

Tridandisvami Sri Srimad Bhaktivedanta Narayana Maharaja

DISAPPEARANCE DAY OF SRI BALADEVA VIDYABHUSANA

Los Angeles, California: June 4, 1998

Today is the disappearance day of Sri Baladeva Vidyabhusana – one of the most elevated acharyas. Today is also the birthday of Gangamata Gosvamini, and it is the very day that the Ganges came to this world. Three days are here. In India, in all our Mathas, there will be a very big festival of hari-katha for these prominent bhakti-leaders.

[...]

Baladeva Vidyabhusana was born in Orissa. Near Puri there is a place called Shilka? Lake. He was so brilliant. In his boyhood he learned all ??? – all the Vedas, the Upanisads and all scriptures. He wanted to especially read and study Vedanta. He read Sankaracarya's explanation of Vedanta, but he wanted to study more. Therefore, he went to South India. There is a place called ??. There he studied all the commentaries on Vedanta, like the Sri-bhasya of Ramanuja, the Parijata-bhasya of Nimbaditya, the Sariraka-bhasya of Sankara, and the Sarvajna-bhasya of Visnusvami. He also studied all other commentaries, like the Bhaskara-bhasya. So many commentaries are there. And he became very learned. Then he returned and he wanted to conquer the whole world in philosophical tattva.

He went to Puri, and there he thought, "Previously Savabhauma Bhattacharya and all others have been there, so in their line there are so many learned persons. I will conquer and defeat them." He came there and at that time there was a Gaudiya-Vaisnava present, called Radha-damodara. He was in the line of Syamananda Prabhu, Rasikananda prabhu, ??? prabhu, and then Radha-damodara. He was a very good scholar, very learned, but he kept all his knowledge hidden. He was a very simple person, always chanting and remembering in the line of Sri Caitanya Mahaprabhu and Srila Rupa Gosvami. One day Baladeva Vidyabhusana came to defeat him. But when he heard all the siddhanta and established truths of bhakti, he realized, "I am very insignificant and I do not know anything in front of him. I am like a baby, a small baby." And he at once surrendered to the lotus feet of Radha-damodara and took initiation from him.

Then he went to Vrndavana and took shelter of Srila Visvanatha Cakravarti Thakura. There he wrote all his sandarbhas, his six sandarbhas: Tattva-sandarba, Bhagavat-sandarba, Krsna-sandarba, Bhakti-sandarba, Vrtti-sandarba, all sandarbhas. And he totally surrendered there.

In the meantime, Srila Visvanatha Cakravarti Thakura reached the age of a hundred. He was very old and had taken ksetra-sannyasa. Ksetra-sannyasa means that one lives either in Vraja-dhama, Navadvipa-dhama or Puri-dhama and one takes a vow, "I will not leave this place." Srila Visvanatha Cakravarti Thakura had taken ksetra-sannyasa for Vrndavana-dhama. He had decided, "I will never go out of Vrndavana." And he was actually about one hundred years old. At that time there was some quarrel. The Ramanuja

Sampradaya is of vaidhi-bhakti. They accept all varnasrama-dharma, and so they said, "How is it that Srimati Radhika, although not married with Krsna, will always sit with Krsna? It is illegal." That was the first question. Secondly, "There is no name of Radhika in Srimad-Bhagavatam or in any epics or any sastra." And thirdly, "The Gaudiya Vaisnavas have no sampradaya, no Vaisnava sampradaya. There are only four sampradayas: the Sri-Laxmi-sampradaya, the Brahma-sampradaya, the Rudra-sampradaya and the Sanaka-sampradaya. In Kali-yuga there are four prominent acaryas according to them: Ramanuja in the Sri-sampradaya, Madhvacara in the Brahma-sampradaya, Visnusvami in the Rudra-sampradaya and Nimbadiya in the Sanaka-sampradaya. Where did these Gaudiya Vaisnavas newly come from? We don't accept them. Also, they have no commentary on Vedanta-sutra, so we cannot accept them as siddhanta."

So many questions were there. The King then requested Srila Visvanatha Cakravarti Thakura to come, but he denied and ordered his disciple Baladeva Vidyabhusana to go. He went there, together with another prominent disciple of Srila Visvanatha Cakravarti Thakura, and Baladeva Vidyabhusana defeated all their arguments. He quoted so many Puranas, Vedas, Upanisads and all Srimad-Bhagavatam, that everywhere Radhika and Krsna are together. Radhika is his potency of power, they cannot be separated.

He quoted one story from Jayadeva Gosvami, how Radhika was married to Krsna. Also there is the story, when Brahma stole all the cowherd boys and calves and Krsna Himself became all the boys. That year Gargacarya announced that all the gopas (cowherd men)

should give marriage to there daughters, because it was a very auspicious year. So in that year, all the daughters of all the gopas, all the gopis, were married to all the gopas. But actually the gopas were Krsna Himself, so all were married to Krsna.

Also, he showed some verses from Srimad-Bhagavatam

Ane aradito ?? bhagavan hari rsvata

There are so many verses. He quoted them all and he proved that Radhika is Krsna's own power. No need to marry. The followers of the Ramanuja sampradaya accepted. They were bound to accept, they were defeated.

Then they told, "You have no bona fide Vaisnava sampradaya." Baladeva Vidyabhusana proved that we are in the line of Sri Madhvacarya. Laksmipati Tirtha, who gave diksa to Nityananda prabhu, was a disciple of Sri Madvacarya. And Madhavendra Puripada was also a disciple of this Laksmipati Tirtha.

Then the followers of the Ramanuja sampradaya asked, "But Laksmipati Tirtha was Tirtha and Madhavendra Puri is Puri, so how did this difference come? Baladeva Vidyabhusana cleared it, that from sannyasa, anyone cannot decide this thing. Sri Caitanya Mahaprabhu was initiated by Isvari Puripada at Gaya and in Vaisnava siddhanta He followed Isvara Puripada. He did not follow Kesava Bharati, who gave Him sannyasa. So the Guru is the Guru who initiates mantra, diksa-mantra. Isvara Puripada gave Him Gopal-mantra, so he followed Vaisnava ??? according to the mood of Isvara Puripada, in the line of Madhavendra Puripada. In the same way, though Madhavendra Puripada

received sannyasa from anyone, he was initiated by Laksmipati Tirtha in Gopal-mantra. There was any grhasta-bhakta (household devotee) at that time, after that he took sannyasa from anyone in the Sankara-sampradaya, just like Sri Caitanya Mahaprabhu took sannyasa in the Sankara-sampradaya, but he was Vaisnava. So that Vaisnava was named Visnu Puri. Madhavendra Puri took sannyasa from that Puri, from Visnu puri. But even though he is called Puri, he still is in the Madhva-sampradaya. So Gaudiya Vaisnavas are in the Madhva-sampradaya.

Nowadays, there is a similar friction in Vrndavana and Navadvipa. They are telling that we, Gaudiya Vaisnavas, are not under any Vaisnava sampradaya. We are fully independent. Why should Sri Caitanya Mahaprabhu take shelter of any other sampradaya? He is Krsna Himself. But this argument is not correct. Sri Krsna went to Sandipani Muni and Lord Ramacandra went to Vasistha Muni. They accepted them as Guru. The job of a sampradaya-guru is not the job of Krsna. Only His powers and associates can preach all these things. Laksmi, Brahma, Visnusvami and all are His associates. Otherwise, if Krsna is the head of the sampradaya, it will be Krsna-sampradaya, not Brahma-sampradaya. Narayana-sampradaya. The names of all the sampradayas all refer to the name of devotees, Sri-sampradaya, Brahma-sampradaya, Ramanuja-sampradaya and like this.

Nowadays they are telling that Gaudiya Vaisnavas are a separate and fully independent sampradaya. But Srila Bhaktivinoda Thakura, Srila Jiva Gosvami, and before that Srila Gopala-bhatta Gosvami and Sri Kavi-karnapura, have accepted the Madhva-sampradaya,

so we also must accept the Madhva-sampradaya, what Baladeva Vidyabhusana has told in all his books.

They say that Baladeva Vidyabhusana went to ??, the place of Madhvacarya, and that he accepted the Madhva-sampradaya. His initiation was in Madhva-sampradaya. Then he came in the association of Srila Visvanatha Cakravarti Thakura, but he never accepted Gaudiya Vaisnavism and that is why he said that Gaudiya Vaisnavas are in the Madhva-line. But this fact is totally wrong. If Baladeva Vidyabhusana was not in our Gaudiya Vaisnava line, how could he have explained all the sandarbhas? He accepted Sri Caitanya Mahaprabhu as non-different from Sri Krsna. He wrote all the books in our line, in the line of Srila Visvanatha Cakravarti Thakura. He also explained Srila Rupa Gosvami's Laghu-bhagavatamrta, all the books of Srila Visvanatha Cakravarti Thakura and Srila Rupa Gosvami. He was a rupanuga Vaisnava.

If at that time Srila Baladeva Vidyabhusana had not been present, I think our Gaudiya Vaisnava name would have disappeared from this world. He has established all the things that Caitanya Mahaprabhu had established. So he is really in our Gaudiya Vaisnava sampradaya. But if you go to Vrndavana, some will tell like this.

[Hindi]

Nowadays. Not before. Now also, for about one hundred years they are rising this question. But Srila Bhaktivinoda Thakura, Srila Prabhupada Bhaktisiddanta Sarasvati,

and all other have cut all their arguments. Our Guru-maharaja, very boldly he has written a book about this. I want to publish it, with so many notes and explanations. Very soon I will publish it. So Baladeva prabhu is a very prominent person.

There are so many things but time is going to be over so...

Editorial Advisors: Sripad Madhava Maharaja and Sripad Brajanath dasa

Editor: Syamarani dasi

Transcriber: Janaki dasi

Typist: