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Śrīla Śrīdhara Mahārāja: "You are a son of a rich man. Manage to do the feast here for My followers."

He managed that. Nityānanda Prabhu was very __ [?] blessings. "Very soon your bright day is coming."

And He also addressed His followers, "Look at this young boy, he has got immense wealth. Everything what is required for a young man for enjoyment, profusely, everything with him, but he does not like them, does not like them. Kṛṣṇa's grace has come down in his heart. He does not like anything, but he's mad for going out from the home of this material danger, and to become a beggar, street beggar for Kṛṣṇa, he has become mad. Just to see to this ideal, high ideal devotion, attraction, love of Kṛṣṇa has made him mad. He's very, very fortunate. This royal dignity and this prosperity does not, cannot please him."

Then anyhow he went home. And one day while all were watching he don't go to the harem but he began to stay outside. Father and other guardians, they thought that his condition has become very grave. So, ten persons were engaged to guard him. "Any moment he may go out. Ten persons enlist."

One day, the early morning, their family Guru Yadunandana Ācārya, suddenly entered the house. And finding Raghunātha in the outhouse, he meet him and requested that, "I'm going out for some important business. But my Deity there is none to worship, so please ask that *brāhmaṇa* gentleman to serve my Deities for a day or two during my absence. Please request in my name to do this."

Then, he gave this advice and went away, and Raghunātha also went, followed him. And the guards saw that he's going, he's following the family priest, family Guru, so did not interfere.

Raghunātha on the way requested the Guru, "You go in your own business. I shall go alone to request the gentleman to do the service during your absence."

He also went away, and Raghunātha took that advantage, perhaps requested that man, and he went away, in the opposite direction. He knew that whenever they'll find that "Raghunātha is not coming home, where has he gone? They know that I shall go to Purī, they'll send men towards the way of Jagannātha Purī." But he went the opposite direction, Raghunātha, opposite direction. "That they will come, very soon men will come to search me." Opposite direction, the whole day in opposite direction. Then in the evening, went to some milkman's house and a little milk he begged and took, and passed the time there in the cowshed. Then in the morning he began to start towards Purī.

These people - "Where is Raghunātha? The guards said he went with the family Guru, but in his house he's not there. Where has he gone? He must have left for Purī." Then so many men ran to that side but they could not find him, they came back.

And Raghunātha tactfully he managed to go. Twelve days, day and night he began to walk towards Purī. Only three days taking some food, other days no food was necessary. He was fed with divine love, surcharged. Only three days, out of twelve days, three days he took something, here and there.

And when Raghunātha enquired where Mahaprabhu is, already he heard in that house - Gambhīrā, Kāśī Mīśra bhavan. He went there and fell flat, just in the compound, and just before

Mahāprabhu. The attendant of Mahāprabhu - Govinda, he told that Raghunātha has come and introduced to Mahāprabhu.

“Yes, look after him. He has come with great difficulty without food, he’s only walking, walking. Take care of him for few days, then he will mange for himself.” That was the direction of Mahāprabhu.

From that day, for few days perhaps he took *prasādam* there, after that he began to beg. In the gate of the Jagannātham, then in the *chatram* began to beg.

The parents thought that is impossible to take him here, they did not make any other attempt. But they sent one *brāhmaṇa*, two servants, and some money. “Go and hire a house, and see that my son may not die without food, try to feed him at least. And hire a house and try to keep him there, and at least some food you will manage to give him.”

They tried their best. But Raghunātha he was eating, begging, he took not. He invited Mahāprabhu for two years to take food there. By his request Mahāprabhu took food, took *prasādam* there for his satisfaction. After that Raghunātha left that idea. “That this only to purchase some name and fame. Mahāprabhu is not pleased to have such *prasādam*.” In this way.

Then Mahāprabhu put him - Svarūpa Dāmodara was the most favourite attendant of Mahāprabhu and a good scholar also. Raghunātha was also scholarly, he was a scholar, afterwards we find from his writings. Beautiful poetry in Sanskrit he has written for us afterwards. So Mahāprabhu gave him in charge of Svarūpa Dāmodara.

“Svarūpa Dāmodara, I request him to take charge of you, and he will advise you what will be necessary for your devotional life.”

But suddenly one day Raghunātha approached Mahāprabhu. “Why You have managed to take me out of my house, my home? And what is my best benefit? If You please say through Your own words then my heart becomes satisfied.”

Then Mahāprabhu in nutshell told,

[grāmya-kathā nā śunibe,] grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe]

[“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.”] [*Caitanya-caritāmṛta, Antya-lilā, 6.236*]

[amānī mānada hañā] kṛṣṇa-nāma sadā la’be / vraje rādhā-kṛṣṇa-sevā mānase karibe]

[“Do not expect honour, but offer all respect to others. Always chant the Holy Name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.”] [*Caritāmṛta, Antya-lilā, 6.237*]

“I have given you in charge of Svarūpa Dāmodara. He knows, he’s qualified even more than Me. Still if you want to hear something direct from Me then I say that don’t indulge you in this worldly talk, or attend worldly talks. These mundane matters you try to avoid your best.

Grāmya-vārtā nā kahibe / bhāla nā khāibe āra bhāla nā paribe. And don’t eat delicious dishes. Whatever will come of itself, ordinary food, that you will take.

And, *amānī mānada hañā kṛṣṇa-nāma sadā la'be*. Always try to take the Name of Kṛṣṇa, with this attitude, *amānī mānada*, that you'll give respect to others but don't expect any respect from others, anyone. You'll be humble, but don't expect any respectful dealings from others - don't, never aspire after. In this way you'll try to take the Name of Kṛṣṇa constantly.

And, *vraje rādhā-kṛṣṇa-sevā mānase karibe*. And in the mind, in the inside, you'll try to serve Rādhā-Kṛṣṇa in Vṛndāvana. As if mentally you're in Vṛndāvana and you're rendering service to Rādhā-Kṛṣṇa *līlā*. This is My advice, main advice to you."

And then again He took his hand and put into Svarūpa Dāmodara's hand. "I'm giving you in charge of Svarūpa Dāmodara. He's the best spiritual guide, teacher, and he'll take care of you." In this way.

And when Raghunātha entered that Purī, he reached Purī and stayed there, Mahāprabhu stayed sixteen years still. Sixteen years Mahāprabhu was in appearance there, and Raghunātha was there. After sixteen years Mahāprabhu departed.

And Raghunātha left Purī and went to Vṛndāvana, thinking that, "I shall, what to get I have got. But only I want to have a view of Vṛndāvana Dhāma and then I'll leave this body from Govardhana." He thought, "I shall try to mount in the highest peak of Govardhana and from there I shall fall down to the ground, and necessarily I shall, my body will die." With this idea he went to Vṛndāvana.

But there he came in touch of Sanātana Goswāmī and Rūpa Goswāmī, and found the beginning of a new life. "What is this? Mahāprabhu has not departed. Mahāprabhu is living in them."

Rūpa, Sanātana was a delegated power by Mahāprabhu to teach this real devotional current got from Him, in a new light. And they were asked to draw it from different scriptures to prove that what Mahāprabhu taught them, that is the very gist and the purpose of all scriptures. *Vedaiś ca sarvair aham eva vedyo*.

*[sarvasya cāham hṛdi sanniviṣṭho, mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo, vedānta-kṛd veda-vid eva cāham]*

["I am situated (as the Supersoul) within the heart of all souls, and from Me arises the soul's remembrance, knowledge, and the dissipation of both (according to his *karma*, or action in the mundane plane). I am the exclusive knowable (ecstatic) principle of all the *Vedas*. I am the author of the *Vedānta* - Vedavyāsa, the expounder of the knowable meaning of the *Vedas*. And certainly I am the knower of the purport of the *Vedas*."] [*Bhagavad-gītā*, 15.15]

As in *Bhagavad-gītā*. "The fulfilment, the attempt of every revealed scripture is to show Me, that I'm the highest centre, I'm the Absolute."

"Kṛṣṇa is the Absolute, try to prove this. What I say to you, you try to prove from the help of the different scriptures and historical reference. By any means try to prove that Kṛṣṇa Svayaṁ-Bhagavān, Vraja *līlā*, Vṛndāvana *līlā* is the highest achievement for us."

And that was begun by them, those two brothers. And Raghunātha came in their connection, association, and found, "Oh, Mahāprabhu is here!" He could not, he left the idea of leaving this world and joined them as a disciple, of Rūpa, Sanātana, in their connection.

Mahāprabhu gave order to Sanātana Goswāmī that, "My followers are very poor, helpless. If they come any time in Vṛndāvana you're to look after them. Caretaker, you'll have to be caretaker of all My poor disciples, whoever will come to Vṛndāvana."

Appealing to Sanātana Goswāmī. And Rūpa took the charge, took care.

Raghunātha was so self-forgetful. He was in the Rādhā Kuṇḍa one day, sitting, taking Name, one tiger came and it took, drinking water by his side. He does not care.

Sanātana Goswāmī suddenly reached there, and his view saw that incident. "What is this?"

He, Raghunātha used to live under a shade of a tree.

Then Sanātana Goswāmī requested, "It is my order, you should construct a hut, a cottage, and live there. Don't disobey my request. I entreat you to do this."

Then from that time he managed to construct a small cottage and he used to live there.

His abnegation, this *vairāgya* was incomparable. The *vairāgya*, the abnegation, indifference to the worldly enjoyment, was of very high degree, of both Sanātana, Rūpa, all the Goswāmīs. But Raghunātha he surpassed all. When he was in Purī, sometimes in the beginning begging *prasāda* from the gate of Jagannātha temple. Then sometimes in the *chatram* where generally the beggars are given by the rich fellow, in some way *prasādam* distribution, free distribution of *prasādam*. Then he found that, "I'm taking what is due to others *karma*." Where the Jagannātha *prasāda* which is not sold, that is given to the cows of Jagannātha. But when it is so much stale, that emitting bad scent, the cows also can't eat, that *prasāda* of Jagannātha he used to take and washing by sufficient water and putting some salt, he used to take that.

And Mahāprabhu heard this. And one day when he was taking that *prasāda* Mahāprabhu approached and suddenly took something to eat, Mahāprabhu. "Oh! I have tasted many types of *prasādam* of Jagannātha. But so sweet *prasāda* I have never taken anywhere!"

So what is the taste in the *prasāda*? Not mundane. So much faith, so intense faith in the *prasādam*. The rotten things which, applying little salt he's taking and giving, and he's the son of a kingly style family.

In Vṛndāvana also when Raghunātha went, in last days he used only to take one pot of this - mata [?]

Badrinārāyaṇa: Buttermilk.

Śrīla Śrīdhara Mahārāja: When the curd mixed with water and some movement it produces something - mata, go mata, buttermilk or something. He used one pot of buttermilk and passed his days. That is not possible for a man of flesh and blood. They're really persons come down from the other world, so it was possible for them to show the ideal of abnegation in different ways, the *vairāgyam*. It is not possible for ordinary human beings of flesh and blood to observe such degree of abnegation; then he will die. But he created the standard, the ideal of such *vairāgya*, Raghunātha.

And he studied the production of Rūpa Goswāmī, of the highest type of *rasa*, *mādhurya rasa*. And he appreciated the very acme, the highest object, what is the divine service, the culminating point of divine service - that is Rādhā *dāśya*. So he's called *prayojana* Ācārya. Sanātana Goswāmī generally conceived by the paravati [?] by the Ācāryas of the later days as *sambandha jñāna*. What is what? What is our position in this world, and what is what? *Sambandha*. My position is where in this hierarchy, spiritual hierarchy? That was explained more clearly by Sanātana. And then, what should we cultivate and how to attain to that end? That was mainly given by Rūpa Goswāmī. In the domain of love, how we can attain fulfilment of our life? Rūpa Goswāmī. And what is particularly the highest point of our attainment? That was very strongly shown by Raghunātha Dāsa, Rādhā-kantha. In his famous *śloka* he says.

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

This *śloka* has given us the conception of our highest attainment in the school of Śrī Caitanya Mahāprabhu. What is that? He says, he's addressing to Rādhārāṇī.

"Oh, my mistress! My, the Lord of my heart. *Āśābharair-amṛta-sindhu-mayaiḥ*. From long time, from long, long time I'm waiting with great patience to have Your mercy. *Āśābharair-amṛta*. And that is so sweet to me I cannot avoid it. It is heart melting, heart attracting, heart gracing. It is so deeply touching me I can't avoid Your service connection. *Amṛta-sindhu-mayaiḥ kathañcit, kālo mayāti*. Anyhow I have managed to come, so long time, so long way. I'm impatient now. Be gracious.

Kathañcit, kālo mayātigamitaḥ kila sāmpratam hi, tvam cet kṛpam mayi vidhāsyasi naiva kim me. If You are not propitiated, not gracious with me, then I have got no hope. I have come to the end. My present life will be finished here. Even so much so, that what I shall do with this Vṛndāvana? Vṛndāvana is of no use to me. *Kathañcit, kālo mayātigamitaḥ kila sāmpratam hi, tvam cet kṛpam mayi vidhāsyasi naiva kim me, prānair*. What is the utility of my life, living? It is useless. What is this, for my existence it is useless, it will come to end, no utility. And even this Vṛndāvana, this Vṛndāvana is also not for my liking. I don't, I can't love this Vṛndāvana which is associated with this *līlā, vrajema*.

What to speak, even I can't relish the company of Kṛṣṇa. What can I do without You? Without You even Kṛṣṇa has no meaning in me. I can't tolerated Him. In my life I can relish neither this environment, not even Kṛṣṇa. If He Himself comes to grace me, I can't relish that, without Your connection. So please be gracious with me. You are all in all. Without You, to get, to achieve Kṛṣṇa consciousness, that is not Kṛṣṇa consciousness. Your position is such, so great and so beautiful, in Kṛṣṇa *līlā*. You are the centre of all the *līlā* of Kṛṣṇa. So without You I can't conceive any life, any living. And even the Vṛndāvana and anything else. I extremely surrender to You for Your grace my Mistress."

In this way, Rādhā *dāśya*. Our best fulfilment is in the service of Rādhā, because Rādhārāṇī can fully attract Kṛṣṇa, grace of Kṛṣṇa, She can only. The other half who can draw the maximum *rasa*, ecstasy from Kṛṣṇa, and who are in quantity as well in quality. So those that are serving Rādhārāṇī, in their remuneration of service to Rādhārāṇī, they get the highest type of qualitative of *rasa* from Kṛṣṇa. That cannot be had in any other channel. And what comes through Rādhārāṇī that is of the highest quality. So the service of Rādhārāṇī, that should be our summum bonum of life. This was

announced clearly by Raghunātha Dāsa Goswāmī Prabhu, and who is considered to be *prayojana* Ācārya. That he's the guide to show us what is, where is our best fulfilment of life - Dāsa Raghunātha.

So by coming in connection with this day, and by our discussion, try our poor attempt to discuss with all these things, we may be benefited in our achievement towards our goal. Dāsa Goswāmī.

Then, these are the days of advent of these *mahātmās*.

...

Now we come to Viśvanātha Cakravartī. This day, his day of disappearance from this world, day of disappearance. Viśvanātha Cakravartī. About two hundred years after, Viśvanātha Cakravartī came. He composed the commentary of *Bhagavad-gītā*, elaborate commentary of *Śrīmad-Bhāgavatam*, and many other books to help these devotees who came afterwards in this *sankalpa*. A big Ācārya he was. Many things he has dealt in his own way to make understandable, to approach properly towards the *śāstric* dispensation of Rūpa, Sanātana, and others, *Bhāgavatam*, like that. Viśvanātha Cakravartī Ṭhākura. And by his grace Baladeva Vidyābhūṣaṇa also composed the commentary of *Vedānta*, *Govinda-bhāṣya*. So there are many things to be read. Viśvanātha Cakravartī was born in the Nadia district, just on the, near the Ganges, from Devagram or somewhere. And comes from *brāhmaṇa* family, high family, and he himself was a great scholar of Sanskrit. He came in the line of Narottama Ṭhākura, and he gave us extensive scriptures to help, to know very precisely and very elaborately to know about the pastimes of Mahāprabhu, as well as Rādhā-Kṛṣṇa, Vṛndāvana, Navadvīpa. The Guru Paramparā we chant...

saṁsāra-dāvānala-liḍha-loka-, [trāṇāya kārūṇya-ghanāghanatvam
prāptasya kalyāṇa-guṇārṇavasya, vande guroḥ śrī-caraṇāravindam]

["The Spiritual Master is receiving benediction from the ocean of mercy. Just as a cloud pours water on a forest fire to extinguish it, so the Spiritual Master delivers the materially afflicted world by extinguishing the blazing fire of material existence. I offer my respectful obeisances unto the lotus feet of such a Spiritual Master, who is an ocean of auspicious qualities."] [*Śrī Śrī Gurv-aṣṭaka*, 1]

...comes from him, and many things come from him. He has written notes. *Bhakti-rasāmṛta-sindu-bindu*.

Rūpa Goswāmī has written the ocean of the *rasa* of *Bhakti-rasāmṛta-sindu*, and he says one drop of that.

Then Sanātana Goswāmī Prabhu's *Bṛhat-Bhāgavatāmṛta*, he says one drop here, *kona*, *kirana-bindu*. And *Ujjvala-nīlamanī*, the jewel of supernatural world - Kṛṣṇa in *mādhurya rasa* He has got *kirana-bindu*, *kirana*, one ray, particular ray of that. And then many booklets he has, and poetry he has composed for us to... And Mahāprabhu's *aṣṭa-kālīya-lilā*. Just as Rūpa Goswāmī Prabhu has given *aṣṭa-kālīya-lilā*, twenty four hours service engagement with Kṛṣṇa, Rādhā-Govinda. Viśvanātha Cakravartī has given us in Caitanya *lilā* twenty four hours of engagement in the service of Mahāprabhu, he has given. So he has done a great service to the *sampradāya* and to distribute his mercy towards us - Viśvanātha Cakravartī Ṭhākura.

...

Then another two Godbrothers, one Bharati Mahārāja and one Parvata Mahārāja, our senior Godbrother *sannyāsī* disciples of our Guru Mahārāja, they also preached.

That Bharati Mahārāja was very popular, his preaching style was very charming and capturing. We appreciated his preaching in the beginning very much, attractive.

And Parvat Mahārāja was also one of the earliest disciples of our Guru Mahārāja. He was born in this Svarūpa-Gaṅgā, on the other side of the Ganges here.

And he saw Bhaktivinoda Ṭhākura also chanting. He was born in a house, the next house where Bhaktivinoda Ṭhākura lived for some time _____ [?] And from his childhood he saw Bhaktivinoda Ṭhākura and chanting his names.

He told to me, "In early morning Bhaktivinoda Ṭhākura he was chanting Hare Kṛṣṇa *mahā-mantra* just as one is calling a man who is far off. Living: a man calling another man. In this way, living way, he was calling Kṛṣṇa. And he was old, and attacked with some rheumatism. In His sweet will. And there was one cement chair was constructed, and he was walking and when he felt fatigued he used to take his seat." Perhaps that is also there now. Bhaktivinoda Ṭhākura.

And in early age he went to Prabhupāda and took shelter under him. He was posted in Purī, Jagannātha, for a long time, Bhakti-kuṭīra, appointed by Prabhupada, taking *prasādam* and living in Purī, Jagannātha, Bhakti-kuṭīra, as a protector of that house. Then when Prabhupāda begin his preaching life he came and became a *sannyāsī*. In Uddala he established a Maṭha, no, Orissa, and preached there specially in the...

And when in the lifetime of Prabhupāda he used to preach in the whole of Bengal and outside also.

One thing I remember about preaching, he's talking with - I'm a newcomer in the Maṭha - he's speaking to another gentleman. "I want to preach in that quarter." Some east Bengal now.

They told, "Oh! You have come to preach here? Do you know there is one *siddha-mahātmā*? On the side of that particular river there is a person who is regarded as *siddha-mahātmā*. He has attained the highest end of life. Have you seen him? You have come here." And he's saying.

I told him that, "There is many *siddha*: this *alu siddha*, that potato boiled, another meaning of *siddha* is boiled. I have seen many *siddha*, this potato boiled, this other boiled, this, that boiled, so many boiled things we have already."

"What do you say? You are insulting us! Yes, yes!"

"This is not insult. This view of all those *siddhas* they know nothing. What Mahāprabhu has said that is the highest. All other proposals are trash, and these nasty things. We have come from a great *mahātmā* to carry to you the highest summum bonum of life of Mahāprabhu, *Śrīmad-Bhāgavatam* etc. We do not care a fig for all these cheaters in the garb of religion, they're cheating the people."

That was the preaching way, or method of preaching, style of preaching of Gaudiya Maṭha in those days, forceful. So, as I have got capacity, I try my best to represent to you what I know little about these *mahātmās*. And I pray that they may be propitiated with us, and we may get some favour from them. With this prayer I stop here.

*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.]

Devotee: Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Śrīdhara Mahārāja: Śrīmad Bhaktisiddhānta Sarasvatī [Goswāmī Prabhupāda kī jaya!]

...

*mahā-viṣṇur jagat-kartā, māyayā yaḥ srjaty adah
[tasyāvatāra evāyam, advaitācārya īśvaraḥ]*

["Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of *māyā*."] [*Caitanya-caritāmṛta, Ādi-līlā, 6.4*]

Kṛṣṇa has got His various Avatāra. Avatāra. Avatāram. Come down. Kṛṣṇa conception is the highest. There is also differentiated character in Vṛndāvana, Dvārakā, etc, Mathurā. Then again in Vaikuṅṭha, come down, same thing coming down, approaching towards *māyā*, misconception. From the spontaneous pastimes coming down in Vaikuṅṭha in constitutional method, to deal with the kingdom of spiritual, purely spiritual realm. There is also Caturvyūha, then other twenty four functional Gods, all spiritual - fully. Then He has got this Avatāra, Daśa Avatāra, Līlā Avatāra, Vaibhava Avatāra, Puruṣa Avatāra. Puruṣa Avatāra are three: with permanent function, one in the back of the whole *māyāic* creation, at the back of the whole misunderstood world. Kāraṇārṇavaśāyī. Then next there are so many *brahmāṇḍa*, and the back of each *brahmāṇḍa* Garbhodakaśāyī. Dvitiya Puruṣa. Patam Puruṣa, Dvitiya Puruṣa. And third, at the back of every *jīva* consciousness, Paramātmā, Kṣīrodakaśāyī. Three types of Puruṣa Avatāra. They're all connected with this misunderstood part of the whole. Vaibhava Avatāra, or Matsya, Kūrma, Varāha, etc, ten. Yuga Avatāra, Haṁsa, Yajña, Kṛṣṇa, Gaurāṅga, Yuga Avatāra...

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