chaṭṭagrām. Puṇḍarīka Vidyānidhi was a rich man and here in Navadvīpa also he had one house. He came from Chaṭṭagrām to Navadvīpa to live sometimes on the banks of the Ganges. And also a place where learning had, a place of high education culture, Navadvīpa, all different departments of culture. Navadvīpa was the ancient seat. The *Nyāya*, *Smṛti*, then *Tantra*, then *Bhāgavatam*, and so many other departments. So near the eastern people, those that could manage, they had a second house in Navadvīpa on the banks of the Ganges. Śāntipura Advaita Prabhu had his house in Śāntipura though he comes from Śrīyatra (?) and still one house was in Navadvīpa town.

So Puṇḍarīka Vidyānidhi from Chaṭṭagrām to Navadvīpa house, Mukunda was also of that locality, he could know that Puṇḍarīka Vidyānidhi has come. He was a devotee of Kṛṣṇa, it was well known to Mukunda. Then Mukunda proposed Gadādhara Paṇḍita: "Gadādhara, you are fond of Vaiṣṇava and Vaiṣṇava scripture, will you go to meet a *sādhu*? A wonderful *sādhu* has come here."

"Yes, you please show me, take me to him."

So Gadādhara Paṇḍita was taken by Mukunda to Puṇḍarīka Vidyānidhi's house.

Few days before, Mahāprabhu in His trance began to cry: "Where is My father Puṇḍarīka? *Puṇḍarīka!* *Bāp*, My father Puṇḍarīka where are you." In this way in trance Mahāprabhu was crying.

And now Puṇḍarīka came, and Mahāprabhu used to call him not by Vidyānidhi though his title was Vidyānidhi. Premanidhi, Mahāprabhu used this name Premanidhi not Vidyānidhi.

Anyhow, Mukunda took Gadādhara Paṇḍita to Puṇḍarīka Vidyānidhi. Gadādhara Paṇḍita having the *darśana* of Puṇḍarīka Vidyānidhi was astounded: "What is this? You have taken me to show a *sādhu*, a saint, but what I see in my front is a man of luxury. The hairs' also were curling and also it is very carefully maintained and so many scents also we find there. And his dress is like *zāmindār* (landowner), a rich man. And he's smoking in a pipe, the silver, in this way. So much luxury and so much fashion in his dress and even in the hair. Is this the type of a *sādhu*?"

He was nonplussed. Mukunda could understand that Gadādhara Paṇḍita was perplexed. "I took him to see a *sādhu* and instead of that he's seeing a man of high luxury type. Then Mukunda had a very musical tone and he chanted the *śloka* from *Bhāgavatam*:

*aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām tato 'nyam, kaṁ vā dayāluṁ śaraṇam vrajema*

"Oh, how amazing it is! The sister of Bakāsura, Bakī (Pūtanā), desiring to kill Śrī Kṛṣṇa, smeared poison on her breasts and forced Kṛṣṇa to drink their milk. Even so, Lord Kṛṣṇa accepted her as His mother (*dhātrī*), and so she reached the destination suitable for Kṛṣṇa's mother. In this way she came to try and kill Him; yet Kṛṣṇa gave her a position as a nursemaid in His group of assisting mothers. So gracious is the Lord. There is limitless Grace in Him. Of whom should I take shelter but the most merciful Kṛṣṇa? Who else but Kṛṣṇa should we approach for our good? Who can be so kind, so gracious?" (*Śrīmad-Bhāgavatam*, 3.2.23) + (*Caitanya-caritāmṛta*, *Madhya-līlā*, 22.98)

This is in *Bhāgavatam*, the meaning is, "Pūtanā, the sister of the demon Baka, she came to suck her breast with poison, with poisonous breast she came to suckle Kṛṣṇa to kill, for the purpose of killing Him. *Aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad*: but she came to kill Kṛṣṇa and in return what she got? *Dhātry-ucitām*, she got in return the position of mother, motherly position she got. She came to murder Kṛṣṇa but Kṛṣṇa gave her the supreme position of one like a mother, *dhātry-ucitām*. So, so kind, that leaving such a Lord, whom shall I go to worship? Where should we surrender ourselves? So much gracious that one came to murder Him and He gave her in return the high position like a mother. So leaving that sort of gracious Lord, whom should we take refuge under, surrender where?"

This is the purport and this touched the heart of Puṇḍarīka. After a little meditation the movement in the body, the nervous system began. "*Kaṁ vā dayāluṁ, kaṁ vā dayāluṁ*," he's only repeating this and gradually wonderful changes came in his body. He threw away that tobacco pipe, began to shiver, and then began to tear off his beautiful hairs, his dress he began to tear off. And began to roll on the bed and then on the floor and half mad was uttering *kaṁ vā dayāluṁ, kaṁ vā dayāluṁ*: "whom, who will be such kind and gracious?" In this way began.

Then Gadādhara Paṇḍita, the boy Gadādhara he was struck dumb. "What is this affair? I could not conceive it, outward figure, outward appearance was like a man of luxury. But internally he's so rich with devotion of Kṛṣṇa. Those things are ignored and he's rolling on the floor and by the strike of his leg and hand so many things are being removed and broken to pieces, no care of what is going on, his convulsions is going on."

Then Gadādhara Paṇḍita very much afraid stood in one corner of the house of the room and seeing those miracles. Then after some time when it was finished, ended, then he told Mukunda: "I have committed offence against this great *mahātmā*, Vaiṣṇava *aparādha*. I undermined him. Then how to escape from the offence? How to escape from the offence? I have heard that Gurudeva, the preceptor, he does not take any offence of the disciple. So I have not yet taken initiation from anywhere, I shall have to ask my Master Nimāi Paṇḍita and I wish that I shall take initiation from this great Vaiṣṇava. Then only he will forgive my offences, otherwise I have no other way to get relief."

In this way he anyhow went and asked Mahāprabhu. Mahāprabhu very gladly gave His consent and Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi. And Mahāprabhu already was crying loudly: "*Puṇḍarīka! Bāp, Bāp* - My father, Oh, My father Puṇḍarīka Premanidhi." Thereby the devotees' came to know that Puṇḍarīka Vidyānidhi is the incarnation of Mahārāja Vṛṣabhānu, father of Śrīmatī Rādhārāṇī. And Gadādhara Paṇḍita accepting his discipleship also came in the same rank. And Mahāprabhu inspired by his Rādhikā mood He cried: "*Bāp Puṇḍarīka!* Where are you?" In this way Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi.

Puṇḍarīka Vidyānidhi had some peculiarity, he never took bath in Ganges though he came to Navadvīpa he did not take bath. His attitude was something else, that we should not touch our foot in the pure and revered water of Ganges. And also he could not tolerate that other people are coming to take bath and molesting the purity, the dignity, they're throwing, they're spitting, and so many objectionable ways they're treating with Ganges he could not tolerate. So at night when there was none on the banks he went to see Ganges and to take water on his head. That was his practice in there faith.

This Gadādhara Paṇḍita took initiation and then when Mahāprabhu went to Purī after *sannyāsa* Gadādhara Paṇḍita was follower. And he, after reaching Purī, he took *kṣetra-sannyāsa*, *kṣetra-sannyāsa* means a type of *sannyāsa* that he won't leave the place in the whole of his life, he will stay there. As Gadādhara Paṇḍita knew that Śrī Caitanyadeva has promised to His mother, that by Śaci Devī told that: "You may stay in Nīlācala, Purī, and nearby then I shall get some information, many persons are going and coming. Not Vṛndāvana far away, and Mohammedan rule and here Hindu rule. No sect is guaranteed and in Vṛndāvana no accepting and that is also a long way. So if You stay in Purī I will be happy."

Mahāprabhu told: "Yes, I shall do that."

So Gadādhara Paṇḍita thought that Śrī Caitanyadeva will remain there forever and he also took *kṣetra-sannyāsa* that none can ask him to leave the place any longer in his whole life. So he took *sannyāsa* there and stayed. He stayed in what is known as Tota Gopīnātha, *tota* means garden. Gopīnātha, installing the Śrī Mūrti of Gopīnātha in a particular garden house, he used to stay there by worshipping Gopīnātha in his own way, in a very poor style. *Avana sak* (?) Generally he offered Gopīnātha that which is not cultivated, the vegetable that is not cultivated, a class of vegetable, anywhere, everywhere, it grows automatically. And that *sak* He used to take and some leaves of tamarind tree, to prepare some sour, acid. In this way in a very plain way he used to worship his Deity and remain there and reading *Bhāgavatam*. And Mahāprabhu with His devotees went there to hear *Bhāgavatam* from Gadādhara Paṇḍita. Almost regular classes of *Bhāgavatam*, the reader was Gadādhara Paṇḍita and so many others are audience along with Śrī Caitanyadeva.

In this way, when Mahāprabhu went to Vṛndāvana, Gadādhara Paṇḍita he does not know *kṣetra-sannyāsa* or anything, only he knows Mahāprabhu. Mahāprabhu going to Vṛndāvana he also followed but Mahāprabhu told: "Why? You have taken the vow that you won't leave this place. Why you go with Me? Then your vow is being disturbed I can't tolerate. You remain here."

And with great painfulness, very painful at heart, he carried out the order of Mahāprabhu. At that time he said: "I do not know what is *kṣetra-sannyāsa* or this virtue or that religion, I know You only, I know You only. Wherever You there is my everything. All my religious sentiments are with You, never outside. So wherever You shall go I shall go. I do not care for any slackness in any vow or any religious duty or this or that."

But when Mahāprabhu ordered him strongly, what to do? He fainted there. When ordered him strictly: "Don't follow Me, stay here, remain here." Then he could not put forward a step, he fell there and fainted. And Sarvabhauma anyhow managed to take him back towards that Tota Gopīnātha, his place in Purī.

Then Mahāprabhu came back. There are many things he, his, Gadādhara Paṇḍita's ideal was very strict, more *brāhmaṇic* style but continued flow of devotion, Mahāprabhu and Kṛṣṇa-Vṛndāvana Gadādhara. And more innocent type, not speaking a harsh word to anybody else, anybody. Very meek and mild temperament, no aggression in any way in him. In this way he lived there.

Then, when Vallabhācārya, the Ācārya of the present Gujarat Vaiṣṇava. Vallabhācārya formerly he was a follower of Viṣṇu Swāmī *sampradāya*. Śrīdhara Swāmī also comes from that *sampradāya*. Then Vallabha had some cloud over his scholarship, he came to meet the Vaiṣṇavas' of, devotees' of Mahāprabhu and he tried to show his scholarship especially in *Bhāgavatam* discussions here and there. Then one day he told that: "I can't accept Śrīdhara Swāmī. He's not consistent in his commentary. In somewhere he expresses his opinion in a particular way, and in another place he says another thing. So no consistency, I can't accept."

Then Mahāprabhu could not tolerate. He was already dissatisfied with his proud gesture, posture, and style of discussion. And when he discarded Śrīdhara Swāmī, the

Guru of his own line, Mahāprabhu could not tolerate, burst out and told: "Śrīdhara Swāmī has given the real purport of *Bhāgavatam*. He has drawn from the Śāṅkara school and other schools, they rather twisted the real meaning of *Bhāgavatam* in many ways but Śrīdhara Swāmī has shown the substantial way. And we all more or less indebted to him for his commentary of *Bhāgavatam*. He was *Bhāgavata viran* ?

And one who does not care for her husbands," *swāmī* means, there is a pun in the word, *swāmī* means husband, "so if anyone does not care for her husband that lady should be considered to be a prostitute." In this way Mahāprabhu remarked against Vallabhācārya.

What to do? There were many *paṇḍitas*, Svarūpa Dāmodara, Advaita Ācārya, and other *paṇḍitas*. Vallabhācārya comes now and then and discusses with them but he can't go back with flying colours, some sort of discontentment in his heart. In this way coming, going. And after Mahāprabhu remarked in that way none wants to talk with him in a friendly way, indifferent.

Then he began to go to Gadādhara Paṇḍita and Gadādhara Paṇḍita he has a very mild temperament, humble. He cannot say the, to the person approaching him any, roughly he can't treat him. So he's coming and going to Paṇḍita Gadādhara and there was a rumour among the followers of Caitanyadeva: "We show indifference to that Vallabhācārya but Gadādhara Paṇḍita, he likes him. So he has ceased to come to our party and he always visits Paṇḍita Gadādhara." And Gadādhara out of his humble and modest temperament he can't say: "Don't come here." These rough words he can't use. And taking advantage of that he's coming and going.

Then he was impressed by Gadādhara Paṇḍita's behaviour, conduct, and his internal dignified position and devotion to *madhūrya-rasa*, Kṛṣṇa, he was very much impressed. And in the meantime so many followers of Mahāprabhu presented complaints against Gadādhara Paṇḍita. And Mahāprabhu also showed some indifference to Paṇḍita Gadādhara for that behaviour. Then some very intimate circle asked Paṇḍita Gadādhara: "Mahāprabhu is chastising you. Why you are silent, you can't say something to Him?"

And Gadādhara Paṇḍita told: "No, no, it is not from my position, how can I do so?"

In this way the temperament of Rukmiṇī not of Satyabhāma.

Then after some days Vallabhācārya came with a proposal to Gadādhara Paṇḍita: "That our *sampradāya* they follow the service in *vātsalya-rasa*, filial temperament, but coming in your connection I have got some attraction in *madhūrya-rasa*, to serve Kṛṣṇa in *madhūrya-rasa* it is developed in me and I want to take such *mantram* from you, you are my *Guru*, I accept you to be my *Guru* in that *rasa*."

Then Gadādhara Paṇḍita told: "I am not independent I can't say that. If my Master Śrī Caitanyadeva He gives me permission then I can fulfil your desire."

Then Vallabhācārya had to come to Śrī Caitanyadeva and to express his motive there. And Mahāprabhu gave permission and he was initiated from Gadādhara Paṇḍita, the Vallabha school. But now in that *sampradāya* we find deviation from that temperament, they go on in their own way. Again, instead of Rādhārāṇī they present Yamunā or Candravali to be the highest servitor in *madhūrya-rasa* against Rādhārāṇī. Generally we hear from that, Yamunā, this Vallabha *sampradāya*.

So Gadādhara Paṇḍita he used to read *Bhāgavatam* almost in a regular class and Śrī Caitanyadeva with His followers used to listen to that. Then afterwards, before the departure of Caitanyadeva He ordered Paṇḍita Gadādhara: "My devotee, one Śrīnivāsa Ācārya will come here shortly and you please teach him the principles of *Bhāgavatam* to him, he will preach hereafter." Śrīnivāsa Ācārya he was the son of Padmanava Bhaṭṭācārya who was the classmate of Nimāi Paṇḍita. When Nimāi Paṇḍita took *sannyāsa* in Katwa that Padmanava Bhaṭṭācārya whose natural village was named one Chakundi just opposite Agrawli (?) on the other side of the Ganges. And his father-in-law's house was near Katwa, Yajigram (?). From Yajigram he was going home and he heard that Nimāi Paṇḍita has come to take *sannyāsa* here, so he attended the function. He knew the extraordinary personality of Nimāi Paṇḍita when studying along with Him and that Nimāi Paṇḍita is taking *sannyāsa*. He was a sightseer there, dumb, and when everything was finished, Nimāi Paṇḍita Kṛṣṇa Caitanya started towards Vṛndāvana in a mad temperament, in a mad devotional temperament, and ran towards Vṛndāvana. The Padmanava went home, went back to home, and he was beside himself, only: "Kṛṣṇa Caitanya," Caitanya in His name, whatever anyone says he says: "Caitanya" and nothing, no words coming from his mouth, whatever anyone comes to say he says: "Caitanya" madly. Then his name was Caitanya dāsa, people gave him the name Caitanya dāsa.

And his son was Śrīnivāsa, when young, about fifteen or sixteen, Śrīnivāsa lived in devotional temperament. He heard that Caitanyadeva is living there in Purī. He started to have *darśana*. On the way he heard He has left, then what to do? "Anyhow I shall see the remaining persons and the place where He lived so long." He went on, and met Gadādhara Paṇḍita. Gadādhara Paṇḍita gave him the news that "Caitanyadeva has asked, requested me to teach you *Bhāgavatam*. But the *Bhāgavatam* copy that I have got it is almost washed away by the tears. You won't be able to follow this. You go and ask in my name one copy of *Bhāgavatam* from Narahari Sakara in Śrīkanda and then I shall teach you *Bhāgavatam*. This is the order of my Lord."

So Śrīnivāsa Paṇḍita came back from Śrīkanda, nearby his maternal father's mother's house and a copy he got and with that he was going to Purī but he heard that Gadādhara Paṇḍita had disappeared. Then broken hearted he saw and came back disappointed. But that wish, Mahāprabhu's will and Gadādhara Paṇḍita's will inspired him with the truth of *Bhāgavatam*, meaning of *Bhāgavatam*. He was an unprecedented scholar in *Bhāgavatam* culture, Śrīnivāsa Ācārya.

Gadādhara Paṇḍita when passed away after that Raghunātha dāsa started towards Vṛndāvana. Svarūpa Dāmodara immediately passed away just after the disappearance of Mahāprabhu. And Vakeśvara Paṇḍita, the disciple of, the favourite devotee of Mahāprabhu was installed by the devotees a *mahant* of that Temple where Mahāprabhu lived, that Gambhīrā.

In this way Gadādhara Paṇḍita's life is this, very meek, humble, unashaming, simple and cent per cent submissive to Śrī Caitanyadeva. When from his very childhood he knew none but Śrī Caitanya as his Master. That was Gadādhara Paṇḍita. And we are told by the scholars, by the *pārśada* devotees of Mahāprabhu.

dehan lakhi rupata sama kehanai ?

Really he was the potency of Kṛṣṇa, Śrī Caitanya. And devotees of higher type in Navadvīpa *līlā*, they sometimes see as Bhaktivinoda Ṭhākura and others. Here when a flash of the spiritual Dhāma comes in their mind in their eye, sometimes they say Rādhā-Kṛṣṇa, and sometimes Gaura-Gadādhara, Gaura-Gadādhara, in *Madhyama-līlā* in yuthal dhana (?) and in many places Bhaktivinoda Ṭhākura in his transcendental eye he saw and gave description. "Suddenly a flash came and we found Gaura-Gadādhara, and immediately the vision changed I saw Rādhā-Kṛṣṇa." Who is Rādhā! of same plane of two varieties. Navadvīpa *audārya* and *madhūrya*.

We cannot see them but they can show themselves to us, the initiative in that side must be and our hankering our capital, our hankering, our earnest desire, exclusive endeavour to have Their service. On our part this will be the qualification of seer. Then They will take initiative and come down in our level as if we are seeing Them. That is the realm if we have got abnormal duty in our rational position, no faith in the rational calculative world where we are living at present. And something transcendental, our prospect in the transcendental world, and the degree of hankering to get it if sufficiently intense then we can come across such vision which is at the sweet will of Them. And we have got nothing to do but to hear the *līlā*, Their *līlā*, Their pastimes in the higher circle and to have faith in that, and in that way to move and gain and with the earnest desire: "When the day will come when I shall get such opportunity." How much adherence, how much intense should be our hankering for that higher experience that I shall have some direct experience of the same. Through faith we are to contact and backed by the *sukṛti* that our previous tendency acquired from the company of the *sādhu* that has got some practical experience about that transcendental family. That will push us to continue in our way at present though we have got no practical direct experience of the thing. *Śraddhā*, my regard, that is our capital to go on in the path. However imaginary whether I get it or not get I cannot live without that model of life

End of recording, 11/12.4.83

