

## His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

82.03.08.A

**Śrīla Śrīdhara Mahārāja:** ...of Mādhavendra Purī's departure. Brahmā-Madhva-*sampradāya*. The first connection with Gauḍīya type of theism in Brahmā-Madhva-*sampradāya* we find in Mādhavendra Purī. Mādhavendra Purī's connection with Madhva *sampradāya* is clear. Then we find the seed of *rāga bhakti*, first we can trace in Mādhavendra Purī. In his famous *śloka*, what Mahāprabhu Himself pronounced and tasted. That is, when at the time of his departure Mādhavendra Purī is supposed to think in the line of this stanza.

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase  
hṛdayam tvad-aloka-kātaram, dayita bhrāmyati kim karomy aham*

[While passing away from the material world, Śrīla Mādhavendra Purī chanted the following verse: "O gentle-hearted Lord, ever-gracious upon the destitute, O Lord of Mathurā, when shall I see You again? In Your absence my broken heart trembles. Beloved! What shall I do now?"] [*Padyāvalī*] & [*Caitanya-caritāmṛta, Antya-līlā, 8.34*]

While chanting this stanza, which is supposed to be composed by Mādhavendra Purī himself... \_\_\_\_\_ Govinda Mahārāja \_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase  
hṛdayam tvad-aloka-kātaram, dayita bhrāmyati kim karomy aham*

Mādhavendra Purī. "*Ayi-dīna-dayārdra-nātha*. I am so helpless and hopeless, frustrated in my last days. I don't find any ray, or any optimistic vision. I'm almost cornered. *Dīna-dayārdra-nātha*. And I am to pass away. But with what I am passing did I get here my Lord? Quite disappointed I shall have to go. *Ayi-dīna-dayārdra-nātha*. But You are so benevolent I am told, I heard. *Dīna-dayārdra-nātha he, mathurā-nātha*. Now You are the Lord of Mathurā. Perhaps You don't remember the helpless and disappointed section who have no other alternative but Yourself. You are now in Mathurā. But what about us? *He mathurā-nātha kadāvalokyase*. We are waiting for the days, hoping against hope, the day that will dawn with Your grace. Anyhow we are sustaining, but it becomes almost impossible for us - last moment, can't. *Kadāvalokyase, hṛdayam tvad-aloka-kātaram*. Quite helpless, no consolation we can give to our aching heart. No other alternative, we can't find any alternative but Your grace. *Kadāvalokyase*. We don't feel ashamed now to clearly put forth our prayer to You, when will You remember us again. *Kadāvalokyase, hṛdayam tvad-aloka-kātaram*. We can't console our heart within. *Aloka-kātaram, dayita bhrāmyati*. Loosing its balance, the heart loosing its balance, *aloka-kātaram*, perturbed to the extreme. *Dayita bhrāmyati kim karomy aham*. We don't find any ways and means how to set right our position. Quite nonplussed, non balanced, deranged, such is our stage, hopeless."

*ayi-dīna-dayārdra-nātha he, mathurā-nātha kadāvalokyase  
hṛdayam tvad-aloka-kātaram, dayita bhrāmyati [kim karomy aham]*

"You are the Lord of our heart, so nothing private to You. You know everything. *Dayita*. Without You it is impossible for us to drag on our life. Everything known to You. But we have reached to the extremity of our patience."

In this way he's praying to Kṛṣṇa. *He mathurā-nātha*. Of course when he's posing with the *gopīs*, siding with the *gopīs* of Vṛndāvana, Mādhavendra Purī's supposed to do that, his appeal to the *mathurā-nātha*. And when he went to Mathurā, necessarily the *gopīs* were in the ocean of trouble and disappointment. So espousing the cause of the *gopīs*, at heart he's feeling oneness with the *gopīs* and praying to the *mathurā-nātha* in this way.

Mahāprabhu, when He went to Mathurā, He repeatedly chanted this *śloka*, and showed His allegiance to Mādhavendra Purī.

One gentleman whom Mahāprabhu found, some genuine symptoms of *rāga bhakti*, he, that gentleman, that Sanoḍiyā *brāhmaṇa*, a *brāhmaṇa* of lower caste, who found Mahāprabhu Śrī Caitanyadeva, wandering in Vṛndāvana in His mood of quest of Kṛṣṇa. Then he invited Him to his house as guest, and asked Mahāprabhu, "You revered *sannyāsī*, have You any connection with Mādhavendra Purī?" The Sanoḍiyā *brāhmaṇa* suddenly put this question to Śrī Caitanyadeva. "Have You got any connection with Mādhavendra Purī?"

"Yes. Yes. He was My Guru's Guru, Mādhavendra Purī."

"Oh. Now I can understand. That without the connection of Mādhavendra Purī it is impossible to find such symptoms in ones movement as I saw in You." That gentleman told to Mahāprabhu.

Then there was some discussion, and he told, "Mādhavendra Purī, he accepted me as his disciple, and I got some sort of touch of this sort of *rāga bhakti*. I did not find it anywhere, but Mādhavendra Purī only started in this modern age what is *rāga bhakti* proper in modern age. And they accepted me as his disciple, and also took *prasādam*, he was guest in my house, though I am a fallen *brāhmaṇa*, not up to standard, when the *sannyāsīs* generally take their *bhikṣā*."

So Mahāprabhu told then, "I shall also take *prasādam* in your house. What Mādhavendra Purī did that is My responsibility, My example. You are Vaiṣṇava, and I'm not going to consider the pastimes of other *sannyāsīns*, that they may not take *prasādam* in your house, but I shall do it."

*Kṛpa daya sri madhavendra puri sambandha* [?] In this way Mādhavendra Purī is supposed to be the very sprout of Gauḍīya Vaiṣṇavism, the faith. And which came out in full fledged form in Mahāprabhu. Mādhavendra Purī, Īśvara Purī, then Śrī Caitanyadeva. It is described in *Caitanya-caritāmṛta*. Mādhavendra Purī. And he was Guru of, not only of Īśvara Purī, the Guru Mahārāja of Śrī Caitanyadeva, but also we're told of Nityānanda Prabhu and Advaita Prabhu and Puṇḍarīka Vidyānidhi. These are all disciples of Mādhavendra Purī.

Mādhavendra Purī's birthplace was \_\_\_\_\_ [?] near Katwa. Still his tomb is shown there, Mādhavendra Purī's *samādhi*, in Kulumbha [?] \_\_\_\_\_ [?] Katwa. \_\_\_\_\_ [?] nearby. There is one *gram*, village, there the tomb of Mādhavendra Purī is shown, sign. He was a *sannyāsī* of that time, very, very reputed man. And it is supposed that he took Nityānanda Prabhu from His house. Begged Him from His parents when Nityānanda Prabhu was twelve years or so, something. And Nityānanda Prabhu wandered different places of pilgrimage following Mādhavendra Purī. His day of departure was last, yesterday was his disappearance. All right. Gaura Haribol. Gaura Haribol. Mādhavendra.

So where it could be traced, there our interest. There our interest.

Īśvara Purī served Mādhavendra Purī in his last days very intimately.

[*īśvara-purī gosāñi kare śrīpāda-sevana,*] *svahaste karena mala-mūtrādi mārjana*

[“Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.”]  
[*Caitanya-caritāmṛta*, *Antya-līlā*, 8.28]

Īśvara Purī he cleansed, kept him cleansed in his last days, Īśvara Purī, with his own hands cleansed him from stool and urine, it is mentioned.

And there was another disciple of Mādhavendra Purī, ostentatiously. He came to advise his Guru. “You, why do you fall prey to this lamentation, mourning? You should think that you are Brahman. You have no reaction of this world. You think like that.” That gentleman, that Rāmacandra Purī, one of his disciples of Mādhavendra Purī came to advise his Guru in his last day. “Why do you think that you have something here for your attachment, and you are mourning in separation of that? Give up all these attachments of things mundane, and think you are Brahman yourself.”

Then Mādhavendra Purī rejected him. “Be off, you fool. You have come to console us in this way. If I die seeing your face then I shall have to go to some undesirable place. Be off. You don’t understand what is my position. I don’t, I am suffering that I don’t get Kṛṣṇa, and you fool you have come to console with *brahma-jñāna*, be off.”

And so Mādhavendra [Rāmacandra?] Purī’s faith was lost. So much so that he came to blame Śrī Caitanyadeva also in Purī. That we find in *Caitanya-caritāmṛta*.

Paramānanda Purī was also disciple of Mādhavendra Purī. He was favourable, sympathetic to Śrī Caitanyadeva, had much attraction and respect for Śrī Caitanyadeva, though his Godbrother, Īśvara Purī’s disciple was Śrī Caitanyadeva, formerly. But Paramānanda Purī showed much reverence.

But once Rāmacandra Purī came to Purī, Puruṣottama, and came to see Śrī Caitanyadeva in His quarter, and found some ants that are passing through. “Oh. Why these ants are wandering here? Surely some sweet meat was here last night, so the ants are roaming about. Oh. What’s the fun? These *sannyāsīns* taking the red robe externally. They have got attachment for sugar. This is most undesirable. We should not stay in such a filthy place any longer.” And excited he went away.

Śrī Caitanyadeva was there with devotees. He went away. Mahāprabhu called for His attendant Govinda. “Govinda, only one *paisa* Jagannātha *prasāda*, whatever you get, that will come here for Me. If you do otherwise you won’t find Me here any longer. I shall be off. And you and Baninātha, another two that stay here when I’m in attendance, you go and beg elsewhere and take *prasādam* according to your choice. But only one *paisa* price *prasādam* will come to enter here in My room, nothing more.” Strict order, and that was done.

A *brāhmaṇa* came that day with *prasādam bhikṣā* for Mahāprabhu, only one *paisa* worth portion taken off from it and the others returned. The *brāhmaṇa* began to cry. “What is my fate? How I came to satisfy, to serve the *sannyāsī*, I have come to commit offence against what is my \_\_\_\_\_ [?], anyhow.”

And outwardly Mahāprabhu seemed to be emaciated day by day.

The report went to Rāmacandra Purī. “That you remarked in that way, seeing the ant, and now the condition of that offence is such. Strictly your remark is being followed.”

Then, what can he do? Men after men, man after man, is going and rebuking Him in a different way.

He came again. “Oh, You are so much emaciated. This is also not the way of, to *vairāgya* by the *sannyāsīns*.” Then he pronounced the *Gītā* [6.17], *yuktāhāra-vihārasya*. “Otherwise without food You become so weak then how Your *bhajan* will be performed?” Anyhow he modified his previous remark.

He went away, Mahāprabhu. Showed His respect duly and sat silent. Then again He went away.

Then Paramānanda Purī, the Godbrother of Rāmacandra Purī went there. “That man is of such characteristic. Why do You care him. His remarks have no value. You may not bother for that. He does not know Your position, who are You. He has come to advise You. Such audacious, all these things. Otherwise we will be nowhere. If You be so stern to us only by the remark by one gentleman then all of us will be troubled. And it does not behove that You’ll behave with us in such a cruel way.”

In this way they appealed, many of them. Then Mahāprabhu doubled it two *paisa*. In this way things went on.

So Īśvara Purī, Paramānanda Purī, on one side, and Rāmacandra Purī other side, coming from the same source, Mādhavendra Purī. Mādhavendra Purī is accepted as the \_\_\_\_\_ of Gauḍīya Vaiṣṇava faith. The *sannyāsī* who got the spark of Vṛndāvana love divine in his heart. He expressed symptoms in that way. And from him generally the Gauḍīya Vaiṣṇava School is traced when he came. So in the midway his divine arrangement.

In Madhvācārya we don’t find, who took his direct *sannyāsa* from Vedavyāsa, and we hear that he met Vyāsadeva also in Badarikāśrama. But we don’t find any justice to the Vṛndāvana *rasa* in Madhvācārya’s writings.

Transcendental things of such order. He’s autocrat, especially. Wherever His grace comes down it is hard to trace. Only the fortunate can have eye to see, to mark, to get.

Gaura Hari. Gaura Hari. Gaura Hari. Gaura Hari.

They’re bewildered, the Rāmānuja section, their thought is Lakṣmī Nārāyaṇa *upāsanā* is that of the highest order. The Gopāla Bhaṭṭa Goswāmī’s father, Vyenkata Bhaṭṭa, in whose house Mahāprabhu stayed four months continuously, in Śrī Raṅgam during Cāturmāsya. And there also He showed His grace to Vyenkata Bhaṭṭa, mentioning that how Kṛṣṇa *upāsanā*, Kṛṣṇa consciousness is higher to that of Vaikuṅṭha consciousness, or Lakṣmī Nārāyaṇa consciousness. Only in a curious way.

“That why Lakṣmī Devī had inclination to participate in the *rasa līlā* of Kṛṣṇa? Nārāyaṇa, She found everything, and very private service of Nārāyaṇa done by Her. Nārāyaṇa is the fullest, then Lakṣmī Devī should not have any aspiration for any other thing. She had got the taste of the quality of the highest thing. Why this mention we find in *Bhāgavatam* Her aspiration towards *rasa līlā*? Nevertheless it is found that She could not enter, could not get any admission. Only She made penances for that but not admitted. What is this?

In other words, on the other hand, we find when the *gopīs* they’re meeting with Nārāyaṇa, or even Kṛṣṇa in the form of Nārāyaṇa, they’re showing their respect, natural respect to Nārāyaṇa, and pray that, ‘Bless us that we can get the grace of Kṛṣṇa. Our heart may stick to Him.’ That is their prayer. They have no charm for Nārāyaṇa.”

In this way He managed to put to change him, Vyenkata Bhaṭṭa, towards Kṛṣṇa *līlā*. *Kṛṣṇas tu bhagavān svayam* [*Śrīmad-Bhāgavatam*, 1.3.28]. The highest type of *rasa*, *raso vai saḥ*, the *rasa* in magnitude and in quality, that is to be found in highest order in Kṛṣṇa consciousness. Kṛṣṇa consciousness. We hear Rāmānuja and Madhvācārya in their *sampradāya* in a general way.

“But when the fight between the Pāṇḍavas and Kaurava then we are different, otherwise we’re one, a hundred and five brothers. A hundred and five brothers we are,” Yudhiṣṭhira told, remarked. When Duryodhana, etc, were defeated in perhaps Kamavan or somewhere, by the Gāndharvā and taken prisoner there from. “Oh, we’re a hundred and five.” The battle on the outside. And when there will be fight amongst us, we’re five, they’re a hundred.”

So this is also our position. To understand the Vraja *rasa*, *raso vai sah*, the type and intensity of *rasa*, the quality and quantity of the *rasa* to be concerned, specially the quality. We are to sell our heads towards the divine feet of the *vrajavāsīs*, of the inhabitants of Vṛndāvana. Swāmī Mahārāja told that, “My home is in Vṛndāvana.”

So Vṛndāvana, we are sold, our prospect there. And modestly we are to differentiate from those great paraphernalias, the pioneers and propounders of Vaiṣṇavism, by the Vaiṣṇava faith. That *cid vilāsa*. Their spiritualism is not near spiritual zero. A spiritual matter is spiritual. But it is dynamic in its character and the differentiated world is there. Hare Kṛṣṇa.

*Kṛṣṇas tu bhagavān svayam*. Svayaṁ-Rūp, Svayaṁ-Rūpa, then Prakāśa and Vilāsa divided into two. Again sub-division, Prabhāva and Vaibhava. Prabhāva-Prakāśa, Prabhāva-Vilāsa. Vaibhava-Prakāśa, Vaibhava-Vilāsa. In this way it is differentiated there, in Vṛndāvana, Mathurā, and up to Dvārakā. Manu Saṅkarṣaṇa, Ādi Caturvyūha, in this way it has been differentiated according to the *rasa*. Hare Kṛṣṇa. *Rasa* is the gold for that. *Rasa* is the gold, and so many stages (life’s stand?) According to *rasa* the valuation to be ascertained, the *rasa*, in quality, quantity. All these things to be analysed and understood. Everything is there. *Sat-cit-ānanda, sundaram, rasam sundaram*. Harmony, beauty, ecstasy, similar. Charm, *prema*, that is the highest substance ever found in any consciousness. What are reflected into the consciousness as ever this surpasses, the Vraja *rasa* surpasses everything, if scrutinised in that way.

Hare Kṛṣṇa. Hare Kṛṣṇa. We are servant. We are sold to that sort of experience, divine, transcendental, as we may call it. No other charm of any other plane or any other pastimes than in Vṛndāvana. And we are, at the same time, thankful not only but we’re also surrendered to the authority that can take us in that position. And we can find if we mark with more attentive eye, that *rasa* of Vraja is in Navadvīpa also in a different way. In a different way, if we can, with the eye of Rāya Rāmānanda Prabhu, Svarūpa Dāmodara, etc, we can look into the Navadvīpa *līlā* then more glorified than Vraja *līlā* is here. What is so dear, so valuable, unavailable, that is of its own accord is being distributed here, that *rasa*. That *rasa*, how wonderful is here.

Our fate should be tied with the divine feet of the Kṛṣṇa as His agent in disguise. Kṛṣṇa, Rādhā-Govinda, has come in disguise to offer Themselves of Their own accord to the fallen souls as we are. So our real fortune is to be found, to be traced here only. We should purchase ticket here and we’ll be found automatically here, there, everywhere. If we approach there direct it is difficult to enter. But if we attend here, very easily we can get this and that together. Then we’ll be able to see there, the followers of them are of same rank. Some more interested this side, some that side. And there are some also who have equal appreciation of both the parties. Just as in Kṛṣṇa *līlā* we’re told that some are more inclined towards Rādhikā and some towards Kṛṣṇa. And there is another group who are interested with both parties equally. So also Kṛṣṇa *līlā* and Gaura *līlā*, Narahari Sarakara and others we find more tending to Kṛṣṇa *līlā*. And there are others who have got more taste for this Gaura *līlā*. Hare Kṛṣṇa. Hare Kṛṣṇa.

That Vasu Gosh and others they say, “We could not live. It would not have been possible for us to live if Gaura *līlā* would not have come to exist.”

[A man announces something from the street from a loudspeaker while passing by the Maṭha]

One old lady is missed, they say \_\_\_\_\_ [?] Gaura Haribol.

One party from one party, another party perhaps entered, it may be. Old lady could not differentiate, possibly. Both parties meeting in a place and left there in one party.

Then, he pronounced half, and finished. \_\_\_\_\_ [?] No more.

Hare Kṛṣṇa. Gaura Haribol. Gaura Hari. Nītāi Gaura Haribol. Nītāi Gaura Haribol.  
Nītāi Gaura Haribol. Nītāi Gaura Haribol. Nītāi Gaura Haribol. Nītāi Gaura Haribol.  
Nītāi Gaura Haribol. Nītāi Gaura Haribol. Nītāi Gaura Haribol.

*vipadaḥ santu tāḥ śaśvat, tatra tatra jagad-guro  
bhavato darśanam yat syād, apunar bhava-darśanam*

[Queen Kuntī Devī prayed to Kṛṣṇa: “I wish that all those calamities (poisoning, arson, cannibalism, the vicious assembly, exile in the forest, the battle), would occur again and again so that we could have Your *darśana* again and again, for seeing You means that we will no longer see repeated births and deaths.”] [*Śrīmad-Bhāgavatam*, 1.8.25]

In *Bhāgavatam* also, and this is also pronounced by Queen Kuntī. It is mentioned by Swāmī Mahārāja. Queen Kuntī.

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