

83.02.18.A_83.02.19.A

Śrīla Śrīdhara Mahārāja: ...curled hair. He used to take pipe, this tobacco, and..

...

Taṭa-sthā, [*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.83], impartial judgement. We're to understand all these things. So Guru, generally, any point connected with Kṛṣṇa, to make himself known to the environment.

"Come to Me, come to Me. But what am I? Gradually you will come to know. First call, come to Me, I am such and such, in a general way."

Then as one will advance more and more, he'll gather knowledge particular after particular about Him.

...

Then he asked Gadādhara, "A great saint has come here in Navadvīpa. Will you go to see him *paṇḍit?*"

Gadādhara, he was very fond of saints. "Yes, I shall go, when, you take me there."

Then Gadādhara Paṇḍita, young boy of sixteen or seventeen was taken to his house. Gadādhara Paṇḍita saw he is sitting on a good sofa, curled hair, and that is also brushed in a good style, and very scented oil is also mixed there. And with a pipe tobacco smoking, and that is also very gorgeous type. So at heart Gadādhara Paṇḍita he hesitated and thought otherwise.

"You told that you will show a saint. This is the type of saint? What is this? He's a man who dives deep in luxury, tobacco smoking, that also in a gorgeous way. Curled hair scented. And the sofa, the bedding, all valuable. Some many ornaments, house is ornamented. And he has come to show me a *sādhu?* What is this?"

Mukunda could understand the mind of Gadādhara Paṇḍita, his heart he could understand. Then he in a good voice, he was a good singer, Mukunda. He began singing a *śloka* in *Bhāgavatam*.

*aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad apy asādhvī
lebhe gatim dhātry-ucitām 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* from *Bhāgavatam* was chanted by Mukunda very sweetly. After the death of Pūtanā, after Pūtanā is killed, Kṛṣṇa gave her the very high position of His own nurse in Goloka, He granted Pūtanā. He killed her Himself by sucking her breast, Pūtanā. You know the tale of Pūtanā. Pūtanā was the sister of that Bakāsura, Bakī, so her name was Bakī. Bakā, her brother he was a great demon and his sister Bakī means Pūtanā. Pūtanā was sent to search after and kill Kṛṣṇa. They're all agents of Kāmsa sent to Vṛndāvana because Kāmsa heard when that Devī Kātyānani slipped from his hand and he went to dash her into death, but slipped from his hand and went up and told, "Who will kill you He's growing in Gokula." This was told by her.

Then Kāmsa wondered, "What is this?" Then he had some suspicion that in Gokula, the Kṛṣṇa must be growing. So he used to send so many demons in search of Kṛṣṇa, and if possible kill Him.

So Pūtanā was sent. She came with the garb of a very affectionate lady. "Oh, Yaśodā, you have got a very beautiful good child I heard. Where is He? Where have you put Him? Oh, you have put Him in such neglected condition. How hard is your heart? You don't know to nurse such a beautiful child." She pressed and took Him, took the child and put on her breast.

Kṛṣṇa of course He knew everything and waiting for the breast. And when put sucking her breast, that sucking was with such tremendous force that she came out with her real figure, a gigantic figure, and cried at last, dreadful figure and died, fell dead, Pūtanā.

And then Kṛṣṇa granted her the position of His eternal nurse, *dhātri*. Here the *śloka*.

aho bakī yaṁ stana-kāla-kūṭam, jighāmsayāpāyayad apy asādhvī / lebhe gatim dhātry-ucitām

"The Pūtanā, that lady demoness, she went to kill Him. And He's so gracious, Kṛṣṇa is so gracious that He rewarded her with the position of eternal nurse of Him. So kind. So leaving Kṛṣṇa whomever I shall go towards, such a grand and gracious and kind Lord. Who approaches to kill, what to speak of worshipping, she's going to kill Him, anyone going to kill Him, and He granted her that eternal position of His own nurse. So gracious, so kind, where shall we get. And leaving Him whom shall we approach for worship?"

This is the purpose of the *śloka*. Mukunda chanted in a sweet voice and it entered into the ear of Puṇḍarīka Vidyānidhi. The change came in his mind and body also. He left the pipe, the pipe fell on the bed. Began to move, began to cry. Then tearing his hairs, then tearing his dress, tearing the bedding. He's convulsion continued. And from the bed he fell on the ground, there also convulsion can't be stopped.

Then Gadādhara Paṇḍita was very much afraid. "Oh, what is this? How great the devotee in his heart. I misunderstood him. Only a *śloka* of *Śrīmad-Bhāgavatam* was chanted, and so much high divine love dawned in his heart that he forgot himself totally. All this luxury, all these things, even his body, and he's rolling on the bed and tearing things. What? The *śloka* of *Bhāgavatam* has given such impression in his heart. Such a great devotee he is."

Then, after an hour or so, I don't know, when it was finished, then Gadādhara Paṇḍita came to Mukunda. "I have committed offence to this great saint. I thought that what sort of *sādhu* you took me to see? He's a man of luxury, his dress, his body, his hair polished, all these things, smoking. What sort of *sādhu*? But you are very kind to me. You chanted one *śloka* of *Bhāgavatam* and I saw what change that *śloka* brought in this great holy man. With my own eyes I saw all these things. Now I think first I took that he's how? What sort of saint is he? I have committed against him. Now try to deliver from that offence."

In this way came. Then Gadādhara Paṇḍita told that one thing. "My Lord is Gaurāṅga. I shall ask, take His permission. I have not yet taken any initiation. Anyone who is to enter into the line of devotion he must have initiation. So I'm not yet initiated. If I take initiation from this holy man, then as Guru he will forgive me all my offences, and then I'll be relieved. You please ask whether he will accept me as his disciple or not. And I'm also to ask Nimāi Paṇḍita, He's my guardian."

Then Gadādhara approached Nimāi Paṇḍita, Śrī Gaurāṅga, Viśvambhara.

"Oh, that is the proper man to initiate you. He has come here from Sitagrama."

Already Mahāprabhu began to cry, Premānidhi. His title was Vidyānidhi. Mahāprabhu used to call by Premanidhi, that Puṇḍarīka Vidyānidhi.

"Bāpay Puṇḍarīka, Bāpay Puṇḍarīka." Mahāprabhu inspired by the feeling of Rādhārāṇī, suddenly He's crying one day, "Puṇḍarīka Bāpay, Puṇḍarīka Bāpay." He's crying.

Then this Mukunda and others asked, "Puṇḍarīka, who's this Puṇḍarīka? Is he a *sādhu* of our neighbourhood in a far off place? Then Puṇḍarīka must have come. Mahāprabhu is crying, taking the name of Puṇḍarīka, "Bāpay Puṇḍarīka, O My father Puṇḍarīka." Inspired with the feeling of Rādhārāṇī."

Then He went. Mahāprabhu says, "Yes I know Puṇḍarīka Vidyānidhi, Premānidhi. My father has come, you take initiation from him."

Then Gadādhara Paṇḍita took initiation from Puṇḍarīka.

Puṇḍarīka Vidyānidhi outwardly he's a *grhastha*, a man of luxury. But inward he was a great devotee. His friend was Svarūpa Dāmodara, a very intimate friend.

And once he went to Purī and it so happened that in the front of Puṇḍarīka Vidyānidhi the *pāṇḍās* of Orissa, the new clothing put on Jagannātha, but that clothing was not washed. There was some application of rice boiled water. What is that? Rice is boiled and then some water...

Devotee: Starch?

Śrīla Śrīdhara Mahārāja: That was smeared on the cloth, and without washing that cloth, that has been given to put on Jagannātha.

Then Puṇḍarīka Vidyānidhi told, "These fellows they do not know what is *sāstric* practice, holy practices, do not know. These *pūjā* people they're savage, they're half civilised. Without washing they're going to put on such cloth which is that mark that the cloth extract of rice, that they gave and they're putting."

Then at that very night Jagannātha and Balarāma appeared in his dream.

"And what do you say? You have come to find fault with My servants, servitors here? A long way you have come to see Me, and you are finding fault with My eternal or daily servitors."

And Both of Them began to give slap on both cheeks of Puṇḍarīka. And in the morning Puṇḍarīka saw his two cheeks had swelled by the slap of Jagannātha and Balarāma.

Then he went to Svarūpa Dāmodara. "You see friend, I did some, I committed some offence. Jagannātha is so gracious He does not care for the defects of His devotees, His attendants. But I took some offence, and so both Jagannātha and Balarāma this night have punished me with slaps, and both of my cheeks are swelled so."

Svarūpa Dāmodara knew his value. "Oh you are, you have got the favour of Jagannātha's punishment. We do not have such favour. You are so great. You are so intimate devotee of Jagannātha that They have come to punish you. But that punishment *we* do not get any day. You are fortunate enough in this way."

This is Puṇḍarīka Vidyānidhi, very intimate devotee. So much so that he's told to be the father of Rādhārāṇī, that Vṛṣabhānu King's incarnation. His day of appearance is also today.

Then another, Dāsa Raghunātha. You perhaps everyone of you have heard his name. He was the son in the Hoogly near Bandan [?] station that side, a *zamīndār's* son. At that time their income was twenty *lākhs*, and twelve *lākhs* to be given to the Muslim bursar, king. And eight *lākhs* net income.

Only one son, father and elder uncle, elder brother of father, and only one son, Raghunātha. And his heart began to cry for Kṛṣṇa consciousness.

When Mahāprabhu after *sannyāsa* He went to, on the way to Vṛndāvana He went to Ramakeli. And after seeing Rūpa, Sanātana came back here, stayed in Advaita *bhavan*. Raghunātha anyhow got permission from his father and came to see Śrī Caitanyadeva at Śantipura Advaita *bhavan*. And Mahāprabhu several days stayed there.

And Raghunātha also stayed so many days there, always praying, always praying. "How can I get rid of this affectionate protection of my guardians? I want to follow Your path. I want to follow Your footsteps. But I'm a rich man. I'm under the strong rule of my father and my greater uncle, elder uncle. How can I get relief?" In this way.

So anyhow Mahāprabhu told him, "Be calm and quiet. Don't be very bogus. And don't be very strictly a renouncer. But as much as necessary you take the help of food, etc, everything, food, bed, everything, don't do too much. Neither more enjoyment, nor more renunciation, but follow the middle path, *yukta-vairāgya*.

cidhau grhayau naha batu [?] Don't be mad, but go on and follow the middle way. And then Kṛṣṇa will be gracious enough and He will give you relief, release from this bondage. You go home."

With this benediction of Mahāprabhu he went home.

And anyhow once he met Nityānanda Prabhu. Nityānanda Prabhu blessed him.

All these things you'll find in the books.

Then one day anyhow he managed to escape from his home and went to Purī. About fifteen days perhaps he used to walk. Only three days he took *anya prasādam* by *bhikṣā*, otherwise on other days anything, a little water, or a little milk, begging, anyhow went.

And sixteen years he lived in Purī, with utmost *vairāgya*, abnegation. He used to anyhow to beg *prasādam* from the gate of Jagannātha Temple. Sometimes he used to take food from *chatram*.

Lastly we're told that the *prasāda* of Jagannātha which even, which is extra, superfluous, given to the cows of Jagannātha, the cow also did not, could not eat it for its rotten scent, that was left in some place. Raghunātha used to collect that rotten *prasādam* of Jagannātha, and took to his quarters. And with much water he used to wash them. And whatever little solid *prasādam* he found, applying some salt he used to take that.

It went to Mahāprabhu. "Raghunātha, he's taking *prasādam* in this fashion these days."

Mahāprabhu was charmed. He went to see. Just one day He was present when Raghunātha was taking that sort of *prasādam*. Mahāprabhu took it forcibly and ate it.

"I say I have eaten many types of *prasādam*, but so sweet *prasādam* I have never taken. I have never taken so sweet, so tasteful *prasādam*. Raghunātha, you take such *prasādam* every day and you all deprive Me, deprive us of such *prasādam*. How Jagannātha gives you *prasādam*, how sweetness is here?"

In this way Raghunātha's conduct was such. He was the only son of a big *zamīndār* and his case was such *vairāgya*. Then after the disappearance of Mahāprabhu, Raghunātha went to Vṛndāvana. He did not like to keep up his life any longer.

He thought, "From the top of Govardhana I shall fall down and finish mine."

But there he met Rūpa, Sanātana, and thought, "Oh, Mahāprabhu has not gone. He's still here in Rūpa and Sanātana."

He could find Mahāprabhu living in their writings, in their behaviour, in their fashion of discharging the duties faithful to Mahāprabhu as ordered.

_____ [?]

So Dāsa Goswāmī, "Oh, Mahāprabhu is living in Rūpa, Sanātana, so I can't leave this world."

So very closely he followed Rūpa, Sanātana, and what they wrote he studied. He himself also wrote many passages. Many fine beautiful devotional passages he has given us. So much so he's considered to be the *ācārya prayojana-tattva*, what is the highest end of our life in Gauḍīya Vaiṣṇava school. That was given by Raghunātha very, very clearly. That is *Rādha-kaiṅkaryya*, *Rādha-kaiṅkaryya*.

"Oh Kṛṣṇa."

No! He's addressing to Rādhārāṇī.

"My Reverent Lady, if You are not propitiated with me, this low servant, then I do not want anything else. Neither I want this Vṛndāvana, nor my life, even I do not like Kṛṣṇa. I don't want to have Kṛṣṇa, His grace, if I do not get You with Him. I want Your grace. I want Your service. We cannot venture to approach Kṛṣṇa for His direct service. You can do it. And we can help You so that You can help sometime and use our energy for the service of Kṛṣṇa. We are, You are our highest point of rich realisation. Fulfilment of life is with Your service, not direct service of Kṛṣṇa."

In this way he has given. And this is the *siddhānta* of the *rūpānuga* Vaiṣṇava, *Rādhā-dāsyā*, *Rādhā-kaiṅkaryya*. So *prayojana-tattva ācārya*, this Raghunātha Dāsa Goswāmī, his birthday, or day of appearance is today.

This appearance. And the disappearance day of Viśvanātha Cakravartī. You might have heard about him. He was a *brāhmaṇa* on the other side of the Ganges, Algedesa [?], this Devagram. A great scholar in Sanskrit, an erudite scholar, he had vast study of the different scriptures. He has very elaborate commentary of *Bhāgavatam*, given by Viśvanātha Cakravartī, and also *Gītā*, commentary on *Gītā - Rasika-ranjan*.

Bhaktivinoda Ṭhākura has given two interpretations on *Gītā*. One, *Vidyana-ranjan* by Baladeva Vidyābhūṣaṇa, and *Rasika-ranjan* by Viśvanātha Cakravartī.

He dealt about the very sweet aspect of the *līlā*, Viśvanātha Cakravartī, especially in *Gītā* and *Bhāgavatam*. In *Bhāgavata* he has very, very elaborate commentary. And so many other books also.

He has also shown, as Kavirāj Goswāmī in *Govinda-līlāmṛta*, full eight hours, eight *prahara* (a three hour period) means twenty-four hour service to Kṛṣṇa. [*Aṣṭa-kāliya-līlā*].

This Viśvanātha Cakravartī Ṭhākura has written *Śrī-Kṛṣṇa-Bhavanāmṛta* there the twenty-four hours service to Rādhārāṇī, that is given by him, how it is possible.

And many books, *Tridaṇḍim-Dukhana* [?]. Sanātana Goswāmī has given *Brhat-Bhāgavatāmṛta*, a substance, a short summary as given by Cakravartī Ṭhākura's *Bhāgavatāmṛta*, *Amṛta-Kana*, a drop of nectar, *kana* means drop, and nectar *Bhāgavatāmṛta*. Sanātana Goswāmī a summary of *Brhat-Bhāgavatāmṛta* given by Cakravartī Ṭhākura.

Kiran-Ujjvala-Nīlamaṇi, the very high order of *mādhurya rasa vilāsa*, *gopī* and Kṛṣṇa given. It is described relation in Rūpa Goswāmī's *Ujjvala-Nīlamaṇi*, and *Nīlamaṇi Kiran*, a ray of the gem of *Ujjvala-Nīlamaṇi*. In this way a very short description of what is found in *Ujjvala-Nīlamaṇi* by Rūpa Goswāmī.

Bhakti-rasāmṛta-bindhu-sindhu, the ocean of this *bhakti-rasa*, the juice of devotion given by Rūpa Goswāmī. And *sindhu-bindhu*, a drop of the ocean. In a very short book he has given the summary of all these books given by Cakravartī Ṭhākura.

This is the day of his disappearance. Lastly he left everything and resided in Rādhā-kuṇḍa, and his *bābājī* name was Harivallabha. Viśvanātha Cakravartī *sannyāsa* name, *bābājī* name was Harivallabha. And there he spent his last days and disappeared.

Another two gentlemen's day of disappearance. One was Bhāratī Mahārāja our Godbrother, a senior *sannyāsī* of Prabhupāda, he was a good preacher. And Siddhāntī Mahārāja is continuing his mission in Calcutta.

Another, Parvata Mahārāja, he preached in Orissa from where this Advaita Dāsa has come.

Advaita Dāsa has gone to attend that annual ceremony day of disappearance of Parvata Mahārāja, and also the annual festival of the Maṭh, he came to attend that. He also was a very good preacher, he was born in this Svarūpa Gañja.

From the beginning, from his childhood, he saw Bhaktivinoda Ṭhākura next door. Bhaktivinoda Ṭhākura show the *kuñja* he built and lived there for his last days. Parvata Maharaja at that time he was Haripada Bhattadesi [?]

He told me, "I saw Bhaktivinoda Ṭhākura is chanting with very high, at the top of his voice, just as a man calls for another person who is far off, crying hard. So Bhaktivinoda Ṭhākura used to take the Name as if he's calling Kṛṣṇa who is very far, at the highest pitch of his voice. Hare Kṛṣṇa." In this way he saw him chanting Hare Kṛṣṇa.

His birth place is Svarūpa Gañja, and while young he went to our Guru Mahārāja, and lived for some time in Purī, then got *sannyāsa* and preached. A very, very hard worker we found him. From sometimes Gauḍīya Maṭh Uttava ceremony period, from eight in the morning to eight at night he's wandering and begging for the service of the Lord, we found, hard worker. And also very, only two *paīsa*, today suppose four *annas* maybe. This fried rice but he took it and whole day labouring, *bhikṣā*, for the service of Gurudeva, I saw.

So the day of disappearance of these two Godbrothers also this day. Hare Kṛṣṇa. So anyhow by our good fortune, good luck, from previous *karma* and *sukṛti*, we have come in connection with such thought.

brahmāṇḍa brhamite kona bhāgyavān jīva [guru-kṛṣṇa-prasāde pāya bhakti-latā-bija]

["Wandering throughout the material universe, the very fortunate living entity who receives the grace of Guru and Kṛṣṇa receives the seed of the creeper of devotional service."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 19.151]

The appreciation, our soul, that is the witness, or evidence, what is our inner approval, that we have come to such a thought which can be thought to be the highest realisation of life ever conceived. Kṛṣṇa consciousness is the highest realisation. And anyhow we have come to its connection. And we're trying our utmost that we may go on, forward, go forward, on this way, until and unless we come to our highest destination. Let our superiors, our Guru, our guide, help me in

our feeble attempt, that one day we may go under, up to their feet, and may be allowed to get direct service of Them.

Hare Kṛṣṇa. Gaura Haribol. Gaura Haribol.
 Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!
 Viṣṇupriyā Devī kī jaya!
 Puṇḍarīka Vidyānidhi kī jaya!
 Raghunandana Ṭhākura kī jaya!
 Raghunātha Dāsa Goswāmī Prabhu kī jaya!
 Bhāratī Mahārāja, Parvat Mahārāja, kī jaya!
 Hari Nāma Saṅkīrtana kī jaya!
 Bhaktisiddhānta Saraswatī Goswāmī Ṭhākura kī jaya!
 A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!
 Bhakta-vṛnda kī jaya!
 Navadvīpa Dhāma kī jaya! Chaitanya Sāraswat Maṭh.
 Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Hari bol.

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

...

Śrīla Śrīdhara Mahārāja: Markani-Saptamī, *marka* means Māgha, *marka*, Markani-Saptamī. The waning and waxing, waxing fortnight of the month Māgha [January-February] which is represented by the symbol of *markara*, generally a class of fish that lives in the sea in the *jyotiśa* astrology. Saptamī, the seventh day in the waxing moon in the month of Māgha occurred. Rasicakra [?] twelve months, twelve emblems. This day, the day of advent of Advaita Ācārya, Markani-Saptamī. Advaita Ācārya. Advaita Ācārya is told to be the incarnation of Mahā-Viṣṇu.

mahā-viṣṇur-jagat-kartā māyayā yaḥ sṛjaty adaḥ / 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]

Who is at the background of the whole misconceived area. Puruṣavatāra, Kāraṇodakaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī, these three incarnations of Viṣṇu, Nārāyaṇa. The relativity with this misconceived world, in three forms, in three phases. Mahā-Viṣṇu. Sadāśiva and Mahā-Viṣṇu, almost similar. One aspect is devotional function towards the higher. Another function to supervise and manage the misconceived area of the whole, between misconception and proper conception.

Brahman is the buffer state, the marginal line. On the other side, the beginning of the specified liberated area in the spiritual realm. That is Sadāśiva, or Mahā-Viṣṇu, the worshipping stage of the conscious area, all devoted that current towards the centre. The first trace from this side. And the last trace from the central side, nearby *māyā*. That is Mahā-Viṣṇu, Advaita Ācārya. From the other side, the inner side of Vaikuṅṭha, Brahmāloka, that side is, when Śiva, a devotee Śiva. When after crossing the *nirviśeṣa*, the non- differentiated part, when again differentiation is found in the illusory area, there is Śiva, *māyādvēśa Śiva*, *māyāpati Śiva*. mayam prikr̥tim vidvam mahēśvaram [?]

The *jīva* soul, as a general, when master of *māyā*, and not within the clutches of *māyā*, this misunderstanding, misconception. That is Mahā-Viṣṇu, Kāraṇodakaśāyī. He's in a plane, and by His, ___[?], the slight suggestion, the working in the misconceived area can begin.

Tal-līngam bhagavān śambhur, in *Brahmā-saṁhita* [8]. The ray from Him, coming and entering into misconceived area. That is Śambhu. Passing that non-differentiated conscious, and half-conscious area, coming. The ray coming, the focus coming into dark area. From the true conception, to the misconception, like a breeze coming. And that is at the bottom of the whole creation. Kāraṇārṇava. Blissful substance. The mixing with misconception, the first...

.....