

*Śrī Caitanya-caritāmṛta: Antya-līlā, Chapter 6*

## **The Meeting of Śrī Caitanya Mahāprabhu and Raghunatha dasa Gosvāmī**



STUDY NOTES OF H.G. GAURĀNGA DĀSA

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*mahāprabhura bhakta-gaṇera vairāgya pradhāna  
yābhā dekhi' pṛīta hana gaura-bhagavān*

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied. (Antya 6.220)

CHAPTER 6  
THE MEETING OF ŚRĪ CAITANYA MAHĀPRABHU AND  
RAGHUNATHA DASA GOSVĀMĪ



**TEXT 1: MAṄGALĀCARAṆA**

- ❖ With ropes of causeless mercy - Mahāprabhu employed trick to deliver Raghunātha dāsa - blind well of contemptible family life - made one of His personal associates - under charge of Svarūpa Dāmodara - obeisances unto Him. (Text 1)

**TEXTS 2-11: MAHĀPRABHU'S FEELINGS OF SEPERATION FROM KRISHNA**

- ❖ Lord Gauracandra - performed various pastimes with associates at - Purī in varieties of transcendental pleasure. (Text 3)
- ❖ Although Śrī Caitanya Mahāprabhu felt pangs of separation - did not manifest feelings externally - feared unhappiness of His devotees. (Text 4)

1

**Devotee absorbed in pangs of separation is conscious of other devotee's welfare**

- ❖ Transformations undergone - manifested severe unhappiness due to separation – can't be described. (Text 5)
- ❖ When acutely felt pangs of separation - only Śrī Rāmānanda Rāya's talks about Kṛṣṇa - sweet songs of Svarūpa Dāmodara kept Him alive. (Text 6)

- ❖ Because Lord associated with various devotees during day - mind diverted - at night - pangs of separation increased rapidly. (Text 7)
- ❖ Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī—stayed - to pacify by reciting various verses about Kṛṣṇa’s pastimes - by singing appropriate songs (Text 8)
- ❖ Kṛṣṇa - personally present, Subala - gave happiness - when separation from Rādhārāṇī -Rāmānanda Rāya helped give happiness to Lord Caitanya (Text 9)
- ❖ Śrīmatī Rādhārāṇī - pangs of separation from Kṛṣṇa - Lalitā kept Her alive by helping Her - Mahāprabhu felt Rādhārāṇī’s emotions - Svarūpa Dāmodara Gosvāmī helped maintain His life. (Text 10)
- ❖ To describe fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara - extremely difficult - renowned as intimately confidential friends Mahāprabhu. (Text 11)



**TEXTS 12-34: RAGHUNĀTHA DĀSA MEETS MUSLIM TAX COLLECTOR**

- ❖ Lord enjoyed His life with devotees - now hear how Raghunātha dāsa Gosvāmī met the Lord. (Text 12)
- ❖ Raghunātha dāsa, during his family life - meet Śrī Caitanya Mahāprabhu at Śāntipura - Lord gave worthy instructions (Text 13)
- ❖ Instead of becoming so-called renunciant, Raghunātha dāsa, following instructions of Lord, returned home - played exactly like pounds-and-shillings man. (Text 14)
- ❖ Raghunātha dāsa - inwardly completely renounced, even in family life - did not express renunciation

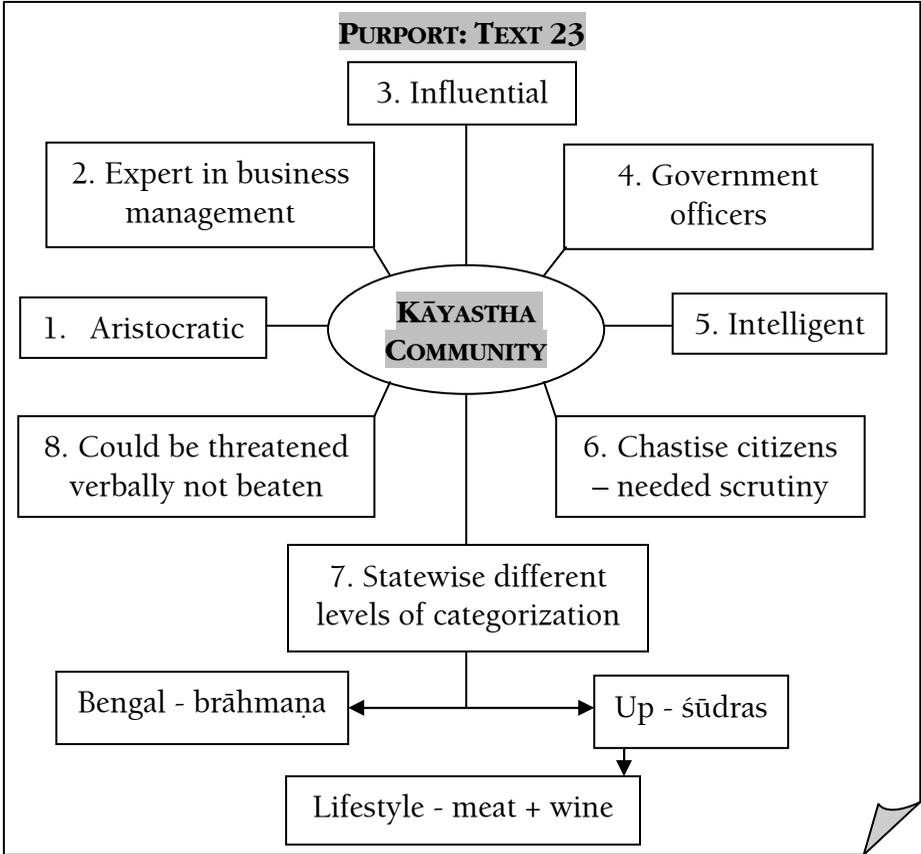
externally - acted like ordinary businessman - father and mother satisfied. (Text 15)

- ❖ Received message - Lord - returned from Mathurā - endeavored - go to lotus feet of Lord. (Text 16)
- ❖ Muslim official - collecting taxes - Saptagrāma. (Text 17)
- ❖ Hiraṇya dāsa - made agreement with government - collect taxes - Muslim tax collector - lost his position - extremely envious of him. (Text 18)
- ❖ Hiraṇya dāsa - collecting 2,000,000 coins - should have delivered 1,500,000 to government - giving only 1,200,000 - making extra profit - 300,000 coins - Seeing - Muslim caudhurī- became rival. (Text 19)
- ❖ After sending confidential account to government treasury - caudhurī brought minister in charge - caudhurī came - to arrest Hiraṇya dāsa - left home - arrested Raghunātha dāsa. (Text 20)
- ❖ Every day- chastise Raghunātha dāsa -“Bring your father and elder brother - Otherwise punished.” (Text 21)
- ❖ Caudhurī wanted to beat - saw Raghunātha’s face - mind changed - could not beat him. (Text 22)

### **TEXT 23**

*viśeṣe kāyastha-buddhaye antare kare ḍara  
mukhe tarje garje, mārīte sabhaya antara*

Indeed, the caudhurī was afraid of Raghunātha dāsa because Raghunātha dāsa belonged to the kāyastha community. Although the caudhurī would chastise him with oral vibrations, he was afraid to beat him.



- ❖ Raghunātha dāsa thought of tricky method - humbly submitted plea (Text 24)
- ❖ “My father and his elder brother - your brothers. All brothers always fight about something. (Text 25)
- ❖ “Sometimes brothers fight - sometimes - friendly dealings - no certainty - today fighting - tomorrow you three brothers - sitting together in peace. (Text 26)
- ❖ “Just as I am my father’s son, so I am also yours. I am your dependent, and you are my maintainer. (Text 27)

**TEXT 28**

*pālaka hañā pālyere tādite nā yuyāya  
tumi sarva-śāstra jāna 'jindā-pīra'-prāya“*

“For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint.”

**TEXT 29**

*eta śuni' sei mlecchera mana ārdra baila  
dāḍi vāhi' āsru paḍe, kāndite lāgila*

When the Muslim heard Raghunātha dāsa's appealing voice, his heart softened. He began to cry, and tears glided down his beard.

**TEXT 30**

*mleccha bale,—“āji haite tumi—mora 'putra'  
āji chāḍāimu tomā' kari' eka sūtra“*

The Muslim caudhuri told Raghunātha dāsa, “You are my son from this day on. Today, by some means, I shall have you released.”

- ❖ After informing minister - caudhuri released Raghunātha dāsa - speak to him with great affection. (Text 31)
- ❖ “Your father's elder brother is less intelligent,” - enjoys 800,000 coins, but since I am also a shareholder - should give some portion to me. (Text 32)
- ❖ “Go - arrange meeting - Let him do whatever he thinks best - completely depend on his decision.” (Text 33)
- ❖ Raghunātha dāsa arranged a meeting - matter was settled - everything was peaceful. (Text 34)

**TEXTS 35-41: ROPES OF WEALTH & WOMEN UNABLE TO BIND  
RAGHUNĀTHA**

- ❖ Passed one year - like a first-class business manager - next year again decided to leave (Text 35)
- ❖ Got up alone one night – left - father caught him in a distant place and brought him back. (Text 36)
- ❖ Daily affair - Raghunātha would run away - Father bring him back - Raghunātha dāsa’s mother spoke - “Our son has become mad - Just keep him by binding him with ropes.” His father - replied (Texts 37-38)

**TEXT 39**

*“indra-sama aiśvarya, strī apsarā-sama  
e saba bāndhite nārileka yāñra mana*

“Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

- ❖ “How then could we keep this boy home by binding him with ropes? - Not possible even for one’s father to nullify the reactions of one’s past activities. (Text 40)

**TEXT 41**

*caitanya-candrera kṛpā hañāche inbhāre  
caitanya-candrera ‘bātula’ ke rākhite pāre?”*

“Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?”

**TEXTS 42-48: RAGHUNĀTHA DĀSA APPROACHES LORD NITYĀNANDA**

- ❖ Raghunātha dāsa considered something in his mind, - next day he went to Nityānanda Gosāñi. (Text 42)
- ❖ In Pānihāṭi - Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others. (Text 43)
- ❖ Sitting on a rock under a tree on the bank of the Ganges - Lord Nityānanda - as effulgent as hundreds of thousands of rising suns. (Text 44)
- ❖ Many devotees sat on ground surrounding Him. Seeing the influence - Raghunātha dāsa astonished. (Text 45)
- ❖ Raghunātha dāsa offered obeisances by falling prostrate at distant place - servant of Nityānanda Prabhu pointed - “There is Raghunātha - offering obeisances.” (Text 46)

**TEXT 47**

*śuni’ prabhu kabe,—“corā dili daraśana  
āya, āya, āji tora karimu daṇḍana”*

Hearing this, Lord Nityānanda Prabhu said, “You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!”

**TEXT 48**

*prabhu bolāya, teṅho nikaṭe nā kare gamana  
ākarṣiyā tānra māthe prabhu dharilā caraṇa*

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa’s head.



**TEXTS 49-100: CIḌĀ DADHI FESTIVAL**

**TEXT 49**

*kautukī nityānanda sabaje dayāmaya  
raghunāthe kabe kichu hañā sadaya*

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

**TEXT 50**

*“nikaṭe nā āisa, corā, bhāga’ dūre dūre  
āji lāg pāñāchi, daṇḍimu tomāre*

“You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

**TEXT 51**

*dadhi, ciḍā bhakṣaṇa karāha mora gaṇe’  
śuni’ ānandita baila raghunātha mane*

“Make a festival and feed all My associates yogurt and chipped rice.” Hearing this, Raghunātha dāsa was greatly pleased.

- ❖ Raghunātha dāsa immediately sent his own men to village to purchase all kinds of eatables (Text 52)
- ❖ Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around. (Text 53)
- ❖ As soon as they heard that a festival - to be held - all brāhmaṇas and other gentlemen arrive -innumerable people. (Text 54)
- ❖ Seeing crowd increasing, Raghunātha - arranged to get more eatables from other villages – also brought two to

- four hundred large, round earthen pots. (Text 55)
- ❖ Also obtained five or seven especially large earthen pots - brāhmaṇa began soaking chipped rice (Text 56)
  - ❖ In one place, chipped rice - soaked in hot milk in each of the large pots. Then half the rice mixed with yogurt, sugar and bananas. (Text 57)
  - ❖ Other half - mixed with condensed milk and a special type of banana - cānpā-kalā - Then sugar, clarified butter and camphor were added. (Text 58)
  - ❖ After Nityānanda Prabhu - changed cloth - sat on raised platform - brāhmaṇa brought seven huge pots. (Text 59)
  - ❖ All most important associates of Nityānanda Prabhu - other important men, sat down in circle around Lord (Text 60)
  - ❖ Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara, Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gaurīdāsa and Hoḍa Kṛṣṇadāsa, Uddhāraṇa Datta Ṭhākura - other personal associates of the Lord - No one could count them all. (Texts 61-63)
  - ❖ Hearing about - festival, all kinds of learned scholars, brāhmaṇas and priests went - Lord Nityānanda Prabhu honored - made them sit on raised platform (Text 64)
  - ❖ Everyone - offered two pots - chipped rice with condensed milk - chipped rice with yogurt. (Text 65)
  - ❖ All other - sat in groups around platform. No one could count how many people there were. (Text 66)
  - ❖ Each and every one - supplied two pots (Text 67)
  - ❖ Some brāhmaṇas, not having - place on platform, went to bank of Ganges (Text 68)
  - ❖ Others - could not get place even on bank of Ganges, got down into water (Text 69)
  - ❖ At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise. (Text 71)

- ❖ Brought many kinds of food cooked in ghee - offered to the Lord - first placed before Lord Nityānanda - then distributed among the devotees. (Text 72)
- ❖ Rāghava Paṇḍita - “For You - already offered food to Deity - You are engaged in festival here - food is lying there untouched.” (Text 73)
- ❖ Lord Nityānanda - “Let Me eat all this food here during the day - I shall eat at your home at night. (Text 74)
- ❖ “I belong to a community of cowherd boys - therefore I have many cowherd associates - happy when we eat together in a picnic - by sandy bank of river.” (Text 75)
- ❖ Lord Nityānanda made Rāghava Paṇḍita sit - two pots delivered to him (Text 76)
- ❖ When chipped rice - served to everyone, Lord Nityānanda - in meditation, brought Śrī Caitanya Mahāprabhu. (Text 77)
- ❖ When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They saw how others were enjoying (Text 78)
- ❖ From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice pushed it into mouth of Śrī Caitanya Mahāprabhu as a joke. (Text 79)
- ❖ Śrī Caitanya Mahāprabhu - smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed (Text 80)
- ❖ Lord Nityānanda - walking through all groups of eaters, - all Vaiṣṇavas standing - seeing the fun.(Text 81)
- ❖ No one - understand what Nityānanda Prabhu - doing as He walked - Some, however, - could see that



Lord Śrī Caitanya Mahāprabhu was also present. (Text 82)

- ❖ Nityānanda Prabhu smiled - sat - On His right - kept four pots - not been made from boiled paddy. (Text 83)
- ❖ Lord Nityānanda offered Śrī Caitanya Mahāprabhu a place - together began eating chipped rice. (Text 84)
- ❖ Seeing Lord Caitanya eating - Lord Nityānanda Prabhu - very happy - exhibited ecstatic love. (Text 85)
- ❖ Lord Nityānanda - “All of you eat, chanting the holy name of Hari.” Immediately the holy names “Hari, Hari” resounded, filling entire universe. (Text 86)
- ❖ When all Vaiṣṇavas - chanting holy names - eating, they remembered - Kṛṣṇa and Balarāma ate with Their companions on the bank of Yamunā. (Text 87)
- ❖ Śrī Caitanya Mahāprabhu and Lord Nityānanda - extremely merciful and liberal - Raghunātha dāsa’s good fortune that They accepted all these dealings. (Text 88)
- ❖ Who can understand influence and mercy of Lord Nityānanda? - So powerful - induced Lord Caitanya - to come eat chipped rice on bank of Ganges. (Text 89)
- ❖ All confidential devotees - headed by Śrī Rāmadāsa, absorbed in ecstatic love - thought the bank of the Ganges to be the bank of the Yamunā. (Text 90)

### **TEXT 91**

*mabotsava śuni’ pasāri nānā-grāma baite  
cidā, dadbi, sandeśa, kalā ānila vecite*

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

2

**Krishna Conscious activity boosts local economy**

**TEXT 92**

*yata dravya lañā āise, saba mūlya kari' laya  
tāra dravya mūlya diyā tābhāre kbhāoyāya*

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all. He gave them the price for their goods and later fed them the very same food.

- ❖ Anyone who came to see - also fed chipped rice, yogurt and bananas. (Text 93)
- ❖ After Lord Nityānanda Prabhu finished - washed His hands and mouth - gave Raghunātha dāsa - food remaining in four pots. (Text 94)
- ❖ Food remaining in three other big pots of Lord Nityānanda - a brāhmaṇa distributed it to all the devotees (Text 95)
- ❖ Then a brāhmaṇa brought a flower garland, placed - on Nityānanda Prabhu's neck - smeared sandalwood pulp all over His body. (Text 96)
- ❖ When a servant brought betel nuts - offered to Lord Nityānanda - Lord smiled - chewed them. (Text 97)
- ❖ With His own hands Lord Nityānanda distributed to all devotees whatever flower garlands, sandalwood pulp and betel nuts remained. (Text 98)
- ❖ After receiving the remnants of food - Raghunātha dāsa, - greatly happy, ate some - distributed rest among his own associates. (Text 99)
- ❖ Thus I have described the celebrated festival of chipped rice and yogurt. (Text 100)

**TEXTS 101-125: PRASĀD AT THE HOUSE OF RĀGHAVA PAṆḌITA**

- ❖ Nityānanda Prabhu rested for day - went to temple of Rāghava Paṇḍita - congregational chanting (Text 101)



- ❖ Lord Nityānanda Prabhu first influenced all devotees to dance - finally Himself began dancing (Text 102)
- ❖ Lord Caitanya - observing dancing of Lord Nityānanda - Lord Nityānanda could see - others could not (Text 103)
- ❖ Dancing of Lord Nityānanda - like dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds. (Text 104)

### **TEXT 105**

*nṛtyera mādburī kebā varṇibāre pāre  
mahāprabhu āise yei nṛtya dekhibāre*

No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

- ❖ After dancing - after Lord Nityānanda rested - Rāghava Paṇḍita - request that Lord take supper (Text 106)
- ❖ Lord Nityānanda - sat down - with associates - made sitting place on His right - for Mahāprabhu (Text 107)
- ❖ Mahāprabhu came - sat at His place. Seeing this, Rāghava Paṇḍita felt increasing happiness (Text 108)
- ❖ Rāghava Paṇḍita brought prasādam before two brothers - thereafter distributed to all other Vaiṣṇavas (Text 109)

**TEXT 110**

*nānā-prakāra piṭhā, pāyasa, divya śālyanna  
amṛta nindaye aicche vividha vyañjana*

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

**TEXT 111**

*rāghava-ṭhākurera prasāda amṛtera sāra  
mahāprabhu yāhā khāite āise bāra bāra*

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such prasādam.

- ❖ When Rāghava Paṇḍita offered food to Deity - make separate offering for Mahāprabhu. (Text 112)
- ❖ Every day, Śrī Caitanya Mahāprabhu would eat at house of Rāghava Paṇḍita - Sometimes give Rāghava Paṇḍita opportunity to see Him. (Text 113)
- ❖ Rāghava Paṇḍita - feeding Them with great attention. They ate everything - no remnants left (Text 114)

**TEXT 115**

*kata upabhāra āne, bena nāhi jāni  
rāghavera ghare rāndhe rādhā-ṭhākuraṇī*

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.

**TEXT 116**

*durvāsāra ṭhāṇī teṅho pāñāchena vara  
amṛta ha-ite pāka tānra adbhika madhura*

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

**TEXT 117**

*sugandhi sundara prasāda—mādhuryera sāra  
dui bhāi tāhā khāṇā santoṣa apāra*

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it with great satisfaction.

- ❖ All - requested Raghunātha - take prasādam- Rāghava Paṇḍita - “He will take prasādam later.” (Text 118)
- ❖ All devotees took prasādam, filling themselves to brim - Chanting holy name - stood up - washed hands and mouths (Text 119)
- ❖ After eating - two brothers washed hands and mouths. - Rāghava Paṇḍita brought flower garlands - sandalwood pulp - decorated Them. (Text 120)
- ❖ Rāghava Paṇḍita offered - betel nuts - worshiped Their lotus feet -also distributed betel nuts, flower garlands

- and sandalwood pulp to the devotees. (Text 121)
- ❖ Rāghava Paṇḍita - very merciful toward Raghunātha dāsa - offered him dishes with remnants of food left by the two brothers (Text 122)

**TEXT 123**

*kabilā,—“caitanya gosāñi kariyāchena bhojana  
tānra śeṣa pāile, tomāra khaṇḍila bandhana“*

He said, “Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family.”

**TEXT 124**

*bbakta-citte bbakta-gr̥be sadā avasthāna  
kabhu gupta, kabhu vyakta, svatantra bhagavān*

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

**TEXT 125**

*sarvatra ‘vyāpaka’ prabhura sadā sarvatra vāsa  
ihāte saṁśaya yāra, sei yāya nāśa*

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

**TEXTS 126-154: RAGHUNĀTHA BEGS MERCY OF LORD NITYĀNANDA**

**TEXT 126**

*prāte nityānanda prabhu gaṅgā-snāna kariyā*

*sei vrkṣa-mūle vasilā nija-gaṇa lañā*

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

**TEXT 127**

*raghunātha āsi' kailā caraṇa vandana  
rāghava-pañḍita-dvārā kailā nivedana*

Raghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Paṇḍita, he submitted his desire.

**TEXT 128**

*“adbama, pāmara mui hīna jīvādbama!  
mora icchā haya—pāṇa caitanya-caraṇa*

“I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

**TEXT 129**

*vāmana hañā yena cānda dharibāre cāya  
aneka yatna kainu, tāte kabhu siddha naya*

“Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

**TEXT 130**

*yata-bāra palāi āmi grhādi chāḍiyā  
pitā, mātā—dui more rākbaye bāndhiyā*

“Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me

bound.

**TEXT 131**

*tomāra kṛpā vinā keba 'caitanya' nā pāya  
tumi kṛpā kaile tānre adhameba pāya*

“No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men can attain shelter at His lotus feet.

**TEXT 132**

*ayogya mui nivedana karite kari bhaya  
more 'caitanya' deha' gosāñi hañā sadaya*

“Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, Sir, to be especially merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

**TEXT 133**

*mora māthe pada dhari' karaha prasāda  
nirviḡhne caitanya pāna—kara āśīrvāda“*

“Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction.”

**TEXT 134**

*śuni' hāsi' kabe prabhu saba bhakta-gaṇe  
“ibāra viṣaya-sukha—indra-sukha-sama*

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, “Raghunātha dāsa’s standard of material happiness is equal to that of Indra, the

King of heaven.

**TEXT 135**

*caitanya-kṛpāte seba nāhi bhāya mane  
sabe āśīrvāda kara—pāuka caitanya-caraṇe*

“Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

**TEXT 136**

*kṛṣṇa-pāda-padma-gandha yei jana pāya  
brahmaloka-ādi-sukha tānre nāhi bhāya“*

“One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not value even the standard of happiness available in Brahmaloaka, the topmost planet. And what to speak of heavenly happiness?

**TEXT 137**

*yo dustyajān dāra-sutān  
subṛd-rājyaṁ bṛdi-sprśaḥ  
jabau yuvaiva mala-vad  
uttama-śloka-lālasaḥ*

“Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttamaśloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly

as one gives up stool after excreting it.”

- ❖ Then Lord Nityānanda Prabhu called Raghunātha - near - placed lotus feet upon Raghunātha dāsa’s head - began to speak. (Text 138)
- ❖ “My dear Raghunātha dāsa - since you arranged the feast on the bank of Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy. (Text 139)
- ❖ “By His causeless mercy He ate - chipped rice and milk - after seeing dancing of devotees at night - took His supper (Text 140)

**TEXT 141**

*tomā uddbārite gaura āilā āpane  
chūṭila tomāra yata vighnādi-bandhane*

“Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

**TEXT 142**

*svarūpera sthāne tomā karibe samarṇe  
'antaraṅga' bhṛtya bali' rākhibe caraṇe*

“Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

- ❖ “Being assured of this, return to your home. Very soon, without impediments - attain shelter (Text 143)
- ❖ Lord Nityānanda had Raghunātha dāsa blessed by all devotees - Raghunātha dāsa offered his respects to their lotus feet (Text 144)

- ❖ After taking leave - Śrī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita (Text 145)
- ❖ After consulting - secretly delivered one hundred gold coins - about seven tolās of gold into hand of Nityānanda Prabhu's treasurer (Text 146)
- ❖ Raghunātha dāsa - "Do not speak about this to Lord Nityānanda Prabhu now - when He returns home, kindly inform Him" (Text 147)
- ❖ Rāghava Paṇḍita took Raghunātha dāsa to home. After inducing him to see the Deity - gave Raghunātha dāsa a garland and sandalwood pulp - large quantity of prasādam to eat on his way home (Texts 148-149)
- ❖ "I want to give money - worship lotus feet of all devotees, servants and subservants of Lord Nityānanda - As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them." (Texts 150-151)

### **TEXT 152**

*saba lekhā kariyā rāghava-pāśa dilā  
yānra nāme yata rāghava cīṭhi lekhāilā*

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

- ❖ With great humility, Raghunātha dāsa placed one hundred gold coins - about two tolās of gold before Rāghava Paṇḍita for all the other devotees. (Text 153)
- ❖ After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned home, feeling greatly obligated to Lord Nityānanda Prabhu (Text 154)

**TEXTS 155-188: RAGHUNĀTHA RUNS AWAY FROM HOME**

- ❖ From that day - did not go into interior section of house - sleep on Durgā-maṇḍapa (Text 155)
- ❖ Watchmen alertly kept guard. Raghunātha dāsa thinking of various means to escape their vigilance. (Text 156)
- ❖ All devotees of Bengal - going to Jagannātha Purī to see Lord Caitanya Mahāprabhu.(Text 157)
- ❖ Raghunātha dāsa could not accompany - they were so famous - caught immediately (Text 158)
- ❖ Raghunātha dāsa thought deeply - how to escape - one night while sleeping - priest Yadunandana Ācārya entered house - only four daṇḍas remained until the end of the night (Text 159)
- ❖ Yadunandana Ācārya - priest and spiritual master of Raghunātha dāsa - born in a brāhmaṇa family - accepted mercy of Vāsudeva Datta (Text 160)
- ❖ Yadunandana Ācārya - initiated by Advaita Ācārya - considered Lord Caitanya his life and soul (Text 161)
- ❖ When Yadunandana Ācārya entered - Raghunātha went there and fell down to offer his obeisances. (Text 162)
- ❖ Yadunandana Ācārya's disciple - worshiping Deity - left that service - wanted Raghunātha dāsa to induce the disciple to take up that service again (Text 163)
- ❖ Yadunandana Ācārya - "Please induce brāhmaṇa to resume - no other brāhmaṇa to do it." (Text 164)
- ❖ Yadunandana Ācārya took Raghunātha dāsa - went out - all watchmen were deeply asleep (Text 165)
- ❖ East of house of Raghunātha dāsa - house of Yadunandana Ācārya (Text 166)
- ❖ Halfway - Raghunātha dāsa - "I shall go to home of that brāhmaṇa, induce him to return - send him to your home. (Text 167)
- ❖ "You may go home without anxiety. Following your

order, I shall persuade the brāhmaṇa.” Asking permission, Raghunātha decided to go away (Text 168)

- ❖ Raghunātha dāsa – “Greatest opportunity to go away - no servants or watchmen with me.” (Text 169)
- ❖ Quickly proceeded toward east. Sometimes turned around - looked back - no one following him (Text 170)

### **TEXT 172**

*śrī-caitanya-nityānanda-caraṇa cintiyā  
patha chāḍi' upapathe yāyena dbāñā*

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

3

**Golden rule for renunciation: Meditate on Gaur  
Nītai's lotus feet**

### **TEXT 173**

*grāme-grāmera patha chāḍi' yāya vane vane  
kāya-mano-vākye cinte caitanya-caraṇe*

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

- ❖ Walked about thirty miles in one day - in the evening he took rest in the cowshed of a milkman (Text 174)
- ❖ Milkman saw - Raghunātha dāsa – fasting - gave some milk - drank milk - lay down to rest for night (Text 175)
- ❖ At house of Raghunātha - servant and watchman, not seeing him - inquire - Yadunandana Ācārya (Text 176)
- ❖ Yadunandana Ācārya – “Asked my permission -

returned home - Everyone cried, “Now Raghunātha has gone away!” (Text 177)

- ❖ Raghunātha dāsa’s father – “All devotees from Bengal gone to Purī to see Lord Caitanya (Text 178)
- ❖ “Raghunātha dāsa - fled with them. Ten men immediately catch him and bring him back.” (Text 179)
- ❖ Raghunātha dāsa’s father wrote letter to Śivānanda Sena - with great humility, “Please return my son.” (Text 180)
- ❖ In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nilācala (Text 181)
- ❖ After delivering letter - men inquired Śivānanda Sena - replied, “He did not come here.” (Text 182)
- ❖ Ten men returned - Raghunātha dāsa’s father and mother were filled with anxiety (Text 183)
- ❖ Raghunātha dāsa - resting at milkman’s house - got up early in morning. Instead of going to east - turned his face south and proceeded. (Text 184)
- ❖ He crossed Chatrabhoga - instead of going on general path - proceeded on the path that went from village to village (Text 185)

### **TEXT 186**

*bhakṣaṇa apekṣā nāhi, samasta divasa gamana  
kṣudhā nāhi bādhe, caitanya-carāṇa-prāptye mana*

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

4

### **Greed for Lord’s shelter uplifts one**

- ❖ Sometimes chewed fried grains, sometimes cooked - sometimes drank milk - kept his life and soul together

with whatever available wherever he went. (Text 187)

- ❖ Reached Jagannātha Purī in twelve days - could eat only for three days on the way (Text 188)

**TEXTS 189-212: MAHĀPRABHU WELCOMES RAGHUNĀTHA DĀSA  
GOSVĀMĪ**

- ❖ When Raghunātha dāsa met Mahāprabhu - Lord was sitting with His companions (Text 189)
- ❖ Staying at distant place in courtyard - offer obeisances - Mukunda Datta “Here is Raghunātha.” (Text 190)
- ❖ As soon as Mahāprabhu heard - immediately welcomed Raghunātha dāsa. “Come here,” - Raghunātha dāsa clasped lotus feet of the Lord - Lord stood up - embraced out of causeless mercy (Text 191)
- ❖ Raghunātha dāsa offered prayers - all devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing special mercy Śrī Caitanya Mahāprabhu had bestowed - they embraced him also (Text 192)

**TEXT 193**

*prabhu kabe,— “kṛṣṇa-kṛpā baliṣṭha sabā haite  
tomāre kāḍila viṣaya-viṣṭhā-garta haite”*

Lord Śrī Caitanya Mahāprabhu said, “The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool.”

5

**Krishna’s mercy can change one’s karmic reactions**

6

**Grhavrata is in condemned position**

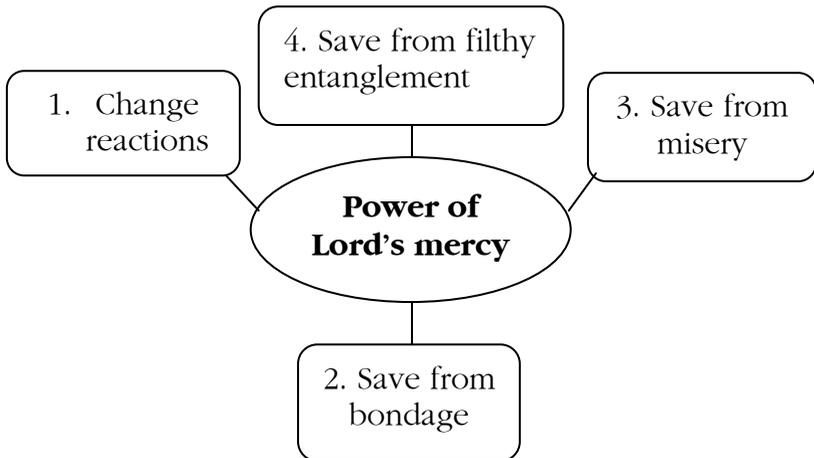
7

One cannot give up materialistic position on his own, only when granted special mercy of Krishna can he give it up.

8

Caitanya Mahāprabhu → Materially comfortable men → worm in stool

**PURPORT: TEXT 193 – FOUR EFFECTS OF LORD’S MERCY**



**Four effects of Lord's mercy**

1. **Change reactions:** Everyone destined to suffer or enjoy but mercy of Krishna is so powerful that Lord can change all reactions of karma.
2. **Save from bondage:** Mercy is more powerful than anything else, for it had saved Raghunātha dāsa from strong bondage of materialistic life, hole where people pass stool.

**PURPORT: TEXT 193 - FOUR EFFECTS OF LORD'S MERCY**

3. **Save from misery:** Those addicted to materialistic life are like worms living in stool but can't give up. Grhavrata live in a comfortable home, although miserable, is in a condemned position
4. **Save from filthy entanglement:** Only when granted special mercy of Krishna, can he give it up

**TEXT 194**

*raghunātha mane kabe,—'kṛṣṇa nābi jāni  
tava kṛpā kāḍila āmā,—ei āmi māni'*

Raghunātha dāsa answered within his mind, “I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life.”

- ❖ Lord - “Your father and his elder brother - both related as brothers to My grandfather- I consider them My grandfathers. (Text 195)
- ❖ “Since - younger brothers of Nīlāmbara Cakravartī, I may joke (Text 196)

**TEXT 197**

*tomāra bāpa-jyēṭhā—viṣaya-viṣṭhā-gartera kiḍā  
sukha kari' māne viṣaya-viṣera mahā-piḍā*

“My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

9

**Person absorbed in material enjoyment → is like worm in stool. Such a position is utterly miserable to eyes of liberated soul**

**TEXT 198**

*yadyadi brahmaṇya kare brāhmaṇera sabāya  
'śuddha-vaiṣṇava' nabe, haye 'vaiṣṇavera prāya'*

“Although your father and uncle are charitable to brāhmaṇas and greatly help them, they are nevertheless not pure Vaiṣṇavas. However, they are almost like Vaiṣṇavas.

**PURPORT: TEXT 198 -WHO IS A VAIṢṆAVERA PRĀYA?**

**POSITIVE:**

1. Dress like Vaiṣṇavas
2. Charity to brāhmaṇas
3. Attached to Deity worship
4. Pious in every respect
5. Present themselves as Vaiṣṇavas to the eyes of people in general

**NEGATIVE:**

1. Cannot be pure Vaiṣṇavas
2. Inner desire to enjoy a higher standard of material life
3. Purely spiritual point of view – Ordinary human beings not pure Vaiṣṇavas
4. Actual Vaiṣṇavas consider them almost Vaiṣṇavas
5. Ignorant of higher Vaiṣṇava regulative principles.
6. Not viṣayīs, or blind materialistic enjoyers.

**TEXT 199**

*tathāpi viṣayera svabhāva—kare mahā-andha  
sei karma karāya, yāte haya bhava-bandha*

“Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

10

**Viṣayī is blindly caught in a web of materialistic life**

11

**Inability to understand pure devotional service makes a viṣayī act as a karmī, jñānī, yogī according to his desire, but he does not know that such activities bind one to the cycle of birth and death**

- ❖ “By His own free will, Lord Kṛṣṇa - delivered you from condemned materialistic life - glories of Lord Kṛṣṇa’s causeless mercy cannot be expressed.” (Text 200)

**PURPORT: TEXT 200**

Pure devotional service  $\implies$  Freedom from

- 1) Material desires
- 2) Bondage to karma, jñāna and yoga
- 3) Material actions and reactions by the causeless mercy of Kṛṣṇa

- ❖ Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days – fasted - Mahāprabhu - heart melting due to causeless mercy, spoke to

Svarūpa Dāmodara.(Text 201)

**TEXT 202**

*“ei raghunāthe āmi saṅpinu tomāre  
putra-bhṛtya-rūpe tumi kara aṅgikāre*

“My dear Svarūpa,” He said, “I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

**TEXT 203**

*tina ‘raghunātha’-nāma haya āmāra gaṇe  
‘svarūpera raghu’—āji baite ihāra nāme“*

“There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara.”

- ❖ Mahāprabhu grasped hand of Raghunātha dāsa - entrusted him to Svarūpa Dāmodara Gosvāmī (Text 204)
- ❖ Svarūpa Dāmodara - accepted Raghunātha dāsa - whatever You order is accepted.” (Text 205)
- ❖ I cannot properly express affection of Mahāprabhu for His devotees - Lord spoke to Govinda (Text 206)
- ❖ “On the way, Raghunātha dāsa - fasted - undergone hardships for many days - take good care for some days so that he may eat to his satisfaction.” (Text 207)
- ❖ Mahāprabhu told Raghunātha, “Go bathe in sea. See Lord Jagannātha - return here - take meal.” (Text 208)
- ❖ Mahāprabhu got up - went to perform His midday duties - Raghunātha met all devotees present. (Text 209)
- ❖ Having seen causeless mercy of Mahāprabhu upon Raghunātha dāsa, all devotees, struck with wonder, praised his good fortune. (Text 210)
- ❖ Raghunātha dāsa took his bath in sea - saw Lord

Jagannātha - returned to Govinda (Text 211)

- ❖ Govinda offered remnants of Śrī Caitanya Mahāprabhu, - Raghunātha dāsa accepted with great happiness - stayed under Svarūpa Dāmodara Gosvāmī - Govinda supplied him remnants for five days. (Text 212)

### **TEXTS 213-221: RENUNCIATION OF RAGHUNĀTHA DĀSA GOŚVĀMĪ**

- ❖ From sixth day, Raghunātha dāsa stand at Simha-dvāra - beg alms after puṣpa-añjali ceremony - flowers were offered to the Lord. (Text 213)
- ❖ After finishing duties - servants of Lord Jagannātha - known as viṣayīs, return home at night.(Text 214)
- ❖ If they see a Vaiṣṇava - begging alms, out of mercy - arrange with shopkeepers to give to eat (Text 215)
- ❖ Custom - a devotee who has no other means of support stands at Simha-dvāra - receive alms (Text 216)

#### **TEXT 218**

*sarva-dina karena vaiṣṇava nāma-saṅkīrtana  
svacchande karena jagannātha daraśana*

A completely dependent Vaiṣṇava thus chants the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

- ❖ Custom for some Vaiṣṇavas - beg from charity booths - eat whatever obtain - others stand at night at Simha-dvāra gate, begging alms from servants (Text 219)

#### **TEXT 220**

*mahāprabhura bhakta-gaṇera vairāgya pradbhāna  
yābhā dekhi' prīta hana gaura-bhagavān*

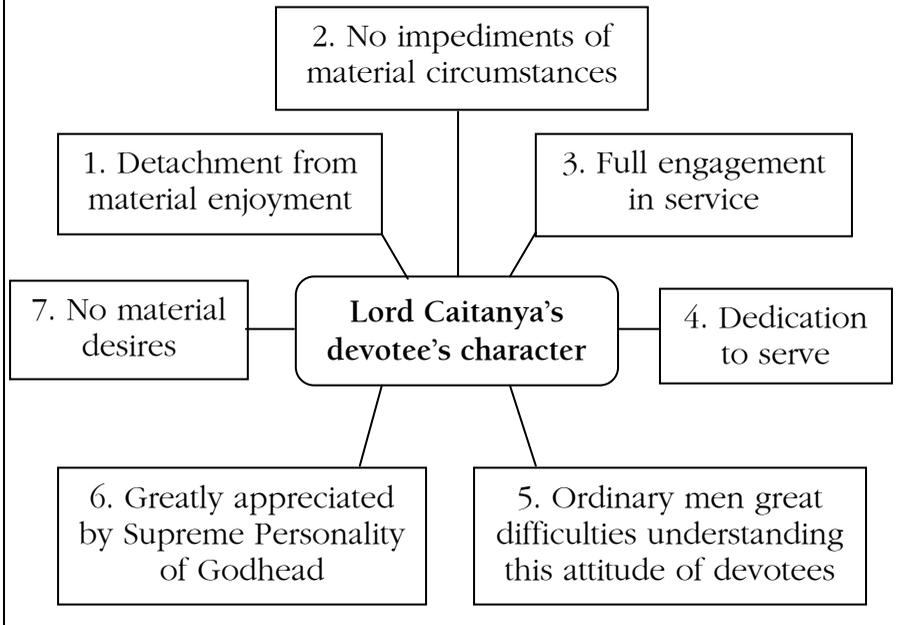
Renunciation is the basic principle sustaining the lives of Śrī

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Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

**PURPORT: TEXT 220**

**CHARACTER OF CAITANYA MAHĀPRABHU'S DEVOTEE**



- ❖ Govinda - “Raghunātha dāsa no longer takes prasādam here - stands at Simha-dvāra - begs alms” (Text 221)

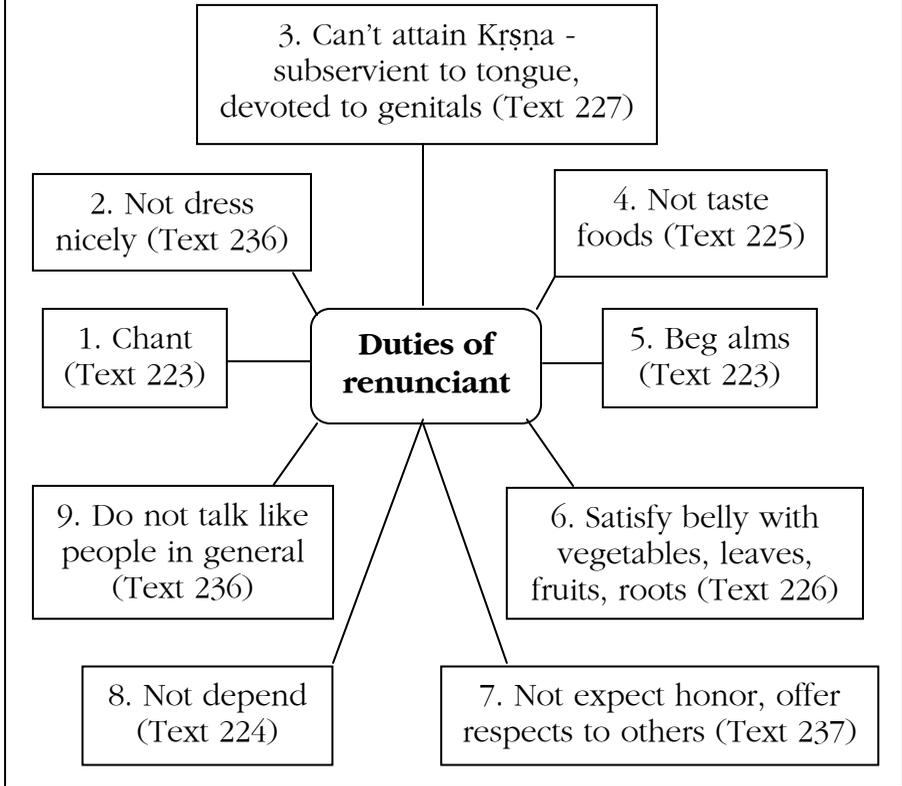
**TEXTS 222-241: MAHĀPRABHU'S INSTRUCTIONS ON DUTIES OF SANNYĀSĪ**

- ❖ Mahāprabhu - greatly satisfied - “Raghunātha dāsa has done well - acted suitably for person in renounced

order. (Text 222)

**PURPORT: TEXT 223-228, 236-237**

**DUTIES OF RENUNCIANT**



**TEXT 223**

*vairāgī karibe sadā nāma-saṅkīrtana  
māgiyā kbhāñā kare jīvana rakṣaṇa*

“A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and

he should sustain his life in this way.

**TEXT 224**

*vairāgī hañā yebā kare parāpekṣā  
kārya-siddhi nabe, kṛṣṇa karena upekṣā*

“A vairāgī [a person in the renounced order] should not depend on others. If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

**TEXT 225**

*vairāgī hañā kare jibvāra lālasa  
paramārtha yāya, āra haya rasera vaśa*

“If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

**TEXT 226**

*vairāgīra kṛtya—sadā nāma-saṅkīrtana  
śāka-patra-phala-mūle udara-bharaṇa*

“The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

**TEXT 227**

*jibvāra lālase yei iti-uti dhāya  
śiśnodara-paraṇa kṛṣṇa nābi pāya*“

“One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa.”

- ❖ Next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty. (Text 228)
- ❖ “I do not know why - given up household life,” - “What is my duty? Kindly give me instructions.” (Text 229)
- ❖ Raghunātha dāsa never even spoke a word before the Lord - informed Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda (Text 230)
- ❖ Next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu, “Raghunātha dāsa has this to say at Your lotus feet (Text 231)
- ❖ “I do not know my duty or goal of life - please personally give instructions” (Text 232)
- ❖ Smiling, Mahāprabhu told - “Appointed Svarūpa Dāmodara Gosvāmī as your instructor (Text 233)
- ❖ “Learn from him what your duty is and how to discharge it. I do not know as much as he. (Text 234)
- ❖ “Nevertheless, if you want to take instructions from Me with faith and love - ascertain duties from following words (Text 235)

### **TEXT 236**

*grāmya-kathā nā śunibe, grāmya-vārtā nā kabibe  
bhāla nā kbāibe āra bhāla nā paribe*

“Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

### **TEXT 237**

*amānī mānada bañā kṛṣṇa-nāma sadā la'be  
vraje rādhā-kṛṣṇa-sevā mānase karibe*

“Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind

render service to Rādhā and Kṛṣṇa in Vṛndāvana.

- ❖ “Briefly given you My instructions - get all details about them from Svarūpa Dāmodara (Text 238)
- ❖ “One who thinks himself lower than grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give respect to others can very easily always chant the holy name of the Lord.” (Text 239)

### **TEXT 240**

*eta śuni' raghunātha vandilā caraṇa  
mahāprabhu kailā tānre kṛpā-āliṅgana*

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, out of great mercy, embraced him.

- ❖ Mahāprabhu again entrusted him to Svarūpa Dāmodara - Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī (Text 241)

**TEXTS 242-265: ŚIVĀNANDA SENA DESCRIBES THE GLORIES OF RAGHUNĀTHA DĀSA GOŚVĀMĪ**

- ❖ At this time, all devotees from Bengal arrived- Mahāprabhu met them with great feeling (Text 242)
- ❖ Cleansed Guṇḍicā temple and held a picnic feast in the garden with the devotees (Text 243)
- ❖ Lord again danced with devotees - Ratha-yātrā Seeing - Raghunātha dāsa struck with wonder (Text 244)
- ❖ When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy (Text 245)
- ❖ Met Śivānanda Sena - informed him, “Your father sent

- ten men to take you away (Text 246)
- ❖ “He wrote me a letter asking me to send you back - ten men received no information - returned home from Jhāṅkarā.” (Text 247)
  - ❖ When all devotees from Bengal returned home - Raghunātha dāsa’s father sent a man to Śivānanda Sena (Text 248)
  - ❖ That man inquired - “Did you see anyone in renounced order at residence of Mahāprabhu? (Text 249)
  - ❖ “That person is Raghunātha dāsa. Did you meet him in Nīlācala?” (Text 250)
  - ❖ Śivānanda Sena - “Raghunātha dāsa is with Śrī Caitanya Mahāprabhu - very famous man. Who does not know him?”

### **TEXT 252**

*svarūpera sthāne tāre kariyāchena samarpaṇa  
prabhura bhakta-gaṇera teṅho haya prāṇa-sama*

“Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunātha dāsa has become just like the life of all the Lord’s devotees.

- ❖ “He chants the Hare Kṛṣṇa mahā-mantra all day and night - never gives up shelter of Śrī Caitanya Mahāprabhu, not even for a moment (Text 253)
- ❖ “He is in supreme order of renounced life - does not care about eating or dressing. Somehow or other he eats and maintains his life (Text 254)
- ❖ “After ten daṇḍas [four hours] of the night have passed - Raghunātha dāsa seen the performance of puṣpāñjali, - stands at Simha-dvāra - beg alms to eat. (Text 255)
- ❖ “Eats if someone gives something to eat - Sometimes fasts - sometimes chews fried grains.” (Text 256)

- ❖ Messenger returned to Govardhana Majumadāra - informed him all about Raghunātha dāsa (Text 257)
- ❖ Hearing description of Raghunātha dāsa's behavior - father and mother – unhappy - send Raghunātha some men with goods for comfort (Text 258)
- ❖ Raghunātha's father immediately sent 400 coins, two servants - one brāhmaṇa to Śivānanda Sena (Text 259)
- ❖ Śivānanda Sena - “Cannot go to Purī directly. When I go there, you may accompany me (Text 260)
- ❖ “Now go home. When all of us go, I shall take all of you with me.” (Text 261)
- ❖ Śrī Kavi-karṇapūra - written extensively - glorious activities of Raghunātha dāsa in Śrī Caitanya-candrodaya-nāṭaka (Text 262)

### **TEXT 263**

*ācārya yadunandanaḥ su-madhuraḥ śrī-vāsudeva-priyas  
tac-chiṣyo raghunātha ity adbiguṇaḥ prāṇādbhiko mādrśām  
śrī-caitanya-kṛpātireka-satata-sniḡdhaḥ svarūpānugo  
vairāgyaika-nidhir na kasya vidito nīlācale tiṣṭhatām*

“Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa's transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?

**TEXT 264**

*yaḥ sarva-lokaika-mano-'bhirucyā  
saubbhāgya-bbhūḥ kācid akṛṣṭa-pacyā  
yatrāyam āropaṇa-tulya-kālam  
tat-prema-śākhī phalavān atulyaḥ*

“Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit.”

- ❖ Kavi-karṇapūra gives same information that Śivānanda Sena conveyed to messenger (Text 265)

**TEXTS 266-280: EFFECTS OF IMPURE FOOD**

- ❖ Next year - Śivānanda Sena - going to Purī - servants and brāhmaṇa, a cook, went with him (Text 266)
- ❖ Servants and brāhmaṇa brought four hundred coins to Purī - met Raghunātha dāsa (Text 267)
- ❖ Raghunātha dāsa did not accept - money and men sent by father - brāhmaṇa and one of the servants stayed there with money (Text 268)
- ❖ Raghunātha - inviting Mahāprabhu to his house with great attention for two days every month (Text 269)
- ❖ Cost for these two occasions - 640 kauḍis - take that much from servant and brāhmaṇa (Text 270)
- ❖ Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu - for two years – stopped (Text 271)
- ❖ Raghunātha - neglected - invite Lord - two consecutive months - Lord questioned Svarūpa Dāmodara (Text 272)
- ❖ Lord asked, “Why has Raghunātha dāsa stopped inviting

Me?” (Text 273)

- ❖ Svarūpa Dāmodara - “Must have reconsidered something in mind - invite Mahāprabhu - accepting goods from materialistic people - Lord’s mind - not satisfied by this. (Text 274)

### **TEXT 275**

*mora citta draṅya la-ite nā haya nirmala  
ei nimantraṇe dekhi,—‘pratiṣṭhā’-mātra phala*

“My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I get only some material reputation.

#### **PURPORT: TEXT 275 -PURE SERVICE**

1. Materialists - under the bodily concept

2. A) Accept offerings B) Place before Lord  
C) Invite Vaiṣṇavas to partake prasādam

Gain material reputation. Not actual benefit of service to pure Vaiṣṇava

Serve Supreme Personality of Godhead by fully surrendering at lotus feet

One engages for service of Lord whatever money one has honestly earned, spiritual service to Supreme Personality of Godhead, spiritual master, Vaiṣṇavas

**TEXT 276**

*uparodhe prabhu mora mānena nimantraṇa  
nā mānile duḥkḥī ha-ibeka mūrkhā jana*

“At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.”

**TEXT 277**

*eta vicāriyā nimantraṇa chāḍi’ dila’  
śuni’ mahāprabhu hāsi’ balite lāgila*

“Considering all these points,” Svarūpa Dāmodara concluded, “he has stopped inviting You.” Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

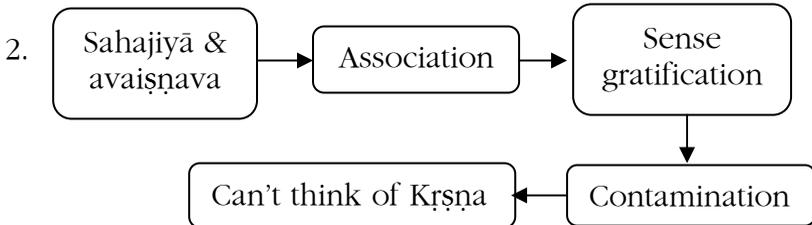
**TEXT 278**

*“viṣayīra anna khāile malina haya mana  
malina mana haile nabe kṛṣṇera smarāṇa*

“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.

**PURPORT: TEXT 278**

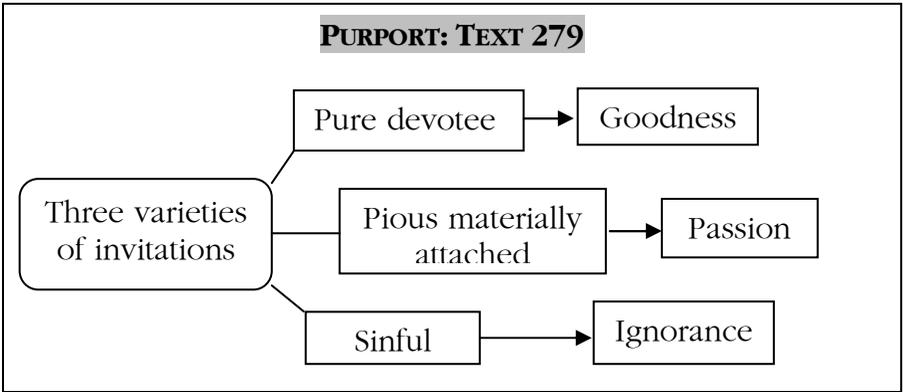
1. Materialistically inclined and saḥajiyās take everything very casually, are both viṣayīs, or materialists



**TEXT 279**

*viṣayīra anna baya 'rājasa' nimantraṇa  
dātā, bhoktā—duḥbhāra malina baya mana*

“When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.



- ❖ “Because of Raghunātha dāsa’s eagerness - accepted invitation - very good - Raghunātha dāsa, knowing this, automatically given up this practice.” (Text 280)

**TEXTS 281-286: INCREASE IN RENUNCIATION OF RAGHUNĀTHA DĀSA GOSVĀMĪ**

- ❖ After some days, Raghunātha dāsa gave up standing near Simha-dvāra - began eating by begging alms from a booth for free distribution of food (Text 281)
- ❖ When Śrī Caitanya Mahāprabhu heard - inquired from Svarūpa Dāmodara, “Why does Raghunātha dāsa no longer stand at Simha-dvāra?” (Text 282)
- ❖ Svarūpa Dāmodara - “Raghunātha dāsa felt unhappy

standing at Simha-dvāra - going at midday to beg alms from the charity booth.” (Text 283)

- ❖ Mahāprabhu – “Done very well - Such begging of alms resembles the behavior of a prostitute. (Text 284)
- ❖ “Here is a person coming - give me something. This person gave - last night - another person coming - may give - person who just passed did not give - but another person will come - give me something.’ Thus a person in renounced order gives up his neutrality - depends on charity of this person or that. Thinking this way - adopts the occupation of a prostitute (Text 285)
- ❖ “If one goes to booth - fills his belly with whatever he obtains - no chance of further unwanted talk - one can very peacefully chant” (Text 286)

<b>TEXTS 287-307: MAHĀPRABHU GIVES GOVARDHANA-ŚILĀ TO RAGHUNĀTHA DĀSA GOSVĀMĪ</b>
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- ❖ Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving a stone from Govardhana Hill and a garland of small conchshells (Text 287)
- ❖ Previously, when Śaṅkarānanda Sarasvatī had returned from Vṛndāvana - brought stone from Govardhana Hill and also the garland of conchshells (Text 288)
- ❖ He presented Śrī Caitanya Mahāprabhu with these two items (Text 289)
- ❖ Upon receiving - Mahāprabhu extremely happy. While chanting - put the garland around His neck (Text 290)
- ❖ Lord would put stone to His heart - sometimes to His eyes - Sometimes would smell - sometimes place it on His head (Text 291)
- ❖ Stone - always moist with tears from His eyes - Mahāprabhu - “This stone is directly body of Lord Kṛṣṇa.” (Text 292)



- ❖ For three years He kept the stone and garland – Then the Lord delivered both of them to him.

**TEXT 294**

*prabhu kabe,—“ei śilā kṛṣṇera vighraha  
inhāra sevā kara tumi kariyā āgraha*

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, “This stone is the transcendental form of Lord Kṛṣṇa. Worship the

stone with great eagerness.”

- ❖ Mahāprabhu - “Worship this stone like a perfect brāhmaṇa - by such worship - surely attain ecstatic love of Kṛṣṇa without delay (Text 295)
- ❖ “For such worship - needs a jug of water - few flowers from a tulasī tree. This is worship in complete goodness when performed in complete purity. (Text 296)
- ❖ “With faith and love - offer eight soft tulasī flowers, each with two tulasī leaves, one on each side of each flower.” (Text 297)
- ❖ Mahāprabhu personally offered Raghunātha dāsa govardhana-śilā with His transcendental hand. As advised - Raghunātha dāsa worshiped śilā in great transcendental jubilation (Text 298)
- ❖ Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water. (Text 299)
- ❖ Raghunātha dāsa began worshiping saw Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone. (Text 300)
- ❖ Thinking - how he received govardhana-śilā directly from the hands of Mahāprabhu, Raghunātha dāsa - always overflowed with ecstatic love (Text 301)

### **TEXT 302**

*jala-tulasīra sevāya tānra yata sukḥodaya  
ṣoḍaśopacāra-pūjāya tata sukḥa naya*

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and tulasī is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

- ❖ After Raghunātha dāsa - worshiped govardhana-śilā for

some time, Svarūpa Dāmodara one day spoke to him as follows. (Text 303)

- ❖ “Offer Govardhana stone eight kauḍis worth of first-class sweetmeats - khājā and sandeśa. If offer them with faith and love - just like nectar.” (Text 304)
- ❖ Raghunātha dāsa - began offering costly sweetmeats - khājā, which Govinda, following the order of Svarūpa Dāmodara, would supply (Text 305)
- ❖ When Raghunātha dāsa received - stone and the garland of conchshells - understand Lord’s intention. (Text 306)

### **TEXT 307**

*“śilā diyā gosāñi samarpilā ‘govardhane’  
guñjā-mālā diyā dilā ‘rādhikā-caraṇe”*

“By offering me the govardhana-śilā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conchshells, He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī.”

### **TEXTS 308-329: QUALITIES OF RAGHUNĀTHA DĀSA GOSVĀMĪ**

- ❖ Raghunātha dāsa’s transcendental bliss was boundless. Forgetting everything external - served lotus feet of Mahāprabhu with his body and mind (Text 308)
- ❖ Who could list unlimited transcendental attributes of Raghunātha dāsa? His strict regulative principles were exactly like lines on a stone (Text 309)
- ❖ Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting - remembering lotus feet of the Lord - ate and slept for less than an hour and a half - on some days that was impossible. (Text 310)
- ❖ Topics concerning his renunciation are wonderful. Throughout life - never allowed his tongue sense

gratification (Text 311)

**TEXT 312**

*chīṇḍā kāni kānthā vinā nā pare vasana  
sāvadbhāne prabbura kailā ājñāra pālana*

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

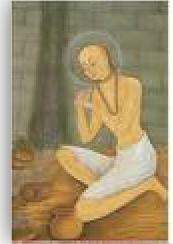
- ❖ Whatever he ate was only to keep body and soul together - when he ate - reproach himself (Text 313)

**TEXT 314**

*ātmānam ced vijānīyāt  
param jñāna-dhutaśayaḥ  
kim icchan kasya vā hetor  
deham puṣṇāti lampāṭaḥ*

“If one’s heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying to maintain his material body very carefully?”

- ❖ Lord Jagannātha’s prasādam - sold by shopkeepers - not sold decomposes after two or three days (Text 315)
- ❖ All decomposed food - thrown before cows from Tailaṅga at Simha-dvāra - rotten odor -even cows cannot eat it (Text 316)
- ❖ At night Raghunātha dāsa - collect that decomposed rice, bring it home - wash with ample



water (Text 317)

- ❖ Ate hard inner portion of rice with salt (Text 318)
- ❖ One day Svarūpa Dāmodara saw - smiled - asked for a small portion of that food and ate it (Text 319)
- ❖ Svarūpa Dāmodara - “You eat nectar every day, but never offer to us. What is your character?” (Text 320)
- ❖ When Mahāprabhu heard from Govinda, He went there the next day and spoke as follows (Text 321)
- ❖ “What nice things are you eating? Why don’t give to Me?” Saying - forcibly took a morsel and eat (Text 322)
- ❖ When Mahāprabhu taking another morsel - Svarūpa Dāmodara caught - “It is not fit for You.” - forcibly took the food away (Text 323)



### **TEXT 324**

*prabhu bale,—“niti-niti nānā prasāda khāi  
aiche svāda āra kona prasāde nā pāi”*

Śrī Caitanya Mahāprabhu said, “Of course, every day I eat varieties of prasādam, but I have never tasted such nice prasādam as that which Raghunātha is eating.”

### **TEXT 325**

*ei-mata mahāprabhu nānā līlā kare  
raghunāthera vairāgya dekhi’ santoṣa antare*

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Purī. Seeing the severe penances performed by

Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

- ❖ In his poem - Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa has described his personal deliverance (Text 326)
- ❖ “Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His personal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him.” (Text 328)
- ❖ Thus described meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears - attains the lotus feet of Śrī Caitanya Mahāprabhu (Text 329)

