

82.10.29.B

Śrīla Śrīdhara Mahārāja: ...and he went and he requested the man, "You please go and do the service of the Deities there, he'll be absent for few days. Then he found that he's now unguarded. This is the proper time to leave the house. He took the chance and began, started towards Purī.

But he thought, 'If a little late I do not go back to the house, or go back home, then the watchman will follow me.'

So he began to go in the opposite direction. The whole day he went towards opposite direction.

Here when Raghunātha was not seen, some time late, then they, "Where is Raghunātha? Where is Raghunātha?" There was uproar.

Then the man who was in charge of watching him in the morning time he told that, "Yadunandana Ācārya, your Guru, he has taken him to his house. He came personally and asked him to go with him, and so we did not say anything."

Then they went to Yadunandana, he's not there. "Then, where is he, where is he?" There was uproar and men were sent. "He must have started for Purī so go." About ten persons went to follow him. But he's in the opposite direction, he's going. So they could not find. Went more and more, long distance and came back. "So far we went but we could not find. He cannot go more speedily than us. We have searched utmost but could not find him; came back."

Here Raghunātha in the evening he entered in a cow shed of a cow keeper, and fasting a whole day. The cow-keeper found that he's a son of a respectable man and he's fasting perhaps, and he gave some milk, and he took that.

Then he began his journey by the shore of the sea towards Purī. Three hundred miles perhaps, approximately. In twelve days he walked to Purī. And only three days on the way he took *anya prasāda*, begging somewhere, took some *prasāda* _____ [?]. Otherwise some fruit, or milk, or anything else, went to Purī.

And Mahāprabhu was in that Rādhā-Kanta mandira. Raghunātha fell flat on the compound just in front of Mahāprabhu.

Govinda said, the personal attendant, he said, "Raghunātha has come."

Mahāprabhu had a glance. "He has got very much trouble and pain on the way. Keep him with us and take care of him for a few days."

Govinda did so, much.

Then Raghunātha, after a few days, came and told to Mahāprabhu that, "It does not behove that I shall take *prasādam* here sitting idle. Please order me, I shall go out and beg and take my meal."

"Yes, you may go."

Then Raghunātha he sought his own place in some *chatram*, in *dharmaśālā*, somewhere he used to stay. And in the Jagannātha temple, here, there, begging some *prasādam* he used to take and live in that way for long time. Then, of course, a rich man's son, he had some education, and at that time some Sanskrit education in those respectable family.

Mahāprabhu one day handed over him to Svarūpa Dāmodara. "Svarūpa Dāmodara, this boy has come. I am giving him to your care. You please look after him, both physically and spiritually, under your care." And his hand put in Svarūpa Dāmodara's hand. "From today I give him to your care." And Svarūpa Dāmodara used to take care of him. And he was passing his days in such a way.

Then the parents could not bear his separation. They heard, they got the information that he's begging from door to door and living in that way. "We have got so much opulence. He's the only heir, and he has left us all and living on begging. It is intolerable." They sent, "He may not come here..."

And that is another under the control of the Hindu empire, they're under Mohammedan empire, there is another kingdom. So much influence cannot be exercised in that place, though a big man here.

So they sent one *brāhmaṇa* and two servants with some money. "Hire a house, and cook as he says, and at least give him this cooked rice, *prasādam*, that my son may not have beg from door to door, it is intolerable. At least supply the food, where possible, food to him. And don't disturb him. Whatever he likes he may do."

Came, hired house, he reported, informed Mahāprabhu that, "I am sent by his parents, his guardians for this purpose."

Mahāprabhu requested, "To certain extent, try to oblige them."

But Raghunātha didn't do. Raghunātha asked them, "Why have you come to feed me? When you come with money, rather cook good dishes and invite Śrī Caitanyadeva." And they did at his request.

And then Raghunātha himself came and invited Śrī Caitanyadeva. "You are to take *prasādam* there."

For some time Mahāprabhu did this, then perhaps after a year or so Raghunātha stopped that.

Then Mahāprabhu asked Svarūpa Dāmodara, "Why Raghunātha has stopped My invitation?"

"All done through he has thought something in his mind."

"Yes, he has done right. *Viṣayīra anna*, they have sent, they are *viṣayī*, worldly men, and they have sent money. And to get that, take their money, accept their money, that is not an ideal life of a *sannyāsī*. So he has done right."

But Raghunātha he told that, "Mahāprabhu, to keep my request, He comes to, for my sake he comes, but He's not satisfied at heart." He could trace that so he stopped.

Then Mahāprabhu told,

"viṣayīra anna khāile malina haya mana, malina mana haile nahe kṛṣṇera smaraṇa"

["When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly."] [*Caitanya-caritāmṛta, Antya-līlā, 6.278*]

"If we take, accept the energy of the worldly men, so then generally our minds should be polluted, impure. And if mind is impure, then the remembrance of Kṛṣṇa will not be very clear." That is the words of Mahāprabhu. *Viṣayīra anna khāile malina haya mana*.

When their ill-earned energy is used for me, I accept, then the poison of his mind comes with his energy, his money, or his things, and to accept that means to digest that. Only *mādhukarī*, when *sthūla vikār* [?], the collection, a big collection from a particular person, that will take his sin or virtue, anything that comes with his thing is transmitted. So we are feeding on him, that is, exploiting him, and that exploitation must have reaction.

So it is told that *mādhukarī bhikṣā*, *mādhukar*, just as a bee collects honey, very, a particle of honey from here and there. From there, they do not care so much, they do not look to get any return for that, a small particle, it does not matter. So particle from here, there, they're all neglected, in that way if we collect our food then no possibility of coming some reaction. So *mādhukarī bhikṣā* has been recommended for the *tyāgīs*.

But we, our Gauḍīya Maṭha people, we take as much as we can utilize, collect their energy to utilize. Our aim is little different. We want to help them, and we do not collect it for our personal

purpose, for the general service of the Lord in company, in an organic way, to help them. They will use their energy from impure courses. Anyhow by hook or by crook they took, take, to snatch even their energy and to utilize in the fire sacrifice that is lit in a grand way for the satisfaction of Kṛṣṇa and His activity. What is activity? The chanting of His name in a big scale. *Saṅkīrtana yajñā*, a great sacrificial organic attempt has been accepted and to collect things and for there. And because I am also rendering some service as remuneration I take something. For the purpose of service I am to keep my health and I shall take only that much. This is *yukta- vairāgya*. We are not taking anything for our personal utilization, so we do not feel any contamination...

...

...to suffer if he collects others energy for his own selfish purpose. But if he can utilize the energy of anyone for the service of Kṛṣṇa in the congregational chanting of His name to purify the whole world, then there is no apprehension being contaminated with that *malina khāile*, that *viṣayīra anna khāile malina haya mana*. We don't eat others food. What we get, we think we get from our Guru. I am eating, I am feeding myself from the remnants of my Gurudeva. I am doing some service, some offering, and as a servant I am entitled to take some remnants of them.

*[Īśāvāsyam idam sarvaṁ, yat kiñca jagatyāṁ jagat]
tena tyaktena bhujīthā, mā gṛdhaḥ kasya svid dhanam*

["Everything animate or inanimate that is within the universe is controlled and owned by the Lord. One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong."] [*Śrī Īśopaniṣad*, 1]

We have no greed for others property, but they're all being utilized for their benefit in the *saṅkīrtana yajñā*. And as a servant I have got some duty to discharge, and so I'm to keep up my body fit, and for that purpose the remains after offering them I am taking, *avaśeṣa*.

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

["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]

Uddhava says, "There are ways of getting out of this *māyāic* entanglement. Only by serving, by honouring Your remains. Only by this process we can conquer the whole *māyā*. That I'm connected, I'm grateful to You and none else in this world. I'm Your servant. And I must live on the remains after You have taken, with that *ucchiṣṭam*. And thereby, by this single attempt we can conquer the whole world, no glamour for anything else in this world for us."

So that is the nature of the attempt, this organized party of preaching of the Gauḍīya Maṭha. There you can take even, accept a kingdom, but not for them, but for God. And thereby from whom they take he's benefited. With this sense, this is the angle of vision, and if we deviate from this angle of vision then we'll be responsible individually for our transaction with the parties, different outside.

So Mahāprabhu, only for the sake of Raghunātha used to accept the invitation for some time, but when Raghunātha could trace that he closed and Mahāprabhu was satisfied. And then he came out with this expression, "This is well and good." In this way Raghunātha stayed there.

Raghunātha was a Sanskrit scholar. He has written so many poems in praise of Mahāprabhu, and later on they are in Vṛndāvana for Rādhārāṇī etc., Girirāja.

Raghunātha lived sixteen years in Purī continuously with the paraphernalia, the servitors of Mahāprabhu there. And his self-abnegation was astoundingly very, very, very high and renouncing character, abnegation. In the beginning he took the Name the whole day. And only in the evening, in the first part of the night he stood on the side of Simha-dvāra Jagannātha.

There was a custom of the *pāṇḍā* when closing the temple of Jagannātha at night he passes by the gate. If he finds that *vairāgī*, any beggar is there, then it was the custom he took some *prasādam* from the nearest shop and give him. Then Raghunātha stood for some years there.

Then, many *pāṇḍās* are passing one by one, one by one, and he thought that, 'This man is coming, perhaps he will give some *prasādam*.' He went away. Another man coming, thought, 'Perhaps he may give something.' He went away. In this way many are passing by, but he was eager to find that this man.

Then he traced within his mind, "What is this? I am here only waiting for who will give this earnestness for my begging. This is very bad. Rather I shall go to some *catram* where generally in a particular time food is distributed to the *sādhus* or beggars. That is better. So from Jagannātha temple where direct *prasāda* comes, leaving that he went to the *catram*. And at particular time of day they used to distribute some *prasādam* and he took whatever was in his share he was satisfied with that and go on day and night with *Nāma saṅkīrtana*.

One day again he came to Mahāprabhu, standing. Mahāprabhu asked through Govinda, "Why he's standing, he has something to say to Me?"

He asked, "Yes."

"What is it?"

"Why You have managed to leave my home. *Kī lāgi chāḍāilā ghara* [*Caitanya-caritāmṛta, Antya-līlā*, 6.229], and You have attracted me here. I do not know what for. Please clearly advise me what I'm to do particularly."

Mahāprabhu told, "Yes, I have handed over you to Svarūpa Dāmodara. You may ask him. He knows more than Myself. I have given to a proper place. Still if you have got greater ear for My words, I want to say to you,

*grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe
bhāla nā khāibe āra bhāla nā paribe
amānī mānada hañā kṛṣṇa-nāma sadā la'be
vraje rādhā-kṛṣṇa-sevā mānase karibe*

[Śrī Caitanya Mahāprabhu told Raghunātha Dāsa Goswāmī: "Don't indulge in worldly talk, don't hear worldly talk. Try your best to avoid mundane matters. Don't eat delicious dishes, but take whatever ordinary food may come of its own accord; and don't dress luxuriously. Always try to take the Name of Kṛṣṇa with the attitude of giving respect to others, without expecting respect from anyone. Be humble, but never aspire after respectful dealings from others. In this way, try to take the Name of Kṛṣṇa constantly. And within, try to serve Śrī Śrī Rādhā-Kṛṣṇa in Vṛndāvana. Mentally, be in Vṛndāvana rendering Service to Śrī Śrī Rādhā-Kṛṣṇa *līlā*."] [*Caitanya-caritāmṛta, Antya-līlā*, 6.236-7]

"The four lines, *grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe*. These village talks, ordinary, the talks of the human society of the exploiting section, don't enter into that, neither you will talk to them about their private life, life of enjoyment and exploitation. Don't bother to enter into that. Neither you say nor you hear, so never attend this popular topics. And *bhāla nā khāibe*, don't try to eat good things, tasteful things, and don't aspire after good dress. Whatever small is necessary to keep up this body, only the minimum you try to accept. And *amānī mānada hañā kṛṣṇa-nāma sadā*. Don't give any opposition to anyone. Don't try to disrespect anybody. But try to give respect to everyone more or less, and go on with your own duty. Take the Name of Kṛṣṇa day and night, *nāma sadā la'be*, either mentally or externally you can take that. But when you think, I ask you to think about the pastimes of Kṛṣṇa in Vṛndāvana, that is within, and not without. Not talk these things with others, but hear it from proper source and try to recapitulate them in your own mind, not externally. *Vraje rādhā-kṛṣṇa-sevā mānase karibe*. Try internally to be utilized in the service of Rādhā-Kṛṣṇa within, and without your attempt will be to take the Name of the Lord, *kīrtana*. And don't mix with ordinary people of the society, general worldly people."

Saying this, again Mahāprabhu handed over to Svarūpa Dāmodara. He already put him to Svarūpa Dāmodara's charge, but he crossed that, came to Mahāprabhu direct again. Then to keep the formality, the honour of Svarūpa, again Mahāprabhu after giving Himself direct advice, put him in the hand of Svarūpa Dāmodara to keep the honour of the Vaiṣṇava Ācārya, was given, handed over to him.

_____ [?] dissuades Raghunātha dāsa, *bhāla nā khāibe, bhāla nā paribe*, that went to so extreme stage that in his last days he wanted to give up this, the *catra*, the time attending offering for food, begging. Then he tried, he found some other means.

The *prasāda* of Jagannātha that is not sold, it is given to the cows of Jagannātha. But what the cows also cannot eat for the bad smell, it is rotten, then that is thrown to some place. And Raghunātha used to collect something from there, that rotten, externally rotten, and took that in his quarter and with profuse water he used to wash them. And whatever little was in the middle, the external rotten portion that was washed away and what was within, a little substantial hard thing, applying some salt, he used to take that; nothing else.

So we should not feel any temptation to imitate this thing. They came to show the standard of *vairāgyam*, self-abnegation, very high. Because the *māyāvādīs*, and the other *vairāgīs*, cannot say that Mahāprabhu, this *kīrtana*, as Prakāśānanda in Benares, "You take in the name of *prasādam* anything and everything, how your senses you can control?" That was a question thrown to Mahāprabhu in Benares by the *māyāvādī* section. "You sing and dance and take *prasādam*, take many things as your food, rich things, rich diet in the name of *prasādam*. How can you control your senses?"

So then, to keep up the standard of the community, Rūpa, Sanātana, Raghunātha dāsa, they showed the standard of *vairāgya*, physical, what was not really necessary so high, so that the criticism against the *sampradāya* may not come, 'that they're all *bhogīs*.' But *we* should not go to imitate that, then we will die. It is too much for us. We are ordinary person. We would not be so much covetous to imitate, to capture their fame. From our position that *yukta vairāgya* of *Bhagavad-gītā*, what is really necessary for the upkeep of my health I shall take that; even medicine also, food, etc. To keep my body fit and so that it may be utilized in the service of the Lord, that should be our principle, generally.

Raghunātha dāsa showed such *vairāgyam*. And one day Mahāprabhu heard, He was internally satisfied. "Because there are so many figures that are standing erect to oppose the bad name that we, the devotees, we are singing, dancing, and we are making feast. So there some at least necessary in our section to show the dazzling abnegation externally also."

Mahāprabhu when He got this intimation He went with Svarūpa Dāmodara. "Raghunātha he has got so much deep faith in the Jagannātha *prasādam*, the rotten things, that anyhow from the covering, something, collecting something from the middle of rotten, externally, and that *prasādam* he's taking every day."

He went when Raghunātha is taking that *prasāda*, and forcibly took one morsel. "Oh, I have tasted different types of *prasādam* of Jagannātha, but so sweet *prasāda* I have never experienced." Mahāprabhu told; again He's snatching.

Svarūpa Dāmodara caught hold of His hand, "No, no, no, it is for him. We are to worship You. You are the object of our worship. This is not suitable for You. It is for us, Your servants, and not for You, my Lord. Don't trouble us. Don't give anxiety to us, please." In this way Svarūpa Dāmodara.

Mahāprabhu, so much intensity, so much degree of faith in *prasādam*, sweetness is according to that. This we can try to find out from the statement of Mahāprabhu, "That is so sweet," this is only not a formal expression coming from the lips of Mahāprabhu, "That so sweet *prasādam* I have never taken." *Prasādam* is sweet according to the degree of our earnest faith for honouring it. So honouring the same, sweetness is according to that.

One day Mahāprabhu when Sārvabhauma was converted first with Jagannātha *prasādam* in the morning he ran to Sārvabhauma's house, "Oh Sārvabhauma, I have taken *prasādam* for you."

Sārvabhauma was a *smārta brāhmaṇa*. He was not accustomed to take any *prasādam* before washing his face in the morning. He will do some function, *japam*, etc. then he will take *prasādam*. He's accustomed in that way.

But Mahāprabhu introducing *rāga-mārga*. The *prasādam* is purifying as Name, and *japa* is purifying the *prasādam*, taking service of *prasādam*, that is not less important than this *kīrtana*, or *mantram* or this *japam*, all these things. We can take in the spirit of honouring. It is a process of devotion, process of worship, part of worship, and not only for sense enjoyment.

Mahāprabhu came, Sārvabhauma had taken. "You see how sweet this *prasādam*. We are already known to the taste of these things, this is rice, this spice, this salt, all these things combined, we have got already substantial experience about the taste of these things. But how this wonderful taste has come? It is only from the touch of the lips of Jagannātha, and never otherwise. You take it, you see."

So the taste of *prasādam*, in the soul's senses according to our degree of earnest interest, intensity of our earnestness. Hunger is the best source. We taste the other things, it is tasteful according to the hunger; in the external world according to hunger things tasteful. Otherwise a very tasteful thing if attacked with bile or cough etc, we can't relish. So also the *prasāda* according to the hunger of our soul to take the *prasādam*, it will be tasteful.

So Raghunātha dāsa, that *prasādam* Mahāprabhu snatched, took, "And so sweet *prasādam* I have."

Association of his most earnest hankering for tasting the *prasādam*. He takes *prasādam*, so sweet. So *bhakta-prasāda*, *mahā-mahā-prasāda*, why? *Bhakta*, a devotee with his earnestness he

has served the *prasādam*, and if I can take a particle from that some influence may come to me, because that degree of earnestness is associated with that *prasāda*. So it is better, it is higher to take the *prasādam* of a devotee than to have direct *prasādam* of the Lord.

So in this way Raghunātha dāsa Goswāmī he passed sixteen years continuously with the association of Mahāprabhu in Purī. Then after Mahāprabhu passed away, he saw all dark there, could not stay. After the departure of Mahāprabhu and Svarūpa Dāmodara, Raghunātha started for Vṛndāvana. "There I shall have a look of Vṛndāvana and I shall give up my body there by a fall from Govardhana." That was in his mind.

Mahāprabhu gave Govardhana-śilā to Raghunātha and *guñja-mālā*. *Guñja* means a red jungle fruit of a creeper, red, small, this pea-like thing, bean, *guñja*, and a little black portion in a small part. And Kṛṣṇa was fond of wearing the garland of that sometimes, *guñja* ____ [?]. And a small garland, and Giridhari, Mahāprabhu offered, gave to Raghunātha, "Serve Him." And he did ____ [?] Tulasī, beggar, no materials, only water and Tulasī; with this he worshipped the Govardhana. And he took it that, "With Govardhana-śilā He gave me Kṛṣṇa, and this *guñja-mālā*, Rādhārāṇī." That was the impression of Raghunātha, and in that way he used to worship that Govardhana-śilā with *guñja-mālā*, it is told.

So Raghunātha went there, but there he found Rūpa, Sanātana, and the whole, his object of life was abandoned, vanished. His speculation that he will live, what he has got here in the association of Mahāprabhu and Svarūpa Dāmodara, Gadādhara Goswāmī, he cannot get any more benefit from this world, so he must go away. But there he was struck dumb to find Rūpa and Sanātana inspired by Mahāprabhu, the lamp lit by Mahāprabhu.

He found, "Oh, Mahāprabhu is here." He could find that. "Yes, Mahāprabhu is living. He has not left the world. How Rūpa Goswāmī is producing so many wonderful thoughts with wonderful language about the highest *līlā* of Rādhā-Govinda. Mahāprabhu is here. How Sanātana with his so much penances of life externally roaming the whole Vṛndāvana, and trying to find out the place of the pastimes of Rādhā-Kṛṣṇa here. And also writing so many _____ [?] Mahāprabhu is here."

So he gave up the project that he would die from a fall from the Govardhana. He associated with them. He could see Guru in Rūpa Goswāmī and guardian in Sanātana Goswāmī. According to finding of Rūpa Goswāmī and his own taste, he took shelter near Rādhā-kuṇḍa. Rādhā-kuṇḍa is the best place in Vṛndāvana.

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