

82.07.07.B

Śrīla Śrīdhara Mahārāja: ...told, seven coins. Took. “Give them to me.” And took them and produced to the chief. “I have these seven golden coins, and you please kindly accept this, and help me to get out of this hilly and jungle path. I want to go to Benares. Please help me.”

And then the chief told, “Yes. I know not seven but eight gold coins are with your attendant. And this night I could have killed both of you and took those golden coins. But when you have yourself taken I’m satisfied with your behaviour, I won’t take them. And also I shall help you to get out of this jungle route, to guide you to Benares.”

Sanātana Goswāmī told, “No, no. You please save me. Otherwise another person will take these and kill me, so save me. Save my life by accepting these golden coins.”

Then he took, and very carefully helped them to get out of the jungle towards Benares.

Then Sanātana Goswāmī asked, the attendant’s name was Īśāna, “Have you got any other?”

“Yes, one.”

“All right, with that you go to your home. Don’t come with me.”

In this way Sanātana Goswāmī went. And when going in Bihar there in some Hājipura, a place named Hājipura there in a mango tope he’s sitting, and the time was, winter approaching. The month may be this Mārgaśīrṣa or so, November maybe.

And at that time Sanātana Goswāmī’s sister’s husband, one gentleman, he was sent by the Nawab to purchase some horses necessary for the war field. Śrīkānta was his name. He suddenly found from the top of a house that Sanātana Goswāmī perhaps, similar person is sitting on the mango tope. He detected, found that, “Yes it is he. I heard that he’s in the prison. But how he has escaped, and where are you going?” He privately met him, “What’s the matter?”

“Things are such and such.”

“Then how you will go, so cold, on that side, you will die. You can’t meet Śrī Caitanya Deva. Anyhow I am offering this valuable blanket to cover this body. Anyhow at least take this blanket and go.”

He accepted that, and gradually he reached Benares and inquired where is Śrī Caitanya Deva, and he came to know that He’s in the house of Candraśekhara, the physician Candraśekhara, so he went.

Caitanya Deva was sitting on the veranda in the front, the door. After taking a peep he crossed the gate and on the other side took his seat. Mahāprabhu could understand that only a seconds visit he could catch and asked that Candraśekhara, “There is one saint outside the door, you call him here.”

The Candraśekhara he went out and cast his glance this side, that side, no saint. He came back. “There is no saint there.”

“Is anyone there?”

“Yes, one *daraveśa*, a Muslim *fakir*, seems to be sitting there.”

“Take him.”

Then he went out.

‘prabhu tomāya bolāya, āisa, daraveśa!’ [śuni’ ānande sanātana karilā praveśa]

[“O Muslim mendicant, please come in. The Lord is calling you.” Sanātana Goswāmī was very pleased to hear this order, and he entered Candraśekhara’s house.] [*Caitanya-caritāmṛta, Madhya-līlā, 20.50*]

“My Lord is calling for you. Come, you fortunate *daraveśa fakir*, you come in.”

Śuni’ ānande sanātana karilā praveśa. The highly glad Sanātana entered the house. Then Mahāprabhu just came down from the veranda, and going to welcome Sanātana, and Sanātana is going back.

“No, no, no, don’t touch me. I’m so mean. I’m so low. Don’t touch me my Lord.”

“No, no.”

prabhu kahe, — “tomā sparśi ātma pavitrite / bhakti-bale pāra tumi brahmāṇḍa śodhite

[The Lord replied, “I am touching you just to purify Myself, because by the force of your devotional service you can purify the whole universe.”] [*Caitanya-caritāmṛta, Madhya-līlā, 20.56*]

“No, no, Sanātana, I’m touching you for My purification. You have got such a type of devotion at your heart, that what about Me, you can purify the whole of the world. *Bhakti-bale pāra tumi brahmāṇḍa śodhite*. The whole *brahmāṇḍa*, the solar system, you can purify. Such a type of devotion is at your heart Sanātana. I want, for My selfish purpose I want to touch you, welcome you. *Ātma pavitrite*.”

In this way, a little talk. And then Mahāprabhu asked Candraśekhara, “Please take him to the Ganges and cleanse him, gentleman like, these bushes should be removed.”

Then Sanātana went there and after having a good shave he came. Then, at the consent of Mahāprabhu just before him, He asked Tapana Miśra, “Give some clothing. I shall change the dress.” Then Tapana Miśra came with some new cloth.

“No, no, I won’t take that. If any used cloth you have got to spare from your family you please give it to me, but I won’t accept any new.” So some used cloth was given to him, and tearing that into two, a *kaupīna* and *bahirvāsa* he made himself just before Mahāprabhu.

And then there was that valuable rag with him. Mahāprabhu is casting glance at that, that valuable rag.

Sanātana could catch the meaning. He went to the Ganges and there a Bengali gentleman he had an old *kantha*, this cloth together put and sewed like a blanket, and one gentleman has cleansed that *kantha* and spread it in the sun.

Then Sanātana approached him, “My brother, will you do some help to me?”

“What to you want?”

“Please take this rag and give me that torn cloth, covering, sheet.”

“What do you say? This is a valuable thing, and this has got no value. Are you cutting jokes with me?”

“No, no, no.”

“But your figure shows that you are a gentleman, and you are cutting jokes with me. I can’t understand.”

“No, no, no, I don’t cut jokes with you my friend. I really appeal. I’m am a *sannyāsī*, no necessity of this rag, this is very valuable, and this will suit me.” So anyhow that was changed, and with that torn cloth, rag, he came to Mahāprabhu.

Mahāprabhu was very much satisfied, and then He came out. “Yes, you have understood My internal feeling. You will go out for *mādhukarī*, for begging from door to door, and such a valuable rag on your body the people will ridicule you. So now it is all right. *Mādhukarī* dress, and this plain dress, a poor dress, suiting.”

So in this way Sanātana lived there for two months. Mahāprabhu taught him *sambandha-jñāna*. About four chapters in *Caitanya-caritāmṛta* perhaps devoted for this purpose.

And before that Śrī Caitanya Deva met Rūpa Goswāmī in Allahabad, *Daśāśvamedha-ghāṭa*, there.

Caitanya Deva told that, “Rūpa also met Me, and with him the father of Jīva Goswāmī, that is Anupama, he was a Rāma *bhakta*, and both of them met in Bindu-Mādhava temple in Allahabad. And in *Daśāśvamedha-ghāṭa* in Prayāga I had discourse with him and he has gone to Vṛndāvana.

And I also want that you also go and join him, and I give these directions to you, four directions you are to serve for the purpose of Kṛṣṇa *saṅkīrtana*, in this way. You must find out the old places of pastimes of the Lord Kṛṣṇa. And the second, you will install the Deities there, and how they will be worshipped, the process, *pūjā*, *prapadan* [?] all these. And also *bhakti-siddhānta-grantha*, the *bhakti-sadācāra*, what should be the practices of a typical Vaiṣṇava. You are to collect verses from the different scriptures and to prepare a book, what should be the practice of a *śuddha* Vaiṣṇava.

Sri vighraha sevā, nastra tīrtha udar, vaisnava sadacar, and ?

Devotees: _____ [?]

Śrīla Śrīdhara Mahārāja: Four. One, *nastra tīrtha udar*, to restore the previous places of the pastimes of the Lord. Then Vaiṣṇava *sadācāra pracāra*. And *Śrī Vighraha sevā pracāra*. And then *grantha, śāstra, and śāstra pracāra*, maybe.

“These four things I request you to make ready for the coming *sampradāya*. And also to look after the persons who come to accept this creed, to protect them.”

In this way, Sanātana was sent there. And Sanātana moved, wandered through the length and breadth of the whole Vraja maṇḍala, and with the help of Rūpa Goswāmī he did so. And afterwards Raghunātha Dāsa and Jīva Goswāmī also joined there. And Raghunātha Bhaṭṭa, Tapana Miśra’s son he also joined. And Gopāla Bhaṭṭa also came from the South to join in that party. And Gopāla Bhaṭṭa’s previous Guru Prabodhānanda he also came and he also lived there in Vraja maṇḍala. They all had high reverence for Mahāprabhu and together they began to work under the direction of Mahāprabhu.

Kavirāja Goswāmī has *dui shana pati* [?], so many followers later on joined, but Rūpa and Sanātana they were the two leaders of the company, Gauḍīya Sampradāya. Rūpa Goswāmī he did as directed by Mahāprabhu, the *rāgānugā* method of devotion. What is *rāgānugā* devotion, the loving service towards Kṛṣṇa, he was in charge of distribution of that devotion, that service, love and affection. And Sanātana was especially directed for *vidhi-mārga*. By the scriptures and by the help what we can get from the ordinary *sādhu* about devotion.

And it is mentioned in so many scriptures, “Collect them, and arrange them in such a way to prove that the Bhāgavata School of devotion in the line of *Nāma saṅkīrtana*. that holds the foremost important position, you are to prove that.” And with *Nāma saṅkīrtana* in what way the progress a devotee makes towards the attainment, and what is the highest attainment of the Gauḍīya Sampradāya, all these were established by Rūpa. And later on by Raghunātha also did something. And Jīva Goswāmī he came with the help of the quotations from different scripture to show that how this devotion of love, that holds the highest position, to prove that.

*sarva-dharmān parityajya, [mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpebhyo, mokṣayiṣyāmi mā śucaḥ]*

[“Totally abandoning all kinds of religion, surrender exclusively unto Me. I will liberate you from all kinds of sins, so do not despair.”] [*Bhagavad-gītā*, 18.66]

*ājñajaiiva guṇān doṣān, mayādiṣṭān api svakān
[dharmmān saṁtyajya yaḥ sarvvān, myām bhajet sa ca sattamaḥ]*

[“In the scriptures of religion, I, the Supreme Lord, have instructed men of all statuses of life in their duties. Duly comprehending the purificatory virtue of executing those prescribed duties as well as the vice of neglecting them, one who abandons all allegiance to such dutifulness in order to engage in My devotional service is the best of honest men (*sādhu*).”] [*Śrīmad-Bhāgavatam*, 11.11.32]

“I have ordered in different scriptures, ‘do this, this is the religious life. A religious man must observe all these things.’”

It is told by God Himself. And now again leaving them aside to take another proof that only through affection and love we can go and we can get Him in its highest aspect as a loving Lord. All these things were preached under the direction of Sanātana Goswāmī, Rūpa Goswāmī, Jīva Goswāmī, Raghunātha Dāsa, then Raghunātha Bhaṭṭa, Gopāla Bhaṭṭa. Sanātana was the leading man, leading devotee, respected by all those stalwarts, Sanātana Goswāmī.

And when Śrīnivāsa Ācārya, Śrīnivāsa Ācārya he was the son of one Padmanābha Bhaṭṭācārya in the Nadiya district. Padmanābha Bhaṭṭācārya was a classmate of Śrī Caitanya Deva in Navadvīpa. And he found that Nimāi Paṇḍita’s genius is so supernatural, He’s not an ordinary man. Anyhow when once he came near Katwa, Jajpura, his father-in-law’s house, and going away to his own house, he heard that Nimāi Paṇḍita has come to take *sannyāsa* in Katwa. He went to see, and he was so much moved seeing that function that he lost himself. When Nimāi Paṇḍita went away taking the name of Kṛṣṇa Caitanya and ran towards Vṛndāvana, he also went towards his own house, but half-mad. Whatever he heard, that his name was Kṛṣṇa Caitanya, and then whatever any man says to him, he says ‘Caitanya.’ Every answer to every

word of enquiry was ‘Caitanya, Caitanya.’ No other word comes from his mouth but ‘Caitanya.’ Then Caitanya Dāsa was his name to the public, Caitanya dāsa.

Then he went to meet Caitanya Deva to Purī once and came home and got a child, Śrīnivāsa, very beautiful and very genius, a very good intellect, well-read. Then he came to Navadvīpa and he was a young man of sixteen or so. He was sitting on Mahāprabhu’s *ghāṭa*. Viṣṇupriyā Devī saw him, and this young boy how he’s absent minded, took him to her house and gave some *prasādam*.

Then from there he went to Purī to have a *darśana* of Mahāprabhu. But by going no more than half he heard that Mahāprabhu disappeared.

Still he anyhow went and reached there and Gadādhara Paṇḍita was there. Gadādhara Paṇḍita accepted him and welcomed him and told that, “My Lord Gaurāṅga, Caitanya Deva, He has ordered me to teach you *Śrīmad-Bhāgavatam*. I’m awaiting for you. But my book is not suitable to help you to study *Bhāgavata* because many of the letters have been effaced by the tears. So go and fetch in my name a good copy of *Śrīmad-Bhāgavatam* and I shall teach you.” He went back to Sarakāra family in Katwa. He asked. And he came and took a copy of *Śrīmad-Bhāgavatam* and going, then he found that Gadādhara Paṇḍita has gone away.

Anyhow with that meeting he got the inspiration, and in future life he was a unique exponent of *Śrīmad-Bhāgavatam*.

That Śrīnivāsa coming from there, he, Narottama and Śyāmānanda, these three combined going towards Vṛndāvana. And when they reached some near about place heard that Sanātana Goswāmī has passed away.

So he was so much, he can chastise his own fate that, “Wherever I’m going the object of my desire is vanishing. So wretched I am here.”

Anyhow they reached Mathurā and heard that yesterday Rūpa Goswāmī disappeared.

Then what to do? With broken heart anyhow approached Vṛndāvana. At that time the *sandhya ārati* of Govinda was taking place in the royal temple of Govindaji. And for Rūpa Goswāmī, the founder, he passed away, so a big gathering there. And a most splendourous arrangement for the function. And seeing all these things, and the fatigue, the weariness of the way, Śrīnivāsa lost his senses and fell in a part of the temple when the *ārati* was going on. Lastly when he came to senses he found that Jīva Goswāmī with some attendants are nursing him and took him to his own temple.

And these three they lived there for some time. Narottama took initiation from Lokanātha, Śyāmānanda from Jīva Goswāmī, and Śrīnivāsa from Gopāla Bhaṭṭa. And Jīva Goswāmī in the meantime wrote many things, and Sanātana Goswāmī’s writings, Rūpa Goswāmī’s writings, and Jīva Goswāmī’s, all these collected was entrusted to these three. “Take them to Bengal and preach them there and keep it.”

These three took it to Bengal, and it was stolen near Bapura district by Birhambir. That also a leader of the hill tribes. But he was a devotee to a certain extent. Then it was robbed. They tried their best to search but failed. Śyāmānanda left for Midnapur side to preach there. Narottama also left to the North Bengal to do his work in his way. And Śrīnivāsa Ācārya who was the leader of them he could not go anywhere without the books. In his charge it was given by Jīva Goswāmī. So he was wandering nearby like a half-mad person.

Then that Birhambir who managed to rob those books by his men he had some attraction for *Bhāgavata* discussion, discourses. And one, his Guru was Vyāsa by name, he used to explain *Bhāgavatam* and Śrīnivāsa used to attend that class. And one day the Vyāsa who was explaining *Bhāgavatam* committed some mistake, and unconsciously Śrīnivāsa corrected that.

Then the attention of the public all fell on that half-mad young boy, young gentleman. “Who are you?”

Then he was compelled to divulge the whole secret. Then they told, “Oh, the books are here.”

Then they found the books. And Birhambir was his disciple. And the intimation went to Narottama and Śyāmānanda, the books were saved.

So we get Sanātana Goswāmī's writings and Rūpa Goswāmī and we find with those books, scriptures, we can find to certain extent who they are, and what was their connection with Mahāprabhu, all these things. Our previous study was the day of Sanātana Goswāmī departure. But he has not departed, he has given us what he got from Mahāprabhu direct. For the period of two months Mahāprabhu infused His wealth in him. And he has given to us. And through that we can come to know what is he and what is Mahāprabhu, what is Vṛndāvana, what is Kṛṣṇa, Rādhā, all these things.

*vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam mām anabhīpsam andham
kṛpāmbudhir yaḥ para-duḥkha-dukhī, sanātanaṁ taṁ prabhum āśrayāmi*

["I surrender unto Śrī Sanātana Goswāmī, the *ācārya* of *sambandha-jñāna*. He is an ocean of mercy and is always unhappy to see the sufferings of others. Although I was blind, in the darkness of ignorance, he gave me the light of transcendental knowledge. He taught me the real meaning of detachment and made me drink the highest nectarine *rasa* of divine love."] [*Vilāpa-kuṣumāñjali*, 6]

Raghunātha Dāsa Goswāmī he has written this passage in *praṇāma mantra* to Sanātana Goswāmī. He's saying, *vairāgya-yug bhakti-rasaṁ prayatnair, apāyayam*. The juice of divine love and affection, *vairāgya-yug*, with a little tinge of *vairāgya*, indifference, added to that love. *Bhakti-rasaṁ prayatnair, apāyayam*. With much care he made me to drink, tried his best to make me drink. He forced to me to drink that *rasam* what is mixed with *vairāgyam*. *Prayatnair, apāyayam*. Whom, I was blind and also unwilling. My qualification was such that I do not know what is what. At the same time I have some propensity, I won't take it. This was my tendency. Such an unwilling person who is blind, him, he managed to force to drink this *vairāgya bhakti rasa*. With the tinge of indifference, the sweetness of the loving service. *Sanātanaṁ taṁ*. That Sanātana Prabhu who was so well-wisher of the mankind, I show my obeisance to him."

This is the *praṇāma mantra* by Dāsa Goswāmī.

Baladeva Vidyābhūṣaṇa also has told:

govinda bidam nida rasita padam hastadi ratnadi vat [?]
tatvam tattva vidhutamam kṛta valay gaur dasayam cakrat [?]

"I show my obeisance to Rūpa and Sanātana. Who are they? *Govinda bidam nida rasita padam*. The Lord Govinda, Who is carefully served by Lakṣmī Devī, His consort. *Hastadi ratnadi vat*. Who Lakṣmī Devī herself wants to serve that Govinda. Such Govinda they have, such jewel, or gem, the Rūpa, Sanātana dealt Him as a jewel within the fist of their hand. This side, that side, below, up, side, all these things, they could show unknown and unknowable. The whole resources represented. The majesty are after Him. All the majesty of the world resources are seeking to serve the principle. And that unavailable, unknowable, unknown, that substance, that was shown to the public just as a gem in one's palm, this side. So clearly they could describe what is indescribable. They have shown, given to understand what is unknowable. This is the position of Rūpa, Sanātana. He has dealt that the highest principle in such a way as an ordinary thing. That was the position of Rūpa, Sanātana. _____ [?] Simply wonder. What they have done, simply wonder. _____ [?] I bow down to them."

This is Sanātana Goswāmī _____ [?] said Rūpa, Sanātana about Dāsa Goswāmī, and Baladeva Vidyābhūṣaṇa.

Another you know, Swāmī Mahārāja has spread throughout the length and breadth that, *vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*.

*[nānā-śāstra-vicāraṇaika-nipuṇau sad-dharma-saṁsthāpakau
lokānām hita-kāriṇau tri-bhuvane mānyau śaraṇyākarau
rādhā-kṛṣṇa-padāravinda-bhajanānandena mattālikau
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau]*

[“I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Sanātana Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī, who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds, and they are worth taking shelter of because they are absorbed in the mood of the *gopīs* and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.”]

[*Caitanya-caritāmṛta, Madhya-līlā, 1.33, purport*]

That is composed by Śrīnivāsa Ācārya. The Sad Gosvāmī, led by Rūpa, Sanātana, they did so much service for the propagation of the divine cult of Śrī Caitanya Deva what is love, love, love. And not for the mundane purpose but for the highest being, highest absolute master. Kṛṣṇa conception in five full *rasa*, *mādhurya*, *vātsalya*, *sākhya*, *dāsyā*, *śanta*, all these, in a new colour, the highest Lord in such a new colour, in a new land, in a new view, they have very elaborately depicted.

One gentleman told that, “Twenty-four hours engagement with the Supreme Lord, it cannot be imagined in any conception of the existing religions in the world, cannot compare, conceive the possibility of twenty-four hours engagement in the service of the divinity. And that is also the wholesale, most comprehensive service, that every atom may be utilized in the service of the every corresponding atom of the Lord. This is inconceivable.”

And that has been given out by Sanātana, Śrī Rūpa etc., their group. So we invoke for their mercy.

*ārādhanānām sarveśām, viṣṇor ārādhanām param
tasmāt parataram devī, tadīyānām samārcanam*

[“Lord Śiva told the goddess Durgā:] ‘My dear Devī, although the *Vedas* recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’”]

[*Caitanya-caritāmṛta, Madhya-līlā, 11.31*]

Of all sorts of worship, the worship of Viṣṇu is the highest. Again, more important to serve the worship of the servitors. If we can show our sincere heartfelt reverence for Sanātana Gosvāmī, Rūpa Gosvāmī and the direct *parikara* of Mahāprabhu, Mahāprabhu will be more pleased than if we try to offer our obeisance to Him. With this hope, by their grace, we are needy, in every respect, but our hope is, prospect in life is this, that our masters are so gracious and so magnanimous and so high. Anyhow fortunately we have come in connection with such great masters. This is our wealth, this is our fortune, this is our everything.

With this I like to conclude.

vāñchā-kalpatarubhyaś ca [kṛpā-sinḍhubhya 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.]

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura. *Āmnāyaḥ vira ata.*

Devotee: _____ [?] So there is no more in ISKCON. They already have given a letter, for the six persons. Even Vidagdha is, the last time he was entering, ‘Śrīdhara Mahārāja’s court there you should not come in the temple because you keep on talking with a number of disciples over here, so I don’t want to see you in temple.’

Śrīla Śrīdhara Mahārāja:

*sve svehadhikāre yā niṣṭhā, sa gunāḥ parikīrtitāḥ
[viparyayas tu doṣaḥ syād, ubhayor eṣa niścayaḥ]*

["Remaining fixed in the position for which one is qualified is considered virtuous. The opposite - accepting a position for which one is unqualified, while giving up a position for which one is qualified - is irresponsible and is considered impious. This is the conclusion of *Śrīmad-Bhāgavatam*."]]

[*Śrīmad-Bhāgavatam*, 11.21.2]

In their own position they're doing. They're also getting some sort of support from the common source.

Devotee: Gopāla Kṛṣṇa Mahārāja...

...

Śrīla Śrīdhara Mahārāja: The structure is there with him.

Devotee: ... Giriraja Mahārāja, one day he was asking me. I should say that Giriraja Mahārāja, everything is going with Prabhupāda. Now you people are simply making a problem here as a material way.

Śrīla Śrīdhara Mahārāja: As politics. They wanted to put Bhāratī Mahārāja into jail.

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari bol. Gaura Hari bol.

Devotee: He was asking the spiritual name on the telephone. I said I will come in the temple and tell you spiritual name over there, not on the telephone.

Jayatīrtha Mahārāja: And a very beautiful name, there. I'm sure he will appreciate it. Acyuta Caitanya is a very beautiful name, I think.

Śrīla Śrīdhara Mahārāja: When a boy of five he called for explanation from his father, old father. "You say that Caitanya has Guru, Keśava Bhāratī. You're spoiling the whole world. Caitanya is the Guru of all Gurus. And you say that Caitanya has His Guru that Keśava Bhāratī, you're spoiling the whole thing." When he was five, Acyuta, the youngest son of Advaita Prabhu.

And Mahāprabhu took him on His lap after *sannyāsa*. First He took the child on His lap. "Advaita Prabhu is My father, so you are My younger brother Acyuta. In this way I adore you."

Acyuta Caitanya. Caitanya as worshipped by Acyuta, that Caitanya.

Hare Kṛṣṇa. Hare Kṛṣṇa. Nītāi Gaura Hari bol.

I was told by someone, can't remember by whom, that Hamsadūta Mahārāja is also delivering lecture that, "Śrīdhara Swāmī's advices are too high for us. So we request you to go through the works of Swāmī Mahārāja, our Prabhupāda, because you are not fit to study what Śrīdhara Mahārāja says." Perhaps meaning about *mādhurya rasa* or so. That was told by him.

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