

82.11.06.B

Śrīla Śrīdhara Mahārāja: They entered Vṛndāvana, they circumambulated Vṛndāvana, stayed there some time, long time. And then they took *dikṣā*, these three, from three persons, respected persons.

And Narottama Ṭhākura he anyhow he likes Lokanātha Goswāmī. Lokanātha Goswāmī was one, he came from Yasho District. And he was attracted to Mahāprabhu and went to Vṛndāvana and lived there along with the Goswāmīs, old man, respected by the Goswāmīs. And he also installed Deity in Vṛndāvana known as Rādhā Vinoda Maṭh.

Akṣayānanda Mahārāja: Jaya Om Viṣṇu-Pāda Śrīla Bhakti Vicār Yājāvara Mahārāja kī jaya!

Devotees: Jaya!

Śrīla Bhakti Vicār Yājāvara Mahārāja [?]: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Raghunātha Goswāmī Prabhu, in Vṛndāvana, he was a very strict *vairāgī*. It is told that he's so much so, he kept himself aloof from the public. And so eager to be away from the, any section of people that it is told that he after using the water pot he put it the opposite way so that no water he used to stock lest anyone comes and begs some water and he will have to give it. So strict he was. Won't keep company with anybody. His strict program of *bhajana* he wanted to follow on.

And Narottama Ṭhākura he prayed his grace, *dikṣa* from him. It is not an easy thing. He does not like company of anyone, good, bad, that is his temperament. And Narottama Ṭhākura he also won't give up his resolution of his heart, so he took one promise.

Lokanātha Goswāmī when he used to go out in the morning for passing stools, Narottama Ṭhākura detected that place in the jungle. And he used to cleanse that place every day.

And it attracted the notice of Lokanātha Prabhu. "Who is coming? In daytime I see that this place is being cleansed by some person, it seems to me, so carefully cleansing this place. Who is he?" Then he wanted to detect the person. And going early, perhaps he found that Narottama is doing all these things.

But he was too much excited and Narottama fell on his feet. "You will have to grace me, my master. You are my only master. I can't submit to any other place except yourself."

Then so much earnestness was there that Lokanātha could not avoid, could not dismiss his prayer. Anyhow he had to concede, and he accepted Narottama as his disciple.

That peculiarity we find that Lokanātha had only one disciple of Narottama. But Narottama Ṭhākura in his stead, he over-flooded the whole Bengal. Especially Manipura was wholesale converted almost by Narottama Ṭhākura.

This reminds us of an incident in Rāmānuja *sampradāya*. Rāmānuja, then an Ācārya, though he has got many disciples, still it was known in that quarter that one Kanchipurna, one secluded type *sādhu*, he has got a sort of mantram which is meant for the highest. And Rāmānuja thought he must have that *siddha* mantram from that Vaiṣṇava, the great Vaiṣṇava Kanchipurna. Then he offered, proposed, but at first he did not agree. Then seeing the earnestness in his prayer, he agreed but with one condition.

"What is that?"

"You don't give it to any other person. With this condition only I can give you only this mantra."

Rāmānuja agreed. This is more extreme case. He agreed to that. But this affair was known in the public. And when Ramanuja is going to be initiated, accepting that condition to Kanchipurna, the surrounding place was filled up with so many outsiders, especially the Vaiṣṇava section, followers of Rāmānuja. Then the ceremony was finished, mantra was given to Rāmānuja. And Rāmānuja came out with that pledge, that it should not be given to any other person. But his nature was otherwise.

So many Vaiṣṇava people are waiting outside. "What valuable thing, my Lord, you have got. We want to get. We are very eager to get it from you." That loud cry and demand, that, "We want to get that most valuable thing what you have got just now from that great person."

And Rāmānuja could not contain, could not keep himself without responding. And he loudly pronounced that mantra to the public.

Kanchipurna was informed, "You have given it just now." He fetched Rāmānuja. "What have you done? Just now you have given me pledge that you won't transfer it to anyone. But within few minutes you broke your promise and made it public, ordinary publicly, announced that mantram which is so sacred and kept in such privacy, what have you done? What is your explanation for this?"

He told, "My master, your mantram is infallible. It will produce its desired result, I'm sure of that. So, let these persons get released. Be satisfied with their fulfilment of life. And by breaking your order I shall have to go to eternal hell. I'm ready for that my master."

That Vasudeva Datta as he told in Mahāprabhu's *līlā*. "My prayer to You my Lord, all the *jīva* souls may be released and the whole burden of their sin may be put on my head and I like to go to hell for eternity. Let all of them be saved and enter the domain of Kṛṣṇa." That Vasudeva Datta.

And that Rāmānuja, similarly. Then Guru of Rāmānuja, that Kanchipurna, he was satisfied with Rāmānuja. "You are an exceptional person, you have come to deliver the whole humanity. So your case is different. I could not understand your nature. It is my fault. I withdraw my curse from you. You go on spreading the name of the Lord the length and breadth of the world. You were born only for that. I am satisfied with it."

Here also we find that though Narottama got his initiation from Lokanātha Prabhu, the only disciple, but he in his stead has thrown the seed all over the land, and successfully, Narottama Ṭhākura.

Another peculiarity we find in Narottama Ṭhākura, who is so scrupulous in his attitude, in his devotion towards his Guru Lokanātha Goswāmī whose favour he earned with a high price. But, he was not a blind follower. Though we see that eliminating even Jīva Goswāmī, Gopāla Bhaṭṭa Goswāmī, he surrendered to Lokanātha Goswāmī, and got his grace. But still, he was not a blind follower. How? He's gone through the scriptures of Rūpa Goswāmī etc. He understood Mahāprabhu and His structure of the disciple, hierarchy of the disciple.

And he said, *Śrī-rūpa-mañjarī-pada*, sung by him, Narottama Prabhu. *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana*. "My everything is Śrī Rūpa Goswāmī's holy feet, everything."

We're to discuss so many comparisons, classification, in gradation, the position of *rasa*, *śanta*, *dāsyā*, *sākhya*, *vātsalya*, *mādhurya*. And in *mādhurya*, Rādhārānī's camp special. And then again, there are so many *sakhīs*, *nitya-sakhī*, *prana-sakhī*, so many gradations. Then there is the class of the *mañjarī*, younger in age. And they have got more freedom to approach when Rādhā-Govinda, Both of Them in union, in private position. The *mañjarī* can approach there. They have got freedom to go visit Them. If any material service is necessary, the *sakhīs* send these *mañjarīs* to that place. They did not approach there. So in that way, the *mañjarī* enjoys the best confidence. The most sacred service of Both can be supplied through the *mañjarī*. Their entrance is free, free admission, in the highest position. So, and their leader is Rūpa Mañjarī. In girl position, she's supposed to be the leader of all the whole group of *mañjarī*. So in *mādhurya-bhajana* she's all in all, Rūpa Mañjarī.

And Narottama Ṭhākura he teaches us that, about her position, that she's all in all.
"We younger batch, for us, she's our highest resort."

So, *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana, sei mora prāṇa, sei mora sampada*. "My wealth is there in her feet. *Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana*. My worship and service, that is also in her.

Śrī-rūpa-mañjarī-pada sei mora sampada, sei mora bhajana-pūjana, sei mora prāṇa-dhana sei mora abharaṇa. The very wealth of my life, the gist of my life is there, *abharaṇa*. The ornaments of my life, what, if there is anything, that is also within her grace, *abharaṇa*.

Sei mora jīvanera jīvana. The very life of my life, if there is anything, that is also she, at her pleasure, *jīvanera jīvana*.

Sei mora rasa-nidhi. If there is anything, the source of all desirable ecstasy, it is only there located, *rasa-nidhi*. The mine, the source of all *rasa*, the fountain-head of all *rasa* is there in her feet, *rasa-nidhi*.

Sei mora vāñchā-siddhi. If any other fulfilments of life I'm to expect, that is also there. *Sei mora rasa-nidhi, sei mora vāñchā-siddhi*.

Sei mora vedera dharama. If any duty recommended by the *Vedas* for me, I like it is in her feet. *Sei mora vedera dharama*.

Sei vrata, sei tapaḥ. If any accumulation at all is desired from any penance, or any vows, observance of any vow, that is also there. *Sei vrata, sei tapaḥ*.

Sei mora mantra-japa. And the continued repetition of a mantra in *japa*, that is also there. All ending there. All things have got only one end in my case, and that is they meet all in different phases to the feet of Rūpa Mañjarī. If she's satisfied, my all sorts of variegated natures of devotional practices are satisfied.

Sei mor dharama-karama. And any conception of duty or activity of any phases of any form of mine, all at one end, meets in one point. That is the holy feet of Rūpa Mañjarī, in this way.

Anukūla habe vidhi se pade haibe siddhi. I only pray to the _____ [?] who is at the root of all these arrangements of affairs in the world, I pray to him, please connect me there. *Anukūla habe vidhi se pade haibe siddhi*. The absolute manager, may he grant my prayer, that all my tendencies may go attain her favour. *Anukūla habe vidhi se pade haibe siddhi*.

Nirakhiba e dui nayane. And it will be so much intense and concrete as if I can see with these eyes. Not vague, not abstract, not imagination, but the most concrete realization I want by the grace of the all- management. *Nirakhiba e dui nayane*.

Se-rūpa mādhurī-rāśī prāṇa-kuvalaya - śaśī. What beauty, what sort of high-class beauty is there in her holy feet? I want to be charmed. *Se-rūpa mādhurī-rāśī prāṇa-kuvalaya - śaśī*. If my heart be a lotus, and the lotus, *kuvalaya*, two classes, the red lotus and the white lotus. White lotus straight

from sun and red lotus from the moon. The *kuvalaya* a mixture. And day and night the lustre of her body will feed me day and night, the life of my life. It is compared with a lotus, *kuvalaya*. And *kuvalaya* is fed, is nourished by the lustre of moon. And her feet is the moon, holy feet. And my very vitality is like lotus, compared. *Prāṇa-kuvalaya. Se-rūpa mādhuri-rāśi*. The beauty, lustre of her beauty may maintain, may nourish my heart of hearts. *Prāṇa-kuvalaya - śaśī*.

Praphullita habe niśi-dine. And the lotus of my heart will grow by that ray and dance.

Tuyā adarśana ahi. This is my prayer. But what is my present condition? Present condition is in the negative side, my mistress. Present position is such that without having a sight of you, your grace, my heart is burning, going to burn into ashes. That is my present position. *Tuyā adarśana ahi*.

Garale jarala dehi. This is just like the poison of a cobra, poison. Poison produces some sort of pain, bitter pain, into my heart. And it is bitten by a snake. And what is that snake? That I am not getting direct contact of you, your grace. _____ [?] means serpent. The serpent poison has captured my heart and I'm going to die.

Cira-dina tāpita jivana. And this is not a sudden thing. For long, long time, from the beginning I'm suffering from this sort of pain of separation from such a beautiful and hopeful life of fulfilment. *Tāpita jivana*.

Hā hā prabhu kara dayā, deha more pada-chāyā, narottama laila śaraṇa. But I'm now reached in the extreme position. For the last time I'm begging for your favour. Otherwise I'm going to be finished."

This is written by Narottama Ṭhākura in praising Śrī Rūpa Goswāmī. *Rūpanuga-sampradāya*. This *sampradāya* is named as *rūpanuga-sampradāya*. Our Guru *paramparā*, all these things, adjusted according to that.

Another instance also we find in the song of Narottama Ṭhākura, that when she's thinking of his future bright days, that he's taken, entered Vṛndāvana, and was going to get the service of Rādhā-Kṛṣṇa under the direction of Rūpa Goswāmī. Such position has come, has dawned, the day has dawned.

Kavi lokanatha hatiya buliya _____ rūpa sthaniya [?]

"When the day will come when my direct master, Lokanātha, he will take by my hand and will offer me to Śrī Rūpa Goswāmī? He will catch hold of my hand and take me to Rūpa and there he will."

Not that through Lokanātha Goswāmī and his Guru, and his Guru, in this way we want to approach. But his Guru is taking to Śrī Rūpa who holds the highest position of our highest fulfilment of life. In this way he is connecting. That his direct Guru, initiating Guru, "will take by hand and place me under the care of Śrī Rūpa."

In this way he has given us light of the higher quarter of *bhajana* life, this Narottama Ṭhākura. Narottama *parivart*. A class is known by the name of Narottama *parivart*, that, who has got faith in him, his song. He wrote many songs, many songs. And for Nityānanda Prabhu, Mahāprabhu and they're very fervent, and very ecstatic, and deep faith. Nityānanda Prabhu, Mahāprabhu, Rūpa Goswāmī, and Sad Goswāmī, and so many others. Narottama Ṭhākura. He was born in Māgha Pūrṇimā, in Pūrṇimā day of Māgha. And he disappeared today, the Kṛṣṇa Pañcamī of Kārtika, Narottama Ṭhākura. He's within our Guru *paramparā*, we find.

*mahāprabhu śrī-caitanya, rādhā-kṛṣṇa nahe anya
rūpānuga janera jīvana viśwambhara priyaṅkara
śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana*

[“Mahāprabhu Śrī Caitanya is nondifferent from Śrī Śrī Rādhā and Kṛṣṇa and is the very life of those Vaiṣṇavas who follow Śrī Rūpa Goswāmī. Śrī Svarūpa Dāmodara Goswāmī, Rūpa Goswāmī, and Sanātana Goswāmī were the givers of great happiness to Viśwambhara (Śrī Caitanya).”] [*Śrī Guru-paramparā*, 6]

*rūpa-priya mahājana, jīva, raghunātha hana, tāra priya kavi kṛṣṇadāsa
kṛṣṇadāsa-priya-bara, narottama [sevā-para, jāra pada viśvanātha-āśa]*

[“The great souls Jīva Goswāmī and Raghunātha dāsa Goswāmī became very dear to Rūpa Goswāmī. Jīva Goswāmī was a disciple of Rūpa Goswāmī, and Raghunātha dāsa Goswāmī, a disciple of Advaita Ācārya’s disciple Yadunandana Ācārya, was accepted by Rūpa and Sanātana as their third brother. Raghunātha dāsa Goswāmī’s beloved student was Kṛṣṇadāsa Kavirāja Goswāmī. Kṛṣṇadāsa Kavirāja was an intimate friend of Lokanātha Goswāmī. They lived together in Vṛndāvana and always discussed the topics of Kṛṣṇa with one another. Lokanātha Goswāmī, a disciple of Gadādhara Paṇḍita, had only one disciple, whose name was Narottama dāsa. Narottama dāsa was always engaged in the service of his Guru, and he also engaged himself in the service of his Guru’s intimate friend. Thus he became very dear to Kṛṣṇadāsa Kavirāja Goswāmī. To serve the feet of Narottama dāsa Ṭhākura was the only desire of Viśvanātha Cakravartī Ṭhākura, who was the fourth Ācārya in disciplic succession from Narottama dāsa.”]

[*Śrī Guru-paramparā*, 7]

[From *Songs Of The Vaiṣṇava Ācāryas*, p 90-93, describing the Brahma-Mādhva-Gauḍīya *sampradāya* as compiled by Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.]

He had much appreciation for *Caitanya-caritāmṛta*.

*kṛṣṇadāsa kavirāja, rasika bhakata-majha, jenho kaila caitanya-carita
-gaura-govinda-lilā, sunite galaye sila, tahate na haila mora cite*

[“Among the devotees Kṛṣṇadāsa Kavirāja is extremely expert at relishing the transcendental nectar of the mellows of love of God. When the stones hear his *Caitanya-caritāmṛta* and *Govinda-lilāmṛta*, they begin to melt in ecstasy. In spite of this, I cannot appreciate him within my heart.”] [*Prarthana*, 3.3]

So descent, the pure devotion, the current coming by zig zag way. Here in *Guru paramparā* our Guru Mahārāja has connected the link of the *śikṣā* Guru in this way. First Śrī Caitanyadeva who is no other than Rādhā-Govinda combined, the very source, the very fountain-head of all our highest aspirations. Then from there, Svarūpa Dāmodara who is a double of Śrī Caitanya, second representation of Śrī Caitanyadeva is Svarūpa Dāmodara. He’s considered to be Lalitā Sakhī in past *lilā* of Kṛṣṇa.

Śrī-swarūpa dāmodara, śrī-goswāmī rūpa-sanātana. And Rūpa, Sanātana, both of them got direct advice, instruction from Mahāprabhu, Himself. In Benares Sanātana, and in Allahabad Rūpa

Goswāmī. They had the fortune of hearing direct from Mahāprabhu's lips. So Svarūpa Dāmodara and his friends Rūpa and Sanātana, though they are not disciples, rank. But Svarūpa holds the primary position, and then next Rūpa, Sanātana.

Rūpa-priya mahājana, jīva, raghunātha hana. Jiva Goswāmī was direct disciple of Rūpa Goswāmī, *jīva, raghunātha.* And he's one of the six Goswāmīns. And Raghunātha who, from Svarūpa, Mahāprabhu he has seen, he has got direct teachings from Mahāprabhu and Svarūpa Dāmodara. And then he went to Vṛndāvana and then he saw that Rūpa, Sanātana get direct connection. Raghunātha tried his best to connect with Mahāprabhu, but Mahāprabhu always gave him connection of Svarūpa Dāmodara. But here Rūpa, Sanātana got direct connection with Mahāprabhu. So in the rank of Svarūpa Dāmodara. And Raghunātha submitted to them. And also, Jīva Goswāmī, he gave protection to all the instructions of higher order by quoting and support from the different scriptures for the facility of public to accept them, in general. So *jīva, raghunātha hana*, and Jīva and Raghunātha both from Rūpa, one was *rāga-mārga*, and another recommending *vidhi- mārga, jīva raghunātha hana.*

Tāra priya, and Kavirāja Goswāmī we cannot eliminate. What he has given in *Caitanya-caritāmṛta* and *Govinda-līlāmṛta* etc, and so many poems, his realization is very powerful, very sweet, and very generous. So Kavirāja Goswāmī had direct connection with Raghunātha, when Raghunātha came, *jīva, raghunātha hana. Tāra priya kavi kṛṣṇadāsa.* Kavi Kṛṣṇadāsa was direct disciple of Raghunātha dāsa.

Then came the place of Narottama who is appreciated. They could trace the higher representation of the service in the area of divine love. Narottama Ṭhākura has got in his description the appreciation of Kavirāja Goswāmī. So Kavirāja Goswāmī is taken before Narottama, and then comes Narottama, though they are contemporary.

Then, *jīva, raghunātha hana, tāra priya kavi kṛṣṇadāsa, kṛṣṇadāsa-priya-bara, narottama sevā-para.* And the faithful followers of Mahāprabhu are locating that Narottama Ṭhākura followed that Kavirāja Goswāmī, when it came next Narottama Ṭhākura.

Jāra pada viśvanātha-āśa. Then from Narottama, next generation comes with a little gap, this Viśvanātha Cakravartī Ṭhākura. There was others also between Narottama and Viśvanātha. Viśvanātha Cakravartī is in the line of Narottama, but through one or two preceptors, but they are not very remarkable. But Viśvanātha Cakravartī again has done.

Sometimes the river comes from the hill, but its magnitude is not always one and the same. In some places it is passing in a very meagre way. And some places we see it is very fat. It is coming down, somewhere it is very thin and sometimes it is very fat, the river coming. Something like that.

So Narottama, after that. Then in Viśvanātha Cakravartī it has shown itself again in greater magnitude. He has written the *tika* of *Bhāgavatam*, *Bhagavad-gītā*, and the gist of *Bṛhat-Bhāgavatāmṛtam*. Then *Laghu-Bhāgavatāmṛtam*, then *Bhakti-rasāmṛta-sindu*, *Kirana-bindhu-kana*, many things he has given.

Through him Mahāprabhu has given many. So we find in some places in the line Mahāprabhu's grace overflowing to suit the purpose of the next generation. So we are to fix our attention in those

important places. The river, the Ganges coming, but not very important towns grown all along the bank. In some position the big towns grow. So something like that. We find that in an extensive way the ordinary devotee may find food stored in extensive position. So attention is drawn there. Viśvanātha Cakravartī.

Then Jagannātha, but afterwards it was added the name of Baladeva. Who is Baladeva? Baladeva's spiritual line is separate. And he had much affinity, or much attraction for the Madhva philosophy. But coming in contact with Viśvanātha Cakravartī, Baladeva was converted into Gauḍīya Vaiṣṇava, and more a Gauḍīya than Madhva school.

And by the grace of Govindaji, he got the fortune of preparing this *Gauḍīya-Vedānta, Govinda-bhāṣya* for us, how *Vedānta* is connected with this Gauḍīya Vaiṣṇava.

There was a challenge in Jaipur that, "The Gauḍīya *sampradāya* has got no commentary on *Vedānta* which is universally accepted by the theistic school, so they cannot be given any recognition as they're follower of *Veda* and *Vedānta*."

But that challenge was taken by Baladeva Vidyābhūṣaṇa under the direction of Viśvanātha Cakravartī who was too old then to go to the assembly where the discussion about the *Vedānta* was taking place. Baladeva was sent. And Baladeva faced that problem and he took some time, seven days or so, and by fervently praying to Govinda he was empowered to compose the commentary of *Vedānta*, within very short time. And he produced that to the assembly of the then Vaiṣṇavas, and that was accepted. So Gauḍīya *sampradāya* was represented in the commentary of *Vedānta* by Baladeva. So important service he has done for the *sampradāya*. So those that are thinkers of welfare of the whole of the Gauḍīya *sampradāya* cannot ignore Baladeva from the list of their predecessors. So Baladeva has been taken in, in the list of *śikṣā* Guru, along with Jagannātha dāsa. Baladeva, Jagannātha.

Jagannātha also comes in that line and he cut a good figure. And from him comes Gaura Kīśora Bābāji through one *bābāji* disciple of Jagannātha. Bhāgavata dāsa there was one. He was previously a muktar [?] in Mananshi [?] District. He left the world and went to Jagannātha dāsa Bābāji, took *veśa* from him, and he was known as Bhāgavata dāsa. And Gaura Kīśora Goswāmī, Prabhupāda's direct initiation Guru, he took *veśa* from that Bhāgavata dāsa. And Bhaktivinoda Ṭhākura when he was dissatisfied with the present followers, so-called followers of Mahāprabhu as mostly *sahajiyā*, he connected with that Jagannātha dāsa Bābāji, *śuddha-bhakta*, the grand Guru of Gaura Kīśora Bābāji. And he got his *veśa* from there. So, and he reckoned Jagannātha dāsa Bābāji his Guru and Gaura Kīśora Bābāji his grand Guru was Jagannātha dāsa Bābāji. So Bhāgavata dāsa was eliminated.

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