

85.10.25.A

Śrīla Śrīdhara Mahārāja: Bhaṭṭa Raghunātha, Raghunātha Dāsa Goswāmī, both of them amongst the six Goswāmīs of Vṛndāvana, first batch. And next Kavirāja Goswāmī, who has given us the *Caitanya-caritāmṛta*. Bhaṭṭa Goswāmī he was the son of Tapana Miśra. When Mahāprabhu before His Gayā visit, requested by the students of Faridpur district He had to visit that place once more ____ [?] When He was teaching, as a professor in Navadvīpa, and His fame as a teacher was so much that students from different places invited Him to attend some lecture on the basic truth of different books, so He was invited to Faridpur.

There was one Tapana Miśra. He was a devotee and he was feeling very much disturbance going through the scriptures he could not find out what is the conclusion, a real suggestion. Different books he went through but could not collect the real purports of the books, so he was finding much difficulty in his mental feeling. Then he got a dream. "Nimāi Paṇḍita is coming shortly and you're to consult Him about the real *siddhānta*, the real purport of the scriptures, what you can't ascertain." And when Nimāi Paṇḍita went there he came and asked, and he told about his dream. And in dream also he saw that Nimāi Paṇḍita is not an ordinary man. He's incarnation of the Lord.

Then Tapana Miśra consulted Nimāi Paṇḍita, Nimāi Paṇḍita told, "In Kali-yuga, this iron age, the *Nāma Saṅkīrtana* that is the real purpose of all the scriptures. One must follow this direction."

Then satisfied, and he told that he got a dream that Nimāi Paṇḍita is not an ordinary human being.

Nimāi Paṇḍita told him, "Don't disclose this, then it will be very troublesome to you. Before time if you give vent, with circulation, that will be."

"Then, I'd like to stay with You."

"Not now, after, you now go to Benares. There in time I shall meet you. You go there, prepare field."

Then he did accordingly went to Benares and there he was living. His only son was Raghunātha Bhaṭṭa.

After *sannyāsa* when Mahāprabhu coming back from Ramakeli through Jhārikhaṇḍa He went to Vṛndāvana. At that time when Mahāprabhu crossed the River Ganges, Tapana Miśra was taking his bath there, he recognised Mahāprabhu though in *sannyāsa veśa*, and took Him to his own house. There, when going He stayed for few days, two, three days, and then went towards Vṛndāvana. When coming back at that time from Vṛndāvana, at that time more than two months He stayed there with Tapana Miśra, and taught Sanātana Goswāmī the whole *siddhānta* of the Gauḍīya Vaiṣṇava. Two months, more than. Sanātana Goswāmī took his dress there also, all these things.

And Bhaṭṭa Raghunātha, a boy, he used to serve Mahāprabhu with massage and other things. Bhaṭṭa Raghunātha. And Mahāprabhu told him, "Don't accept any married life. After now serve your parents, and when they'll pass away you will go to Vṛndāvana and live with Sanātana, Rūpa there, pass your time. *Vivāha nā kariha bhaṭṭe*. Don't enter into married life." That was the advice of Mahāprabhu to Raghunātha Bhaṭṭa.

[aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā / 'vivāha nā kariha' bali' niṣedha karilā]

[After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.] [*Caitanya-caritāmṛta, Antya-līlā*, 13.112]

After the demise of his parents he came once to Purī to meet Mahāprabhu, and the same advice was repeated to him. "Go to Vṛndāvana and remain with Rūpa, Sanātana there." And he did so. He lived with Rūpa Goswāmī mostly. And he had a very good voice, was expert in singing different tones, very sweet tone. He used to read *Bhāgavatam* in the assembly of Rūpa Goswāmī's temple. And it's also mentioned that the big temple that is broken by Aurangzeb that was built by a disciple of Raghunātha Bhaṭṭa.

nija śiṣye kahi' govindera mandira karāilā [varṁśī, makara kuṇḍalādi 'bhūṣaṇa' kari' dilā]

["Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various ornaments for Govinda, including a flute and shark-shaped earrings." [*C-c, Antya-līlā*, 13.131]

And it's also mentioned that the temple was built by Mansingh, the great general of Akbar. So the conclusion that the Mansingh, that general, the king of Jaipur, he was disciple of Raghunātha Bhaṭṭa. His very sweet cokila kantha [?] like a cuckoo style voice, very sweet. And when reading *Bhāgavata śloka* he used different types of tone to pronounce the *śloka* which charmed the audience very much. Raghunātha Bhaṭṭa, one of the six Goswāmīns of the Vṛndāvana, the first batch who began to preach about Śrī Caitanya Deva in the west. Raghunātha Bhaṭṭa.

And this Raghunātha Dāsa you know, he was born in the Hoogly district. There in that village there is a temple also. He was the only son of two brothers, Hiranya, Govardhana, and only one child in the richest family. We're told that their income was twenty *lākhs* of rupees that time. And twelve *lākhs* to pay nawarb, the bursar of the time. And eighteen *lākhs* remained for their own expense in those days. And they used to help many *paṇḍits* and many honest gentlemen at that time, paid, Advaita Ācārya Prabhu also, some monthly donation. And in many places they had such arrangement.

Raghunātha from the childhood he had some inclination towards exclusive devotion of Kṛṣṇa. He did not find any satisfaction within his mind how to engage exclusively for the service of Kṛṣṇa. That idea haunting his heart. He heard of Mahāprabhu's *sannyāsa*. He could not come when Mahāprabhu after *sannyāsa* visiting Bengal and up to Ramakeli, Rūpa, Sanātana, and went back through Śāntipura to Purī, first he met there in Śāntipura Mahāprabhu in *sannyāsa* dress. And did not venture to come in closer connection, but little aloof he was always crying mentally how he can get the grace of Mahāprabhu. Mahāprabhu addressed him, gave him some advice.

sthira hañyā ghare yāo, nā hao bātula [krame krame pāya loka bhava-sindhu-kūla]

["Compose yourself and go home - don't be a madman. One reaches the shore of the material ocean gradually."] [*Caitanya-caritāmṛta, Madhya-līlā*, 16.237]

“Be calm, find peace in your mind. Don’t be so much madly, be calm and quiet. And Kṛṣṇa will help in proper time, then your desire will be fulfilled. You go.”

markaṭa-vairāgya nā kara loka dekhāñā [yathā-yogyā viṣaya bhuñja’ anāsakta hañā]

[“You should not make yourself a showbottle devotee and become a false renunciant. For the time being, enjoy the material world in a befitting way and do not become attached to it.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 16.238*]

“Outward indifference, negligence for body interest, give up that, not outer show. Quiet, a gentle habit outwardly, and internally you pray to the Lord. *Markaṭa vairāgya*, a monkey type indifference, outwardly nothing necessary, not even a dress, a cloth. But inward full of lust and other faculty, bad tendency. *Markaṭa vairāgya* means outward apathy towards things, but inward everything is there. So give up this show of the indifference of the worldly pleasure. Don’t try to become an external *sādhu*, but be internally praying for the grace of the Lord.”

Raghunātha went home. And then Nityānanda Prabhu came and had some festival in Pāṇihāṭi, he attended and got blessings. And then he went back and wanted to go away from home to Purī to live there along with Mahāprabhu under His care. But the guardians they appointed ten watchmen by charge to keep vigilante eye that he may not leave the house.

One day in the morning their family spiritual guide, Yadunandan Ācārya, he suddenly came and asked him, “I’m going out for few days and my Deity worship should be arranged by someone else. So if you request that particular gentleman during my absence he will attend the service of my Deity, then he may attend and I shall go.”

“Yes. As you like I can go and request.” So with him he went out of the house. And the watchmen thought he’s going with Guru, they did not care about his going out. And in the halfway he told the family Guru that, “You need not take the trouble of going so far to that man. I’m going there and I shall surely request and send him to your house. You need not take the trouble.”

And so he went away to his home, and Raghunātha after requesting that he took the chance of flying away from the home, he never came back. And he knew that after few hours when he’ll be seen absent in the house so many watchmen will follow him to catch. So he did not take the direct way towards Purī, he took some opposite way and began to walk that direction.

Now after one or two hours there was uproar. “Where is Raghunātha?”

“He went with Yadunandan Ācārya.”

And they went to Yadunandan Ācārya. “Yes, he has gone back home.”

“But he has not come.” So men were sent in all directions trying to find him. “Especially go towards Purī, his inclination is to go towards Purī, to Caitanya Deva.” So men ran that way.

But Raghunātha he took the opposite line, for a full day went towards opposite direction. And after that he took the shore side road towards Purī, around the shore of the sea. And in three days he reached Purī.

These people tried to catch him for some time and went so far and came back. “We could not find him.”

Purī is three hundred miles perhaps, and twelve days he took to go there, Purī, by walking. And he took only rice, three days, in the twelve days he took rice three days, somewhere begging. And

went to Purī in twelve days, three hundred miles. And there, when he reached that Gambhīrā where Mahāprabhu stayed he fell straight before Mahāprabhu.

Mahāprabhu looked at him, and asked Govinda, His attendant, "Oh, he has not taken any food sufficient, so Govinda take care of him and nurse him for few days. Then he'll come to Me and to have a talk."

In this way Raghunātha stayed there under care of Govinda. Then met Mahāprabhu and Mahāprabhu gave some advice. And also He gave him in charge, in care of Svarūpa Dāmodara, His dearest devotee.

"Svarūpa, I'm giving him under your care, you take care of him."

Svarupe raghu. So much so, Mahāprabhu's direction was substantially carried out that people used to say, "This Raghu is belonging to Svarūpa Dāmodara. Svarupe raghu."

There are other Raghu also, one Raghunandana of Śrīkhaṇḍa, another Raghava Paṇḍita.

Mahāprabhu told, "Three Raghu are in My care, under the svarupe raghu."

And with extraordinary *vairāgyam*, apathy towards external greed, tendency to enjoy this material world, Raghunātha led his life. Born and brought up in one of the richest family, within that paraphernalia of luxury, but he showed his indifference to the world so great, inconceivable. He was standing as a beggar at the Jagannātha temple door, sometimes in the chatra, the free distribution towards the beggars. And at last we find him that when the Jagannātha *prasāda* was excess, and it was given to the cows of Jagannātha, and some sort of rotten scent the cow also could not eat. Raghunātha took that sort of *prasādam* and he washed it with water, and the inside little better portion inside with some salt he used to take that.

His parents sent men there to hire a house, and one cook and one servant. "At least ask him to take some diet at time. And whatever he may do he may do. But at least once a day you try to feed him. We have got so much, and my son is fasting there, begging and fasting. How we can tolerate?" They sent, and a house was rented in Purī, and one cook and one servant appointed.

But Raghunātha did not take anything there. "My father, parents, they have sent so much money for my purpose." He used to invite Mahāprabhu to take *prasādam* there for some time. And then he found that Mahāprabhu is not pleased at his request He's taking there some *prasādam* but He's not satisfied, so left that. And himself he was living the life of a beggar and in that type.

And Mahāprabhu heard one day that Raghunātha - what *prasādam* is thrown away, even the cows cannot take, he's taking that and washing, and inside some hard substance he's taking with salt. Mahāprabhu Himself visited at the time of his diet and took forcibly a portion of it and took. "So sweet *prasādam* I have never tasted in My life Raghunātha. Jagannātha *prasāda* has captured you so completely, perfectly. Yes, you have really the respect for *prasādam*. What honour should be given to the *prasādam* that's available, the remains from the mouth of Jagannātha, you have really respect for that *prasādam*."

Prasāda sevā, honour, we honour the *prasādam* what is sent to us, the remains sent to us and we're to honour that *prasādam*, in this way. Not with the spirit of consumption, not we're consuming something in the spirit of enjoyment or exploitation we should not approach. But the remains sent by Him we must honour that. In the spirit of honouring, showing respect to His *prasādam* we shall take it, taste it. We shall think that is not object, that is subject. I'm subject, super subjective thing. Everything concerned, related with Jagannātha that is all *caitan*, *cinmaya prasāda*. It is not a part of a material substance. We should not deal with that understanding. But *prasāda*, *cinmaya*, it is spiritual substance and my soul is honouring that.

Just as a *mālā*.

*tvayopabhukta-srag-gandha-, vāso 'laṅkāra-[carccitāḥ
ucchiṣṭa-bhojino dāsās, tava māyām jayema hi]*

[Uddhava says: "Adorned with the articles that have been offered to You, such as garlands, fragrant clothing, and ornaments, we, Your personal servitors who partake of Your holy remnants alone, will certainly be able to conquer Your illusory energy (*māyā*)."] [*Śrīmad-Bhāgavatam*, 11.6.46]

Everything, the cloth, the garland, and the *candan*, the paste, everything what will come from upper we shall honour that. Neither neglect like *māyāvādī*, nor very eager to exploit it, but we should honour. Souls tendency is like that, everything approached with the sense of honouring, not of exploitation, not of predominating, but giving honour. That is the proper relationship between things there in Vaikuṅṭha, in the spiritual world. Here material world if we don't take food this will perish. But the soul body, spiritual body does not perish without food. But there, food of that stuff is only to give respect, honour, that is the temperament of every transaction there, all with the spirit of service we're to approach.

So Raghunātha he was dealing like that. And one day also again asked Mahāprabhu. "Why You have made me leave my house? And what is the real object of my inner life? Please say by Your own mouth."

Then Mahāprabhu told, "If you have got such respect for Me, I have given you to Svarūpa Dāmodara. He knows better than Myself, he's a better professor than Myself. You will learn everything from him. Still if you like to hear something from My lips I say this. *Bhāla nā khāibe āra bhāla nā paribe*.

[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-līlā*, 6.236]

"Don't hanker after a good garment or good food. And outwardly take the Name of the Lord continuously, and inwardly try to think of the *līlā* of Kṛṣṇa with the *gopīs*."

And He gave him Govardhana-śīlā and with some *guñja-mālā*. Raghunātha he could understand "By giving this Govardhana-śīlā He's handing over Kṛṣṇa to me, and this *guñja-mālā* He's offering Rādhārāṇī to me." So Rādhā-Kṛṣṇa with that garland of the *guñja*, the small red fruit in Vṛndāvana, and the Govardhana he used to worship all along his life. He went to Vṛndāvana, there also you can see in that temple that Girīdhārī handed over by Mahāprabhu to him with *guñja-mālā*.

Then after the departure of Mahāprabhu, Svarūpa Dāmodara also left, departed the very day Mahāprabhu departed. And Raghunātha he left Purī and thought, "I shall go and see, have a look of Vṛndāvana and then I shall leave my life." With this idea he went there and thought that, "From Govardhana I shall jump in the lower ground and my body will pass away, soul pass away." But when he met Rūpa, Sanātana, he found a new line of life, he had again gained the hope to live

more. That inspiration came in him. He found Mahāprabhu. "Mahāprabhu has not gone, He's living in Rūpa and Sanātana." That was his vision. Rūpa, Sanātana was living agent of preaching, distributing the very thoughts and ideas of Mahāprabhu. So enlivened matter that he found that "Mahāprabhu is here within Rūpa, Sanātana, in their attempt, endeavour, Mahāprabhu is very clearly seen here." So he could not give up his life. He rather became student to Rūpa, Sanātana.

But his apathetic nature, his *vairāgyam*, was very extreme. According to the advice of Rūpa Goswāmī he saw that Rādhā-kuṇḍa is the best place in Vṛndāvana. So he came to have, to stay there, but under a tree.

One day Sanātana he - Mahāprabhu gave him some order that, "You please, whenever My devotees, they're very poor in all respects, when they'll come to visit Vṛndāvana please take care of them." That charge was given to Sanātana by Mahāprabhu, this direction. So Sanātana used to take care of everyone as a guardian appointed by Mahāprabhu.

When roaming through Vṛndāvana suddenly Sanātana found that Raghunātha sitting under a tree near the bank of Rādhā-kuṇḍa, and taking the Name, Kṛṣṇa *Nāma*. And one tiger he just came there and took some water from the tank and went away. Raghunātha did not care to understand about that, he did not, he overlooked, he's deeply engaged in taking the Name.

But Sanātana approached him and told, "This is the fact, one tiger came, took water. And you are exposed here under the tree. It is my request, my order to you, please construct a thatched cottage and live within that, and not under the tree." So Sanātana managed to construct a small hut there and Raghunātha used to stay there for his whole life.

And he was going through the writings of Rūpa Goswāmī, and he was from previous education in Sanskrit, he began to write in addition as commentary to Rūpa Goswāmī's writings. His appreciation, Raghunātha's appreciation of this divine literature of Rūpa Goswāmī. And he also composed some verses in addition, in development to that thought which gives us a clear idea about Rādhā *Dāsya*. Though it's in the writings of Śrī Rūpa, but still it's more clear in the writings of Raghunātha *Dāsa*, as if he's giving a challenge to Kṛṣṇa. "That if we do not find Rādhārāṇī with You we want to avoid You."

"We want Rādhā-Kṛṣṇa together. Where Rādhārāṇī is not with Kṛṣṇa we don't like to approach that Kṛṣṇa. Rather we shall alone worship, serve Rādhārāṇī." That is clearly stated in his writings, and that is thought to the acme, to the highest reach of Gauḍīya Vaiṣṇava theology.

*āśābharair-amṛta-sindhu-mayaiḥ kathañcit, kālo mayātigamitaḥ kila sāmprataṁ hi
tvaṁ cet kṛpaṁ mayi vidhāsyasi naiva kiṁ me, prānair vrajema ca varoru bakārināpi?
[Raghunātha Dāsa's Vilāpa-kuṣumāñjali, 102]*

"O my Queen of Vṛndāvana, O Rādhārāṇī, please accept us exclusively in Thy service. If You're not satisfied with us, propitiated, then we do not like this Vṛndāvana, or any other thing. Even we do not want Kṛṣṇa if we do not get Your grace."

This exclusive dedication to the highest potency. *Mattaḥ sarvaṁ pravartate*. As I found in *Bhagavad-gītā* also the meaning there.

ahaṁ sarvasya prabhavo, mattaḥ sarvaṁ pravartate

[iti matvā bhajante mām, budhā bhāva-samanvitāḥ]

["I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone's worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever."] [*Bhagavad-gītā*, 10.8]

"Everything, I'm the origin of everything, so My worship, that also done by Myself. To teach others, I show what should be their duty. So I Myself worship Me and I teach others that you are to worship in this way to Me. My worship also I begin to show others their duty."

So when the Lord Himself is worshipping Him, the potency, that is His potency, but through His potency He's doing all these things. So the highest type of service which is done to Himself by His own highest potency, that is Rādhārāṇī. All-comprehensive service, *śanta, dāsya, sākhyā, vātsalya, mādhyura*, in *mādhyura rasa* service of consort-hood, the full service to be found there. So not Yaśodā in a particular *rasa*, Nanda. And Śrīdāmā, Sudama, they're representing particular *rasa*. But all-comprehensive *rasa* where the *sākhyā, vātsalya*, and *śanta, dāsya*, all, and *mādhyura rasa*, that is a wholesale dedication to the extreme. And that sort of service done by the aspect of the highest potency, teachers of that, and that is Rādhārāṇī. And without Her we won't approach direct to Kṛṣṇa. We'll be loser. And the maximum, and the highest quantity and quality, both we find in the service of Rādhārāṇī.

And it's very clear in the stanza given by Dāsa Goswāmī to us. And that is the gist of the teachings of Rūpa Goswāmī as what he was taught in Allahabad by Mahāprabhu on the banks of Yamunā and Ganges, both, that inspiration. He taught him in words, and also He told that, "I'm inspiring you. I'm empowering you, what is to be produced afterwards in your scripture."

And there Raghunātha Dāsa he showed the climax of our prospect in this *śloka*.

"If we don't get Your shelter we do not like to compromise anywhere, even not with Kṛṣṇa Himself. We want our need first with You, and then we can through You we can understand who is Kṛṣṇa. Who is proper Kṛṣṇa, that is understandable through You. Otherwise we'll be loser if we approach independently or through any other source. Both in quality and in quantity we want to have such Kṛṣṇa how He shows to You. Kṛṣṇa is fully served by You, and we want in quantity and quality that line, that quality Kṛṣṇa service."

So today is the day of disappearance of that Raghunātha Dāsa Goswāmī who is the Ācārya of the *prayojana tattva. Sambandha tattva*, what is what, that is more given by Sanātana. And *abhidheya*, how to attain Kṛṣṇa, that *abhidheya*, means to end, that is mainly given by Rūpa Goswāmī. And what is the real status we want to approach, the highest end of our life, highest reach of our spiritual realisation, that is clearly given by Raghunātha Goswāmī, *prayojana tattva* Ācārya. The end of our life. So today is the day of disappearance of Raghunātha Goswāmī.

He has also described how the separation of a devotee is really so painful. It has been described by him furiously. When Rūpa Goswāmī, Sanātana Goswāmī disappeared, his attraction

for Rūpa and Sanātana, the Guru, Śikṣā Guru, was so intense that he expressed that in such a language it is fearful, dreadful figure, thought. He says, *vyāghra-tuṇḍāyate kuṇḍam*. "This Rādhā-kuṇḍa is the most favourite place of mine, leaving everything I'm living here. Now Rūpa, Sanātana, by whose grace I could understand the value of Rādhā-kuṇḍa they're away. And if like a jaw of a tiger, Rādhā-kuṇḍa seems to me as a jaw of a tiger is coming to swallow me. How? Almost impossible things come when their mad by the separation of the Guru. *Girīndro 'jagarāyate*. The Girīrāja Govardhana was, Mahāprabhu Himself by His own hand offered me for worship. Now because Rūpa, Sanātana is not here I see the Girīrāja as a great python."

[Śūnyāyate mahā-goṣṭham, girīndro 'jagarāyate / vyāghra-tuṇḍāyate kuṇḍam, jīvātu-rahitasya me]

["Now that I no longer have the sustainer of my life, the land of Vraja has become empty and desolate, Govardhana Hill has become like a great python, and Rādhā-kuṇḍa has become like the gaping mouth of a ferocious tiger."] [*Śrī Stavāvali, Śrī Prārthanāśraya-caturdaśaka, Fourteen Prayers For Shelter*]

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