

84.02.07.A

Śrīla Śrīdhara Mahārāja: Generally this day we observe as the day of worshipping the goddess of learning. Sarasvatī *pūjā*. The goddess of learning. She's considered to be one of the potencies of Nārāyaṇa, Sarasvatī. Sarasvatī, bap [?] sound, potency of sound. Which may be used generally in two ways. In *Upaniṣad* we find,

devi devi dita vesh, para ca para ca [?] *Śabda-brahma*, two potency, the sound potency of two kinds: *śabda-brahma*, transcendental sound, and the ordinary mundane sound.

So medium of mundane sound we receive mundane education and we impart mundane education to others. So many transactions are done through mundane sound. And there is another sound, transcendental sound, that comes to help us to be out of this misunderstood aspect of the world. We're at the present living in the misunderstood aspect of the world, misleading, according to our special interest and position as an exploiting unit. We're engaged in transaction through the sound, and that is the measure of sound we're binding us with this material achievement.

But there is another transcendental sound which carry from the real conception of things from the transcendental standpoint to us. What we see it is not so. Everything belongs to the supreme centre. Try to read in that way, otherwise you'll be frustrated, you'll have to change your position. And according to the change of your position you'll find that you have misread them previously.

If you have a birth of a tiger, then you'll see the human body, however great he may be, you'll see only food; your food. You won't be able to recognise him as a genius, as a Newton, or Einstein, or Alexander, or so. The tiger will see his food in the men.

So all misconception, what is what? So another type of sound, *śabda-brahma*, *Veda*, or the revealed scripture, they come to relieve us from this misunderstanding of misreading of the world, wholesale. And to put us, help us, to put us in the other world. Other world is God centred. What is existing, what is his particular position in conclusion with the interest of the centre?

So, devi devi, para ca para ca [?] *Apara* means mundane, *para* means transcendental. Transcendental sound can come from the person who has got transcendental realisation. From that plane vibration will originate from the deepest plane, and that vibration will be effective. Effective to deal us in such way that we can get relieve from this mundane reading of things around. That will also come.

Words may be the same, but the potency within - just as the homoeopathic globule, all globules similar, but according to the potency inside the result will differ. So the sound may be the same, but from what plane the sound is originating, with what potency? That will help us to work out relieve within us. The mental system will have transformation: to see, to understand, to hear, what is what. Wholesale change will come. Revolutionary change will come in the mental system. So, one: *māyā*, misunderstanding, and another: truth, *paravidya* - that will help us to get relief from all prejudices, local prejudices, and will take us to the universal reading of the things aside, things around us.

So in this way, this day generally, birthday of Sarasvatī. Generally people are interested with mundane learning, goddess of learning.

...

This day is the birthday of Viṣṇupriyā Devī, Gaura-Nārāyaṇa's potency. When Mahāprabhu comes to help in the relief of this mundane world, through the sound, the universal sound, *Hari-Nāma saṅkīrtana*, Viṣṇupriyā comes to help Him in that campaign.

When Mahāprabhu took *sannyāsa*, Viṣṇupriyā was left at home, very young age. But cent per cent faithful to that, her husband. And after His departure and He took *sannyāsa* and went away, Viṣṇupriyā faithfully as she lived in the house left by Him and took the Name of Kṛṣṇa.

And we're told that for counting she used some rice, and as many rice was collecting by the counting she boiled them and dedicated them to Nārāyaṇa, and she used to take that only, that quantity. After offering to the Lord, she used to take, so gradually emaciated. In this way she lived her life.

When she was fourteen then only Mahāprabhu left, took *sannyāsa*. And after that the whole life she lived making penances, penance full life she lead. And after Śacī Devī departed her brother was her guardian.

And she ultimately had one Mūrti, Vighraha of Mahāprabhu, and used to worship Him as husband-God, Mahāprabhu. And that is being continued here in that Mahāprabhu's house from Viṣṇupriyā's time. Mahāprabhu.

So this day of the year is connected with her holy memory, and it will help us greatly to take us towards Śrī Caitanyadeva. And we may get the grace of Viṣṇupriyā Devī if we honour in her name the time and discuss about Him. She will be propitiated, and Śrī Caitanyadeva - Gaura-Nārāyaṇa also will be propitiated with us. And it will be a step forward towards our transcendental march.

...

Today, then again the day of Puṇḍarīka Vidyānidhi, he also appeared in this day, Puṇḍarīka Vidyānidhi. He's considered to be Vṛṣabhānu Rāja, the father of Rādhārāṇī. In Varṣāṇā, Vṛṣabhānu, Varṣāṇā in Vṛndāvana we find, Rādhārāṇī's father's home. He came here from Chittagong, and he was a *brāhmaṇa*, Puṇḍarīka Vidyānidhi, the title of his scholarship, he was born there.

And apparently he was a man of luxury habits. He had a house in Navadvīpa. Previously, by the holy Ganges, all mostly who could provide they used to have some house on the banks of the holy Ganges. Sometimes they used to come here, and regularly took bath in the Ganges. And then lived in this holy place for some time and then again went to his own home for his livelihood. So Puṇḍarīka Vidyānidhi had a house in Navadvīpa.

Gadādhara Paṇḍita you know was the representative of Rādhārāṇī Herself, here in Gaura *līlā*. Young boy, he's younger than Mahāprabhu. Mukunda Datta, one of the followers of, appreciators of Mahāprabhu Śrī Caitanyadeva, he also came from that quarter, from Chittagong. He knew Puṇḍarīka Vidyānidhi to be a man of high religious type. Religious means *Bhāgavata* type, Kṛṣṇa *bhakta*. But outwardly he was a man who lived a life of luxury, well-to-do man, *zamīndār* of small type. He came to Navadvīpa.

And Mukunda Datta knew because he came from the same place, he came to Gadādhara Paṇḍita. "Will you go to see a Vaiṣṇava, do you like to have *darśana* of a Vaiṣṇava?"

"Yes, yes." Gadādhara Paṇḍita said.

From his childhood he was very fond of Vaiṣṇavas, Kṛṣṇa *Nāma*. So much so when Mahāprabhu came from Gayā, and he had much liking about Mahāprabhu, Caitanya, Gaurāṅga, Nimāi Paṇḍita. But he was very afraid of Nimāi Paṇḍita. Nimāi Paṇḍita whenever he found Gadādhara He used to tackle him with this and that, words and thoughts, that quarrelling, apparently quarrelling with him with some question or other.

So after coming from Gayā, Śrī Caitanyadeva, He expressed His devoted aspect. Then one day He's saying, "Gadādhara, from the very childhood you are a devotee of Kṛṣṇa. But My days all wasted in this discussion of the grammar and the literature, mundane. But you Gadādhara, My friend, your life is very successful - your fulfilment of life. From the beginning you are fond of Kṛṣṇa *Nāma*."

So from the beginning, Gadādhara at his heart, he wants Kṛṣṇa.

And Mukunda Datta asked him, "Will you go to see a Vaiṣṇava who has come from far away?"
"Yes, yes, I shall go, take me there."

So Mukunda Datta took Gadādhara to that Puṇḍarīka Vidyānidhi.

Gadādhara found, "What sort of Vaiṣṇava is he? He's in a rich and on a bedstead sitting. And the pipe smoking, and the pipe is also very rich type pipe. And he's got his beautiful curled hair on the head, and so many valuable paste are also smeared there. A very rich and fond of luxury, a man is sitting in the bedstead smoking. And he has taking me to him?" So at heart he was, he found disappointment. "What type of Vaiṣṇava he has taking me to have *darśana*?"

Mukunda Datta could guess that, and he told - he was very sweet singer, Mukunda, he with the sweet tone he pronounced this *śloka* from *Bhāgavat*.

*aho bakī yaṁ stana-kāla-kūṭaṁ, 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]

This *śloka* was chanted by Mukunda in a very sweet tone.

Then that created a wonderful effect in Puṇḍarīka Vidyānidhi. "Oh!"

The meaning of this *śloka* you know.

And *Bhāgavatam* says, "To whom should we approach without Kṛṣṇa? Who is so very kind, so very gracious, limitless grace in Him? Why? The *bakī*, the Pūtanā came to kill Him in a treacherous way, taking the garb of *dhātri*. With motherly garb she came to kill Him, and Kṛṣṇa gave her the position of a motherly type, of some of the group of the mother, helping mothers. So gracious the Lord, and on leaving Him where should we go for our own good?" That is the meaning.

Bakī yaṁ stana-kāla-kūṭaṁ. "In her breast she painted some high poison, and came to suckle the boy Kṛṣṇa. So treacherously in the garb of the motherly affection came to murder boy. And she was given the so high position as the attendant of His mother. In the motherly group she was, she had upliftment there. So grace, so mercy, no consideration of the work, of the activity, the action, no judgement, so much mercy. And leaving that kind-hearted, gracious Kṛṣṇa, where should we go to take shelter, to get help?"

Jighāṁsayāpāyayad apy asādhvī, lebhe gatim dhātry-ucitāṁ tato 'nyam, kaṁ vā dayālum śaraṇam vrajema. So this entered the heart of Puṇḍarīka Vidyānidhi and began to vibrate, and produced such course there he was stunned. Then shivering began, then some madly gesticulation. And began to scratch his head, scratch his dress, and began to take convulsion and by the grit of his teeth. Where that tobacco, and the rich bedding and his dress he tore and began to roll on the ground and began to cry. *Kaṁ vā dayālum śaraṇam*. "Except Him whom shall we go to take shelter under holy feet?" Began to chant, and began to roll in the bed, and in the floor.

Then Gadādhara thought, 'Oh, what? I have committed a great offence in my mind, thinking that he's not a Vaiṣṇava, who has got such a fashionable dress and style. But really what a great Vaiṣṇava is he that the memory of Kṛṣṇa, how wonderful effect came in him.' Then Gadādhara Paṇḍita came out. "Mukunda I have committed offence against the great *mahā- bhāgavata*. What will be my fate? I neglected him in the beginning. I committed offence. I think if I take *mantram*, become disciple of him, then he'll forgive all my offences. That is the only way to get out from this Vaiṣṇava *aparādha*. No other way. So I shall have to ask my Master Gauracandra, Gaurāṅga, Nimāi Paṇḍita about this." Anyhow they came out and Gadādhara Paṇḍita took the permission of Nimāi.

Nimāi Paṇḍita, He's chanting suddenly, "Puṇḍarīka bap, Puṇḍarīka, Puṇḍarīka bap."

None knew that Puṇḍarīka has come from Chittagong to Navadvīpa but Nimāi Paṇḍita is taking his name, "Bap Puṇḍarīka" in the mood of Rādhārāṇī's father - bap. "Father Puṇḍarīka, father Puṇḍarīka." Nimāi Paṇḍita chanting like this, in the mood of Rādhārāṇī.

Then when this offer came to Him, "Yes, yes, very good proposal. At once go."

He's Rādhārāṇī, Gadādhara Paṇḍita, he's representing Rādhārāṇī here in this *līlā*. So father, Rādhārāṇī's father, Puṇḍarīka, the Guru. Guru is like father, and the *śiṣya* like child. So Mahāprabhu at once approved and Gadādhara Paṇḍita took initiation from Puṇḍarīka Vidyānidhi, who was none but Vṛṣabhānu Rāja, father of Rādhārāṇī. And Gadādhara was also incarnation of Rādhārāṇī in Gaura *līlā*.

...

Once, Puṇḍarīka Vidyānidhi was very friendly to Svarūpa Dāmodara - Lalitā Sakhī in this *līlā* - Svarūpa Dāmodara. When he visited once Puruṣottama, Purī, one of his characteristics was that he did not take bath in the Ganges. At night he approached Ganges and took some water and put on his head. At daytime he did not come to the Ganges. He could not tolerate that so many person they will come and dive and they will spit there and make dirty the water. That is pure, holy water, and they're using in such a wrong way. And when the people generally observed fasting he used to take some Ganges water to purify. That was his custom.

Then when he went to Purī he had some - feeling, his sentiment was little - received some check. He felt some pain in his heart that the priestly servants of Jagannātha, they generally used the cloths for Jagannātha which is not very cleansed. When the cloth is prepared some sort of this rice water...

Devotee: Starch.

Śrīla Śrīdhara Mahārāja: Boiled rice water is necessary for paste purpose. So, and that is considered to be little untouchable, impure. So when it should be given to the Deity, that must be cleansed in the water. So in Purī that was not the custom, practice. They with that rice juice, mixed, painted with rice juice, that sort of cloth they used for Jagannātha.

And Puṇḍarīka Vidyānidhi he could not adjust that. "What is this?" Took some offence against those servitors of Jagannātha.

That night he got a dream, that Jagannātha, Balarāma, Both are coming to him in dream, and are giving slaps in both the cheeks. "You have come here to detect the defects of My servitors, eh? What is this?" They began to, Both of Them is giving slaps.

And the dream was so intense, that when he rose in the morning he found both the cheeks, there's inflammation there. And his first intimate friend was Svarūpa Dāmodara, he was expressing that, "Such is the case with me Svarūpa Dāmodara my friend. I had this objectionable feeling in my mind against these servitors, so Jagannātha and Balarāma They have punished me in this way, see." While showing him both cheeks.

So such is, was the nature of Puṇḍarīka Vidyānidhi. Puṇḍarīka Vidyānidhi in one word, he, the father of Rādhārāṇī, that incarnation, he came here as Puṇḍarīka Vidyānidhi we're told. That is sufficient to, for us, what sort of reverence and devotional mentality we should show to this day, the birthday of Puṇḍarīka Vidyānidhi. A slight connection of this day will help us a great deal in our advancement towards the spiritual world.

...

The third - two, three, and the third, this is the day also, the birthday of Raghunandan Ṭhākura. You know near Kātwā there is a place named Śrīkhaṇḍa, there was a Kavirāja family. Kavirāja means doctor, this ancestral doctor Śrī Kavirāja. He _____ [?] medicine, and in that line generally they're practising this medical treatment, Kavirāja. So Raghunandan, there was one Mukunda Kavirāja, notable, even the kings called for him for treatment, and his son was Raghunandan.

He was a bachelor, whole life, he's also told as the incarnation of Pradyumna. Very beautiful figure, extraordinary beautiful figure, and very fond of dancing. And from the beginning he was of course, naturally devotee. So much so, that Mukunda Kavirāja, Mukunda Ṭhākura, they had their ancestral Deity in the house. When Mukunda went outside Raghunandan was a growing boy, and very recently perhaps got a sacred threat and admission for worshipping.

The father leaving home, asked the boy, "Raghunandan, I'm going out, perhaps I won't return on time. You please worship the Deities and you feed Them. *Bhogam*, you must offer *bhogam* for Their food, the Deities, feed Them." That was his expression. "Please, you try to feed Them, my Deities."

He went away, away all day. And Raghunandan's mother she cooked so many things and gave it from outside the temple of the Deity and asked Raghunandan to feed the Deity.

Raghunandan went inside. When the worshipping going on generally doors are shut. And the closed doors Raghunandan was offering and prayed to the Lord, "You take this dish I'm offering, You eat them."

But Mūrti did not answer, did not come to... He began to cry. "My father will rebuke, because requested me to feed You, and You are not taking food. I'll be punished. You have to take this food."

The sincere boy began to cry in such a way that Kṛṣṇa had to come and to take the dish, the food. He was satisfied and came out.

The mother came to remove the *prasādam*. "What is this? All empty."

"No, the Deity has taken. You asked me to feed Them. The Deity has taken."

"You boy, you have eaten this! Deities never eats, we offer Them, everything remains, and we take the *prasādam*. You wicked boy! So rogue you have grown that you have taken all these things?"

"No, no, I have not taken."

"You have taking it. It is impossible you foolish boy. You want to make a fool of me? It can never happen."

He began to cry. "No, I'm speaking the truth."

"Then when your father comes I shall ask him to punish you."

In this way Mukunda came, Ragunandan's mother complained. "Your boy has grown to be such a rogue and he says the Deity has taken."

He also put to his father, "Yes, Deity has taken. He did not take in the beginning, but I began to cry, so Deity came and took."

"Is it true?"

"Yes. It is true my father I don't speak lie."

"Can you show me?"

"I shall try."

So he was given chance of worshipping, and one day stealthily his father could see the Deity has taken food.

So such type of devotee was Raghunandan Dāsa Ṭhākura. And he, when in *saṅkīrtana* he used to dance it was a charming scenery, even attracted Mahāprabhu Himself. And during the Jagannātha Ratha-yatra seven groups, special groups began to sing and to chant and to dance. In one party from Śrīkhaṇḍa Raghunandan was the dancer.

So this is the day connected with the memory, holy memory of that Raghunandan Ṭhākura. He's considered to be Pradyumna Avatāra. And many things are also connected. I'm going on shortly, touching. It is also a saying, that he, in the, there is a tree called this Jambu tree, and according to his wish everyday this *kadamba puspa* have to come in that tree for the worship of his own Deity. So many miracles are here connected with him.

...

Then, the fourth devotee, Raghunātha Dāsa, whom you know, he came from this Kṛṣṇapur, somewhere here in Hoogly district at present. He came in the *kāyastha* caste. His father was a very rich man. About nearly five hundred years ago his father, two brothers only one child, father, two brothers, only child one, Raghunātha. Father and uncle, they were owner of a *zamīndār* state. At that time it was fetching twenty *lākhs*. Twelve *lākhs* to be paid to the king and eight *lākhs* profit they had, net income. Net income was eight *lākhs* and the gross twenty *lākhs*. Only one child in the family, so adorable.

Mahāprabhu after *sannyāsa* - they heard the name of Mahāprabhu. They had closer connection with Advaita Ācārya. And also they used to help all the *paṇḍits*, Sanskrit scholars and their *to/s*, their schools. They had their annual contribution to all the superior scholarly persons of the time in Bengal.

When Mahāprabhu took *sannyāsa*, and from Ramakeli went back to Advaita *bhavan*, Raghunātha Dāsa came and saw Him, and he became half mad in love of Kṛṣṇa. And the charm of Mahāprabhu, His beauty, and His personality, and His devotion, His preaching, His advices about devotion to Kṛṣṇa, melted his heart thoroughly. Mahāprabhu could understand. He did not leave Mahāprabhu.

But Mahāprabhu told him, "Go home. Don't be over enthusiastic, control yourself. Keep your divine love for Kṛṣṇa within your heart, don't express it outside, don't advertise. A time will come very soon when Kṛṣṇa will make His way for you, very soon. You go now. Don't have any external show, but keep it within your heart."

“sthira hañā ghare yāo, nā hao vātula / krame krame pāya loka bhava-sindhu-kūla

[“Be patient and return home. Don’t be a crazy fellow. By and by you will be able to cross the ocean of material existence.”] [*Caitanya-caritāmṛta, Madhya-līlā, 16.237*]

“Gradually the chance will come to help you. Wait and go home.

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