

83.05.12.B

Śrīla Śrīdhara Mahārāja: "You're fortunate enough. You have got fulfilment." In this way eulogizing Gadādhara - Mahāprabhu.

Then, there was one Mukunda. Mukunda was a 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 - the place where the then different high education culture, Navadvīpa, of different departments of culture, or seat. Navadvīpa was the ancient seat. The *nyāya*, *smṛti*, then *tantra*, then *Bhāgavatam*, and so many other departments.

So nearby eastern people, those that could manage, they had a second house in Navadvīpa on the banks of the Ganges. Advaita Prabhu had His house in Śāntipura, though he comes from Srihatta [?], and still one house was in Navadvīpa town.

So Puṇḍarīka Vidyānidhi has come from Chaṭṭagrām to Navadvīpa house. Mukunda, he's 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 to Gadādhara Paṇḍita. "Gadādhara, you're 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.

A 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? He has taken me to show a *sādhu*, a saint, but what I see on my front is a man of luxury. The hair is also curling hair, and also it is very carefully maintained. And so many scents also we find there. And his dress is like a *zamīndār*, a rich man. And he's smoking in the silver pipe. In this way so much luxury, and so much fashion in his dress. And even in the hair. So is this the type of a *sādhu*?" He was nonplussed.

Mukunda could understand that Gadādhara Paṇḍita is 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 a *śloka* from *Bhāgavatam*.

*aho bakī yaṁ stana-kāla-kūṭarṁ, jighāṁsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitāṁ tato 'nyam, kaṁ vā dayālum śaraṇam vrajema*

["How astonishing! When Pūtanā, the wicked sister of Bakāsura, tried to kill child Kṛṣṇa by offering Him deadly poison on her breasts, she reached a position befitting the Lord's nursemaid. Could I ever have as merciful a shelter as that of Lord Kṛṣṇa?"] [*Śrīmad-Bhāgavatam*, 3.2.23]

It's in *Bhāgavatam*. The meaning is, Pūtanā, the sister of the demon Baka, she came with poisonous breasts to suckle Kṛṣṇa, 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 like a mother, *dhātry-ucitām*. So, so kind, that leaving such a Lord, God, 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?" This is the purport.

And this touched the heart of Puṇḍarīka. After a little meditation the movement in the body 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 hair, and began to tear of his dress. And began to roll on the bed and then on the floor. And half mad was *kaṁ vā dayāluṁ, kaṁ vā dayāluṁ*. "Who will be so kind and gracious?" In this way began.

Then Gadādhara Paṇḍita, the boy Gadādhara, he was struck dumb. "What is he, this affair?" He 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, he's going on with convulsions he's going on.

Then Gadādhara Paṇḍita was very much afraid, stood in one corner 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? I've heard that Gurudeva, the preceptor, he does not take any offence of the disciple. So I've 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, 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 Premānidhi." Thereby the devotees came to know that Puṇḍarīka Vidyānidhi is incarnation of Mahārāja Vṛṣabhānu, father of Rādhārāṇī. And Gadādhara Paṇḍita accepting his discipleship, he also came in the same rank. And Mahāprabhu He, avista [?], inspired by His Rādhikā mood He cried, "Bāpa Puṇḍarīka, where are you?" In this way, Gadādhara Paṇḍita took initiation from Puṇḍarīka.

Puṇḍarīka Vidyānidhi had some peculiarity. He never took bath in the 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 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 were none on the banks, he went to see Ganges and to take water on his head. That was his practice there, faith.

This Gadādhara Paṇḍita took initiation. And then when Mahāprabhu went to Purī after *sannyāsa*, Gadādhara Paṇḍita was a 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 new that Śrī Caitanyadeva has promised to His mother - that Śacī Devī told that,

"You may stay in Nilācala, Purī, nearby, then I shall get some information. Many persons are going and coming. Not Vṛndāvana, far away, and Mohammedan rule. And here Hindu rule. Not _____ [?] is guaranteed, and in Vṛndāvana no ____ [?] And that is also a long way. So if You stay in Purī I'll 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 in what is known as Toṭa Gopīnātha. Toṭa means garden. 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 a class of vegetable which is not cultivated. Anywhere, everywhere it grows automatically. And that *sak* he used to take and some leaves of the tamarind tree, and prepared some chutney, some sour and acid. In this way in a very plain way he used to worship his Deity, and remained 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 did 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 do 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 told, "I do not know where is *kṣetra sannyāsa* or this virtue or that religion. I know You only. Wherever You are, there is my everything. All my religious sentiments are with You. I'm never outside. Wherever You'll go I shall follow. I do not care for any slackness in any vow, or in 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. Remain here." Then he could not put forward a step, he fell there and fainted.

And Sārvabhauma anyhow managed to take him back towards that Toṭa Gopīnātha, his place in Purī.

Then Mahāprabhu came back. There are many things. Gadādhara Paṇḍita's ideal was very strict, more *brāhmaṇic* style, but a continued flow of devotion - Mahāprabhu, and Kṛṣṇa of Vṛndāvana, Rādhārāṇī. And more innocent type, not speaking a harsh word to anybody else. 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 Viṣṇuswāmī *sampradāya*. Śrīdhara Swāmī also comes from that *sampradāya*. Then Ballava he was proud of his scholarship, he came to meet the Vaiṣṇavas of, devotees of Mahāprabhu, and he tried to show his scholarship, especially in *Bhāgavatam* discussion here and there.

Then one day he told that, "I can't accept Śrīdhara Swāmī. He has no consistency in his commentary. In somewhere he expresses his opinion in a particular way, another place he says another thing, so no consistency. I can't accept."

And 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 Schools and others Schools, they rather twisted the real meaning of *Bhāgavatam* many ways. But Śrīdhara Swāmī has shown a substantial way. And we're all more or less indebted to him for his commentary of *Bhāgavatam*. He has propagated *Bhāgavata jñāna*. And one who does not care for her husband - 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 came now and then and discusses with them, but he can't go back with flying colours. Some sort of discontentment in him. 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's of very mild temperament, humble, he cannot say to the person approaching him, anything roughly, he can't treat him. So he's coming and going to Paṇḍita Gadādhara. And there was a rumour amongst the followers of Śrī 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 *mādhurya rasa*, to 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?"

Then Gadādhara Paṇḍita told, "No, no. From my position how can I do so?"

In this way the temperament of Rukmiṇī, not of Satyabhāmā.

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've got some attraction in *mādhurya rasa*, to serve Kṛṣṇa in *mādhurya 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’m 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 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 their *sampradāya* we find a deviation from that temperament. They go on in their own way. Again, instead of Rādhārāṇī they present Yamunā or Candrāvalī to be the highest servitor in *mādhurya rasa*, against Rādhārāṇī. Generally we hear from that. Yamunā. This Vallabha *sampradāya*.

So Gadādhara Paṇḍita he used to read *Bhāgavatam* in almost a regular class. And Śrī Caitanyadeva with His other 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 you will preach hereafter.”

Śrīnivāsa Ācārya, he was the son of Gaṅgādhara Bhaṭṭācārya, who was a classmate of Nimāi Paṇḍita. When Nimāi Paṇḍita took *sannyāsa* in Katwa, that Gaṅgādhara Bhaṭṭācārya, whose native village was Chakhandi, just opposite _____ [?] on the other side of the Ganges, and his father-in-law’s house near Katwa, Yajigrama. From Yajigrama 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 sight seer there, dumb. And when everything was finished, Nimāi Paṇḍita, Kṛṣṇa Caitanya, started towards Vṛndāvana in a mad devotional temperament, running towards Vṛndāvana. Gaṅgādhara went back home and he was beside himself. Only “Kṛṣṇa Caitanya.” Whatever anyone says, he says “Caitanya” and nothing else, no other words coming from his mouth. Whatever anyone comes to say, he says “Caitanya.” Mad. Then his name was Caitanya dāsa. People gave him the name Caitanya dāsa. And his son, Śrīnivāsa.

When young, about fifteen, sixteen, Śrīnivāsa _____ [?] and 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 requested me to teach you *Bhāgavatam*. But the *Bhāgavata* copy that I’ve 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 Sarkar in Śrīkhanda, and then I shall teach you *Bhāgavatam*. This is the order of my Lord.”

So Śrīnivāsa Paṇḍita came back to Śrīkhanda, nearby his mother’s house, and a copy he got, and with that he was going to Purī, but he heard Gadādhara Paṇḍita 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. After Gadādhara Paṇḍita passed away.

After that Raghunātha dāsa also started towards Vṛndāvana. Svarūpa Dāmodara immediately passed away just after the disappearance of Mahāprabhu. And Vakraśvara Paṇḍita, the disciple of the favourite devotee of Mahāprabhu, was installed by the devotees as the *mahant* of that temple where Mahāprabhu lived, that Gambhīrā.

In this way Gadādhara Paṇḍita's life is this, very meek, humble, unassuming, simple, and cent percent submissive to Śrī Caitanyadeva. From his very childhood he knew none but Śrī Caitanya as his Master. That was Gadādhara Paṇḍita. And we're told by the scholars, by the *parśada* devotees of Mahāprabhu,

[baḍa śākhā, — gadādhara paṇḍita-gosāñi] teṅho lakṣmī-rūpā, tāṅra sama keha nāi

["Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him."] [*Caitanya-caritāmṛta, Ādi-līlā*, 10.15]

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* _____ [?] and in many places Bhaktivinoda Ṭhākura in his transcendental eye he saw and gave description.

"Suddenly a flash came, and I found Gaura-Gadādhara. And immediately as the vision changed I saw Rādhā-Kṛṣṇa."

_____ [?] of same plane, of two variety. Navadvīpa, *audārya* and *mādhurya*.

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're seeing them. That is the realm. If we've got some abnormality in our rational position, no faith in the rational calculative world where we're 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've got nothing to do but to hear their *līlā*, their pastimes in the higher circle, and to have faith in that. And in that way to move and live, and with the earnest desire. "When will the day 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. With true faith we're to contact, and backed by the *sukṛti* that our previous tendency acquired from the company of the *sādhū* that has got some practical experience about that transcendental family. That will push us to continue on our way, at present though we have got no practical direct experience of the thing. *Śraddhā*, our regard, that is our capital to go on in the path. However imaginary, whether I get it or not get it, I cannot live without that model of life.

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