

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva-Goswāmī Mahārāja

83.1.12-14-15

Guru Mahārāja: He is not a party and so many other parties are standing and deciding. Everywhere He is and He is, everything is in full control.

Now I close.

.....

According to the solar calculation this is the day when Mahāprabhu went to Katwa (Katavā) to take *sannyāsa*. (Katwa is the place where Keśava Bhāratī lived and gave *sannyāsa* initiation to the twenty four year old Nimāi Paṇḍit on the day of Makara-sāṅkrantī in January of 1510). He swam, crossed by swimming the Ganges and with wet cloth ran towards Katwa. He rarely expressed to a very few of His friends, Nityānanda, Mukunda, etc., that: "My renunciation, the role of renunciation is coming very near, and that will take place in Katwa from Keśava Bhāratī Mahārāja."

He left Viṣṇu Prīya Devī sleeping perhaps on the bed. Śacī Devī, mother, she got some friends, she stayed on the gate, Mahāprabhu showing some respect to her went away. She could not speak anything, was dumb. The day before, the afternoon up till evening, there was a spontaneous attraction of the devotees and they gathered there out of their own accord with some flower garlands or anything else to be presented to the Lord. Mahāprabhu accepted those garlands and again He put them on the necks of the devotees and appealed to them: "Don't do anything but always take the Name of Kṛṣṇa. Always, working, eating, sleeping, whatever you do take the Name of Kṛṣṇa continuous. Remember your home, your Lord. This is foreign land, nothing to aspire after here. Try always to go home, home recollection. In a nutshell I say to you come back to home."

Then suddenly in the morning the devotees heard that Nimāi Paṇḍit, Śrī Gaurāṅga has left Navadvīpa. And then they could know He has gone to Katwa, Keśava Bhāratī's *āśrama* to take *sannyāsa* and to bid goodbye to the people of Navadvīpa for all, for ever. A dark shadow came down, many began to cry for Him, many of them ran towards Katwa.

Then Mahāprabhu, Śrī Nimāi Paṇḍit, the unprecedented scholar, and beautiful figure, and tall, hair, benevolent, who has already made the people mad with *sāṅkīrtana*, already relieved Jagāi Mādhāi from their evil, nasty life, checked the Mohammedan ruler Kāzī (Chānd Kāzī - the magistrate named Cāndrakāji), gave a good check because in some place he broke the *mṛdaṅga*.

After all these things that famous *paṇḍit* He has also defeated many scholars who came to conquer Navadvīpa which was very much renowned for its high culture, especially Indian logic, *nyāya śāstra*. *Nyāya*, *tantra*, *smṛti*, all these departments of Vedic scripture were in high culture at that time in Navadvīpa. Big renowned place of scholarship. And *paṇḍits*, or scholars, if they could not defeat the scholars of Navadvīpa he may not have any fame at that time.

So from Kashmir also Keśava Kāśmīrī, he had to come also to Navadvīpa to get certificate that he's a *paṇḍit*. And Keśava Kāśmīrī was defeated by Nimāi Paṇḍit. He was so big a *paṇḍit*, he was already rumoured that he was the favourite child of the

goddess of learning, Saraswatī, so none can face him, but he was defeated by Nimāi Paṇḍit. So such Nimāi Paṇḍit left Navadvīpa forever. Taking *sannyāsa* He left, because the people of Nadia could not appreciate Him, came in opposition party it is said, the *tantrics*, the *śāstra*, the worshipper of this low things, that the goddess that *prakṛtim*, *prakṛti* is the highest entity. *Śākti*, power, and not consciousness, power is the ultimate reality and everything comes out of that. So consciousness is a product of power. That means fossilism to the extreme. Potency creates consciousness, that is fossilism. Without consciousness potency is matter, fossil. Einstein also said matter transformed into power, power into matter, atom to force the atom. So they, in the colour of some consciousness, they formed the *śākti* party, *śākti* is all in all, potency is all in all, and consciousness is produced, the child of potency. They began to abuse Nimāi Paṇḍit.

Nimāi Paṇḍit thought that, "I came to deliver the lowest, meanest, but if they commit offence against Me then there will be no hope for them to rise again." So:

*korila pippalikhanda kapha nibārite
ulatiyā āro kapha baḍila dehete*

"Oh, I came to make a drastic treatment of the cold, but I see that what I came to give, that has an opposite reaction. The highest type of medicine I administered, but I find that the patient is such, that this is increasing his disease. Then what to do? I came to work out relief for the people, and the people they are standing against Me, the well-wisher, the relief giver. Then, what may be the remedy for them?"

Suddenly He chanted this *śloka*, *pippalikhanda* is the greatest medicine, for cough means, caught by cold, cough means this mucus which is generated by cold, cough. Pneumonia is a form of disease, different, pleurisy, pneumonia, then so many other symptoms also may come, but the coolness, cold is the cause. In *Āyurveda* the *pippalikhanda*, what is the English of *pippali* ?

The ginger, then black pepper, and *pippali* also, thin, long something is very

Devotee: Cayene pepper? Red pepper?

Guru Mahārāja: Not red, black, that is a good medicine for cough. So *pippalikhanda* is the preparation of that *pippali*, that will be the greatest medicine for cough.

So Mahāprabhu suddenly spoke aloud: "I came with the greatest relief, medicine, for the people, the highest order. But I find that the disease is increasing with very high speed. And they're committing offence against Me, abusing even the doctor, making arrangements to insult Me. So they take Me that I am as one of them, I am a *gṛhastha*, I am their sister's son, father's sister's son, as one of them they're taking Me. At least I have to show that I am not one of you."

Then He contemplated for this *sannyāsa āśrama*: "I shall leave the *gṛhastha āśrama* and take *sannyāsa* and wander from village to village, town to town, preaching *Kṛṣṇa-Nāma*." That was His desire, and then He went to do that. Today He reached Katwa, just on the banks there was one *sannyāsī*, Keśava Bhāratī, He went to him and asked for *sannyāsa*. Keśava Bhāratī suddenly found that his *āśrama* is full of lustre, a bright

person is approaching towards him. He rose from his seat and with keen eye approached: "What?" Then he came to know that Nimāi Paṇḍit has come, that great devotee scholar. And Mahāprabhu also appealed to him: "I want *sannyāsa* from you." In the meantime that is an auspicious day, so many people are going to take bath in the holy water of Ganges, they gathered there and the rumour spread like fire: "Nimāi Paṇḍit of Navadvīpa has come to take *sannyāsa*." That red-clothed man, there was a big crowd and part of the population they raised their voice against the *sannyāsa*. "You Keśava Bharatī, we won't allow you to give *sannyāsa* to this young man. He has got His family, His mother, father, wife, children, we do not know. But such a beautiful and (serviced.....?) person you want to give *sannyāsa* to them? We won't allow you." They opposed him.

So the whole day passed on, no decision. Mahāprabhu pressing, then at last that Keśava Bharatī told that: "You must take the permission of Your mother - otherwise I won't do it, I can't do it."

Mahāprabhu began running towards Navadvīpa back again. Then Keśava Bharatī thought, "He can do anything and everything, He has such a commanding personality." Again He was taken back. Then also a few of His previous friends were present gradually, Candrasekhara His maternal uncle, Mahāprabhu's maternal uncle Candrasekhara, then Nityānanda Prabhu, Mukunda Datta and Jagadānanda Paṇḍit, these four gradually reached the place. So this day passed Mahāprabhu began *kīrtana* there, a crowd going and coming, the whole day passed. Some tried perhaps to make Him drink a little milk or so, anyhow the mob was sometimes creating disturbance. And the next day, that is tomorrow also, some uttered opposition ultimately the appeal of Mahāprabhu that pacified the mob and a little before afternoon the *sannyāsa* was finished. Before *sannyāsa* He gave name: "The *mantram*, is this the *mantram* you are to give Me?" He put to the ear of His *guru*. And *guru* accepted, "Yes, this *mantra* I shall give." In this way, tomorrow the *sannyāsa* took place.

What is a *sannyāsa* ? Is it redundant, auxiliary, or it is a necessary part, of *bhajana* ? It is desirable though apparently undesirable, still it has got its necessity deep rooted. Co-relation, union and separation, without separation union cannot be deep rooted. Plane of separation can enter into the depth more than the (clear union?)

And because of such apprehension, or the want, the more we learn to want the more we shall gain in satisfaction, especially in love affairs. Everywhere if there is no want then there is no necessity of that thing. Suppose a glass of water, it is valuable according to the degree of necessity. Ordinarily a glass of water, but according to the degree of necessity its value will increase. So degree of necessity, necessity is rather separation, necessity independent of gain, fulfilment, is separation, hunger, necessity.

So we find both in Navadvīpa and Vṛndāvana *līlā*, in both the places the separation is playing a great part, or rather the greatest part. How many years union of Kṛṣṇa with the *gopīs* ? Very few years, from seven to twelve, five years. *satyahayana* ? From seven years, age of Kṛṣṇa, up to twelve years He was in Vṛndāvana, after twelve He went to Mathurā. But it is mentioned in *Padma-Purāṇa* that in peculiar cases, extraordinary cases, the growth should be considered as one and a half degree. When He was eight years He should be considered as twelve years, when He was twelve

years He should be considered as eighteen years, in special cases. So say from twelve to eighteen years Kṛṣṇa was there, He goes according to growth, but according to *nyāya*, seven to twelve. For long time He stayed in Dwārakā. Altogether He showed His longevity here one hundred and twenty-five years. Long, long separation, and the pangs of separation, the pains of separation that was almost the whole life of the *gopīs*. And that has made them so dignified, so dignified. Test is there, whether it is love real the test is in the separation. So long standing separation, so much test is never found and the depth did not diminish, ha, ha, ever increasing depth which is impossible almost, to the last day.

And both the cases, the background almost similar, here also in Navadvīpa to meet the opposite party with victory, to be victorious, to gain victory over the opposite party, Mahāprabhu left His household life to control them here in Nadia. And in Vṛndāvana *līlā* it is also similar but a little different that the oppositions in Vṛndāvana *līlā* was coming from Mathurā side, Aghā, Bakā, Pūtana, Trṇāvarta, they're all being sent by Kāṁsa from Mathurā. So to uproot the opposition group Kṛṣṇa had to go to Mathurā, and when He went there He found that it is widespread. The Kāṁsa had his father-in-law Jarāsandha, then this Kālayavana, all these things, Śiśupāla, Dantavakra, and so many enemies. And after finishing them He'll have to come to Vṛndāvana to play peacefully with these damsels. But that is also to uproot the opposition party Kṛṣṇa had to go away, and He told in Kurukṣetra: "There are several other oppositionist, finishing them I am coming to be united with you very soon. " That sort of hope was given in Kurukṣetra to the *gopīs*. "I am coming soon, only a few more obstacles are there, let Me finish and then I am coming to be united with you."

And here also to conquer the opposition party Mahāprabhu had to go away from the place. And then conquering, after His conquest of the whole Āryan scholars, the religionists of different positions and creed, after five years when He came only after conquering the religious scholars of the south that was very famous at that time after five years when He came back to Navadvīpa, then Nadia, was another position, another different nature. The mass approached Him madly which is difficult to conceive, the mass with how much madness approached Śrī Caitanyadeva, the child of their own village, soil. They crossed the Ganges and the whole of the Ganges as far as could be seen was filled with human heads, as they're crossing. This has been, the way they are passing, no jungle is left, all being cleared by human feet, the jungles are all cleared, they are going, running in such a way. And only for two days Mahāprabhu stayed with Vacaspati Mīśra in Vidyānagar then went towards Vṛndāvana. And sing:

jaha jaha paray prabhu carana caritay sri murti kalay lobgatra haya gati ?

Wherever He was putting His steps, the people behind taking earth from there, all going and taking earth and pits are being created. In this way. About eighteen years He lived a scholarly life, after that, about six years the home preaching *saṅkīrtana*, and at twenty-four years He took *sannyāsa*. And after twenty-four years, six years He wandered through the length and breadth of India, including Vṛndāvana. And the last eighteen years He was posted in Purī, then He stayed continuously in Purī. First six years He mixed with the general public, and the last twelve years He almost retired from the whole human society and engaged Himself deeply in the tasting separation,

union in separation of Rādhā-Govinda. And so many extraordinary signs were present, were expressed in His apparent body which can never be experienced anywhere, not even heard of. The separation can produce so much, such a wonderful effect in the body, mind, all these things.

Śrī Gaurāṅga *Avatāra*, He's of two-fold characteristic. The apparent side to deliver the people from the sin, take them towards Vṛndāvana, from *Braja-līlā*, give them their highest attainment of living by giving Name, *Yuga-Avatāra*. Distributing the transcendental sound, through the sound divine how one can reach the highest position, to show that.

But another, and higher example was set there. Not in all *Kali-yuga*, but in special *yuga*, *Kali-yuga*, once in Brahmā's one day, that Kṛṣṇa Himself comes with the mood of Rādhārāṇī to search Himself. Thereby He wants to taste the mood of Rādhārāṇī, what She is? How is Her inner earnestness or hankering for Kṛṣṇa? And how She can taste about Kṛṣṇa by Her mood, by Her same mood? And what is the joy She derives from there? All these phases Kṛṣṇa He Himself wanted to have some experience of. "Rādhārāṇī is so mad for Me, what is the cause? What is there in Me what She gets from Me that I can't receive? Immeasurably mad for Me, what sweetness She can draw from Me? I can't ascertain."

And to taste that He wanted to mould Himself in the mood of Śrī Rādhikā and tried to taste His own self from that temperament and came as Caitanya. When He proposed like that, conceived of such an incarnation, we are told that Rādhārāṇī, She on Her part told: "You will madly roll on the earth, taking My Name sometimes. I can't tolerate, I shall cover Your body with Mine, skin, or My colour. I won't, I can't allow You to roll on this body You will roll on the earth. I can't tolerate, I shall embrace You from outward." So: *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*:

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedaṁ gatau tau
caitanyaḥkhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*

"I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." (*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5)

So, those that know the ontological aspect they offer their respects for Śrī Caitanyadeva, the mood and colour of Rādhārāṇī, above, and the inner part is Kṛṣṇa Who is searching for Himself, tasting Himself. How sweetness is there, why Rādhārāṇī is mad to taste Him, and what sort of sweetness is there. This we are told.

And twelve years, the last portion of Mahāprabhu, for twelve years He was here, and last twelve years He engaged Himself in such deep attention to taste Himself as He thought. The greatest taster has tasted Him in the greatest way.

Everyone is mad to taste sweetness. Sweetness Himself is also mad to taste Himself, that is His nature, the constituent, sweetness, the *ānandam*, the love, its nature is to taste His Own Self. To know Himself that is introspection. The consciousness can know consciousness, that one can feel his own body, consciousness can conceive his own. So that *ānandam* also can taste *ānandam* of Himself, what is there within. There is something there.

So Svarūpa Dāmodara Prabhu (Śrī Caitanya Mahāprabhu's personal secretary) who is considered to be the Lalitā-sakhī, the nearest friend of this *līlā*, he has said what Śrī Caitanyadeva is: *rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*.

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvī purā deha-bhedam gatau tau
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa svarūpam*

"I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa." (*Caitanya-caritāmṛta*, *Ādi-līlā*, 1.5)

.....

*śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vāṇayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madīyah
saukhyam cāsya mad-anubhavataḥ kīdṛśam veti lobhāt
tad-bhāvādhyāḥ samajani śacī-garbha-sindhau harīnduḥ*

"Desiring to understand the glory of Śrīmatī Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realises the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appears from the womb of Śrīmatī Śacīdevī, as the moon appears from the ocean." (*Caitanya-caritamṛta*, *Ādi-līlā*, 1.6)

.....

The two pastimes are parallel and eternal, Svarūpa Dāmodara so says. Whether winter is first and summer is next, or summer is first and winter is next, it is rolling in a circle, it is difficult to say, it is eternal pastimes, eternal movement. So Svarūpa Dāmodara says whether Caitanya *Avatāra* is first and Kṛṣṇa *Avatāra* is next, or Kṛṣṇa *Avatāra* first and Caitanya *Avatāra* next, it is difficult to say, Both is eternal.

Rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir, who is Rādhā? She is *kṛṣṇa-praṇaya-vikṛtir*, She is the development of the sweetness that springs from Kṛṣṇa Himself.

Guru Mahārāja: Developed form as Rādhā, comes springing up from within. Potency, a particular potency coming out of Himself, *hlādinī śaktir asmād ekātmānāv*. So They cannot be conceived as quite separate thing, one and the same, *asmād ekātmānāv api bhuvī purā deha-bhedam gatau tau*, but we are told that in ancient times They divided into two, They are divided into two, *deha-bhedam gatau tau, caitanyākhyam prakāṣam adhunā*. Again both of Them, They are the same, both parties, They are combined as Caitanya. *tad-dvayam caikyam āptam, rādhā-bhāva-dyuti-suvalitam naumi kṛṣṇa svarūpam*, Whose lustre and mood is of that Rādhārāṇī nature, and the reality within is Kṛṣṇa. Just as fire and its root cannot be separated, it comes from the fire, something, sun and light. So separately They cannot exist, They're one and the same, *advaya-jñāna*, Absolute One. But sometimes They show as divided sometimes again united, in different moods. And sometimes when different They're enjoying They're separated self, and again little far, They're under painful separation, not with the possibility of union. That is Their nature. Śrī Rūpa Goswāmī says:

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetoś ca, yūnor māna udañcati*

"Just as a serpent naturally moves in a crooked way, in a zigzag way, the nature of love is naturally crooked. It is not straight. So the concerned parties quarrel, sometimes with cause and sometimes without cause, and separation comes. Separation is necessary for the transcendental pastimes of Rādhā and Kṛṣṇa." (*Ujjvala-Nīlamanī*)

Just as the serpent goes naturally by crooked way, by zigzag way, natural, so the nature of love is naturally such. It is not straight. So the parties concerned, sometimes with cause sometimes without cause, they struggle and separation comes. It is necessary for the *līlā*. There is separation of four different kinds, one is *prema-vaicittya*, They're both very near, still some separation arises, that is known as *prema-vaicittya* separation.

It is said, Kṛṣṇa is there, Rādhārāṇī is just nearby, She is seeing Her shadow just reflected on the body of Kṛṣṇa and She thinks that there is another lady. So a great pang of separation comes within. "What is this? Another lady is here?" Again, but Her mate, friend, Lalitā, she is giving warning to Her. "What do you say? It is only Your reflection reflected there, can't see?" Then she's coming to consciousness. This is such, they're high things, not to be discussed in details, but this is the nature of love divine.

Separation and union, both interdependent, one cannot stay without the other. And separation is created willingly to enhance union, and Mahāprabhu took *sannyāsa* to give that the people may take it easily, easily. Old mother Śacī Devī is crying so hopelessly, helplessly. The young wife Viṣṇu Prīya, she's helplessly passing her days, this will create an excitement into the hearts of the people and pierce their love divine, Mahāprabhu who was Nimāi Paṇḍit. What great benefit He took for us, He came for us. He made them sympathetic towards Nimāi Paṇḍit and for all these things it was necessary, the Lord took *sannyāsa*, went to take *sannyāsa*.

Gaura Hari bol. Gaura Hari bol. Nitāi Gaura Hari bol.

For today is the day

five hundred years, five hundred years,
 about four hundred eighty-three years ago
 four hundred seventy-nine years ago this day Mahāprabhu went for *sannyāsa* to Katwa,
 in our calculation. Hare Kṛṣṇa. So we shall try to understand that for our benefit and to
 take us to the highest, to the zenith of our aspiration and our prospect of this nation He
 came here and tried His best to capture our hearts and take to His domain in that plane.

A very small portion of this:

trayati mahato vāya salpama pasya dharma ?

The taste of the highest quality of such things, a small portion is enough, will fulfil
 our highest purpose of life. With this hope, let us go here.

*vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
 patitānām pāvanebhyo vaiṣṇavebhyo namo namaḥ*

"I offer my respectful obeisances unto all the Vaiṣṇava devotees of the Lord. They
 are just like desire trees who can fulfil the desires of everyone, and they are full of
 compassion for the fallen conditioned souls."

Gaura Hari bol. Gaura Hari bol.

*lakṣa locanāśru-varṣa-harṣa-keśa-kartanam
 koṭi-kantha-kṛṣṇa-kīrtanādhyā-daṇḍa dhāranam
 nyāsi-vesa-sarva-deśa-hā-hutāśa-kārtaram
 prema-dhāma-devam eva naumi gaura-sundaram*

"Amidst the showering of tears of sorrow from the eyes of millions, He gladly cut off
 His beautiful long hair. As He accepted His *daṇḍa*, millions of voices were singing the
 glories of Kṛṣṇa. Thereafter the people of all lands cried out desperately in grief when
 they saw Him in the dress of a *sannyāsī*. I sing with joy the unending glories of my
 golden Lord Gaurasundara the beautiful, the divine abode of pure love."

(Premadhāma-deva-stotram, 16)

The scene was at Katwa some four hundred years back when Mahāprabhu took His
sannyāsa. Beautiful tall figure, young, twenty-four, and curling beautiful hair. And the
 barber approaching to shave but coming back. "How I can remove such beautiful hair
 from such a beautiful head." Began to cry, and so many crying aloud. "What a horrible
 thing is being done here." Some says: "Who is the greater who created this *sannyāsa*,
 who is he? Who is so hard that he created the *sannyāsa-āśrama* ? Give up all his nears
 and dears and go taking up begging occupation from door to door, leaving his own
 there crying helplessly. What is this creation of the Supreme? Is it logical, or hearty?
 Very cruel creation."

Mahāprabhu is smiling, He Himself is smiling. Anyhow, the barber was forced to shave the head in the midst of weeping, wailing, crying of the mob, a portion threatening, in the midst of it, it was done. And the inevitable gradually came out, the *sannyāsa* function began. Candrasekhara Ācārya, the maternal uncle (of Nimāi Paṇḍit), he was deputed to take function in the rituals in the ceremony of *sannyāsa*, and he did so. Mahāprabhu, He Himself He had no senses always in normal position, in ecstasy, joy, dancing. The shaving, half shaving, He came out and began to dance and *kīrtana*, chant. In this way. Then anyhow it was finished, *sannyāsa* was finished.

Mahāprabhu asked when the *mantra* will be conferred, Mahāprabhu asked His *sannyāsa guru*: "Is this the *mantra* I got in dream? You please check it."

"Yes, this is the *mantram*."

Then that *mantra* was given to Him..... and the name of the *sannyāsī* not in ordinary way but came through Keśava Bharatī in a peculiar name, "Kṛṣṇa Caitanya." Neither Bhāratī, nor Purī, nor Giri, all these things. "Kṛṣṇa Caitanya" that Name came, and as soon as that Name came out the mob began to cry with the Name *jaya Śrī Kṛṣṇa Caitanya Mahāprabhu ki jaya*, in this way.

Then Śrī Caitanyadeva in a new dress, red rag, robe, He embraced His *guru* Bharatī and both of them began to dance, chanting the Name of Kṛṣṇa. After some time the meaning of the Name was given out: "That You aroused Kṛṣṇa consciousness in the whole world, You have come down to make the whole people Kṛṣṇa conscious. So Your suitable Name cannot but be Kṛṣṇa Caitanya.

Then after the function is done, Mahāprabhu in trance began to chant one *śloka*, poem of *Śrīmad-Bhāgavatam* of *tridaṇḍī-bhikṣu*.

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva*

"The previous great sages have accepted and shown the path of *sannyāsa*. I have now accepted that very form of life. Now, leaving everything aside, I shall run towards Vṛndāvana. There, taking the name of Mukunda, Kṛṣṇa, I shall cross over the ocean of nescience. Crossing over this *māyā*, I shall reach Vṛndāvana and fully enter the service of Kṛṣṇa." (*Śrīmad-Bhāgavatam*, 11.23.57) + (*Caitanya-caritāmṛta*, *Madhya-līlā*, 3.6)

In the eleventh canto of *Bhāgavat*, Kṛṣṇa is Himself giving description of *tridaṇḍī-bhikṣu*, a *brāhmaṇa*, how in the last stage he took *tridaṇḍa-sannyāsa* and how he had to tolerate the torture of the society in different forms. There is in the last *śloka* one: *etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ*: "The previous great sages they have accepted, they have shown the path of *sannyāsa*. That very form of life I have got, I have accepted, I have got now, now what to do? Leaving everything back I shall run towards Vṛndāvana and there taking the Name of Mukunda, Kṛṣṇa I shall cross over the ocean of nescience, of illusion, misconception, the ocean I cross out.

*etām sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram, tamo mukundāṅghri-niṣevayaiva*

"The ocean of ignorance, nescience, that is misconception, I shall cross over, *mukunda sevānaya*, by My tendency to serve Mukunda Who is on the other side. Crossing over this *māyā* I shall reach Vṛndāvana and engage Myself in the service of Mukunda."

With this *śloka* Mahāprabhu suddenly started towards Vṛndāvana from Katwa and entered into the adjacent forest therein on the banks of Ajai ? River entered there.

*prabhu kahe, - sādhu ei bhikṣura vacana, mukunda sevana-vrata kaila nirdhāraṇa
parātma-niṣṭhā-mātra veṣa-dhāraṇa, mukunda-sevāya haya saṁsāra-tāraṇa
se veṣa kaila, ebe vṛndāvana giyā, kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā*

"Śrī Caitanya Mahāprabhu approved of the (*etām sa āsthāya parātma-niṣṭhām*) verse on account of the determination of the mendicant *sannyāsī* to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good. The real purpose of accepting *sannyāsa* is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence. After accepting the *sannyāsa* order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana and engage Himself wholly and solely in the service of Mukunda in a solitary place." (*Caitanya-caritāmṛta, Madhya-līlā, 3.7-9*)

"Now My duty is to reach Vṛndāvana as soon as possible and there in some solitary place I shall take My seat and go on chanting the Name of Kṛṣṇa."

With this, Mahāprabhu ran towards Vṛndāvana and entered into jungle before evening. And Nityānanda Prabhu, Candraśekhara Ācārya, Mukunda Datta, Jagadānanda, these four they pursued Him, followed. Sometimes He's running, sometimes suddenly He falls on the ground and began to cry: "Kṛṣṇa Kṛṣṇa." Again getting up suddenly again began to run. Sometimes west side, sometimes north, sometimes south, in this way, running, running. Sometimes so swiftly He's running away they cannot trace Him, especially in the night. Then they're all disappointed. "Prabhu, our Lord must have left us." They can't find Him out. Suddenly they heard from far off from a place, in a very wailing tone He's crying: "Kṛṣṇa, Kṛṣṇa, Kṛṣṇa." Then they ran that side and saw that just on the field He's lying and crying: "Kṛṣṇa."

So anyhow after some nursing again they began to start towards western side, Vṛndāvana side. In this way Nityānanda Prabhu is always wailing, taking the advantage of His trance, He's wandering, wandering in trance, so taking advantage of His trance Nityānanda Prabhu anyhow coaxingly turned His face towards Vṛndāvana this side, in this way. That from Katwa, after, when going long direction side, *bhakesa* ?

it is mentioned in *Caitanya-Bhāgavata*, but up to this *antala* ? on the other side of Ajai, He went, mention is there, they're observing there, that place as the seat of Śrī Caitanya. Then they say Caitanya-daya ?

there is a place nearby they say Śrī Caitanya He turned His face from this side towards east. Anyhow, from the evening the remaining day and night, and then also another

day and night, then on the third day in the evening He came back by this side through Kalna to Śāntipura. Nityānanda Prabhu managed anyhow to take Him towards Śāntipura. So today began that *sannyāsa*.

*bhumi mitra pavitra kailasa digvidhi janmaya ratri devasi
brahmitay pavitra kailasa raja dvesay ?*

In such a trance He's moving that no trace of any direction, sometimes this direction, this direction, and again this direction, no direction. Running, "I am going to Vṛndāvana, I am going to Vṛndāvana, independent of the space of the material world, Vṛndāvana. Where is Vṛndāvana?"

(Ṭhākura Murṭay?) says:

*kabe hamhera śrī-vṛndāvana visaya cadiya kabe sudra
habe mora kabe habe hera śrī vṛndāvana*

What is Vṛndāvana proper? That is a stage of consciousness. Vṛndāvana really, Vṛndāvana, Goloka, all stages of consciousness, difference in the stage. So comes that subjective reality, so all subjective. God says: "Let there be water," there was water. "Let there be earth," there was earth. "Let there be light," there was light. All come out from His will power, the potency, the sweet will of the Lord, all subjective. If the higher subject wants to make the lower subject to see something, like a hypnotiser, he cannot but see that thing. So this is all in the imaginary world but above imagination also in reality, that is also all subjective.

*sattvam viśuddham vasudeva-śabditaṁ, yad iyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate*

Lord Śiva says: "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering." (*Śrīmad-Bhāgavatam*, 4.3.23)

A *śloka* from *Bhāgavatam*, it says: "What is Vāsudeva?" Mahādeva says this to Devī Durga. When Mahārāja Dakṣa the father of Satī, he performed a great sacrifice, invited all the (demi)gods and respectful personalities, and Śiva also was invited, Mahādeva. Not to speak of Nārāyaṇa, or even Brahmā, father of Dakṣa, all others they gave their due respect to Dakṣa Mahārāja, Prajāpati. But Mahādeva he did not though formally he was his son-in-law, and Dakṣa Prajāpati was father-in-law, still he did not show and special respect thinking that formally he is the superior relation. Dakṣa was enraged and he made arrangement for another bigger sacrifice and invited everyone with the exception of Mahādeva, Śiva, to insult him. All world invited only Dakṣa's youngest girl Satī and her husband Mahādeva that were exempted. So all were going to join the, to keep the invitations, going.

Satī's heart is very much mortified: "Father has exempted us, insulting." So she asked her husband: "Why did you not show any respect to him? Formally he's your father-in-law, why did you not give any respect?"

Then Mahādeva answered:

*sattvam viśuddham vasudeva-śabditam, yad iyate tatra pumān apāvṛtaḥ
sattve ca tasmin bhagavān vāsudevo, hy adhokṣajo me namasā vidhīyate*

"Devī, this is not the question of belittling his position, not a question of insulting, but the fact is that my head is always engaged in giving, in dealing respect to Vāsudeva." Who is Vāsudeva? Here it is explained: *sattvam viśuddham vasudeva-śabditam, tama, raja, sattva*, from nescience to science, from ignorance to pure consciousness. The *viśuddha-sattva*, that is the pure uncontaminated consciousness independent of any material touch, it is known as Vāsudeva. Vāsudeva, Who is Vāsudeva? Father of Kṛṣṇa. From him Vāsudeva is coming out, what is, who is he? He is the representation of the uncontaminated pure consciousness free from any contamination of matter, that is Vāsudeva. And *yad iyate tatra pumān*: in that plane He appears as the enjoyer of the whole, He's Vāsudeva. I am always in communion with Him and my head is always engaged there. My attention, my brain is always captured by the charm of that Vāsudeva. I am guided by that sentiment. So I cannot take off my head from there, attention there, and to engage it in some other place, it is most difficult thing for me. Not that purposely I insulted your father but it is by nature it was so."

So, in *Bhāgavatam* here we find that what is Vasudeva Vāsudeva. Where is Vṛndāvana, where is Goloka, where is Vaikuṅṭha. We are to test by the standard of this understanding.

So, Mahāprabhu He already in Vṛndāvana, Goloka, in Goloka, Vṛndāvana, Navadwīpa, came to show us He's running in ecstasy, hither thither. Everywhere there is Vṛndāvana. Little after when He met Advaita Prabhu:

*ācārya kahe, - tumi yāhān, sei vṛndāvana
mora bhāgye gaṅgā-tīre tomāra āgamana*

Advaita Ācārya disclosed the whole situation, telling Śrī Caitanya Mahāprabhu: "Wherever You are, that is Vṛndāvana. Now it is My great fortune that You have come to the bank of the Ganges." (*Caitanya-caritāmṛta, Madhya-līlā, 3.33*)

"It is a very, (merry sport?) that you say that we are going to Vṛndāvana, wherever You are there is Vṛndāvana we see, we feel it, wherever You are Vṛndāvana is there. We are still it is a peculiar thing that You say: "I am going to Vṛndāvana." To teach us, this is Your formal expression, in this way Mahāprabhu running hither thither in this way playing. Vṛndāvana is a stage of consciousness above Vaikuṅṭha, the simplicity, the plain dealings, and love divine, simple love, plain, very, humility. They do not think, the peculiarity is this they do not feel that they are in Vṛndāvana, that is the peculiarity there, it is *aprākṛta*.

Knowledge has been classified under five heads, the lowest is sense experience of ones own, *pratyakṣa*: what I have experienced through my senses, that is the first stage. The next, higher, I have not experienced by my own senses, but I have gathered from the experiences of others, their sense experience. Scientist have got his experience, I have gather his invention, discovery, I am using that, the second stage. Third stage which is over the stage of human experience, but nondifferentiable, something like deep sleep. When we are awake we say: "I slept very happily, I slept a very good sleep." But at that time we can't assert, in deep dreamless sleep, but when we come back from the deep dreamless sleep we express some sort of experience. "A good sleep I slept." So some sort of hazy experience. That is the subject and material object they come together, material object vanishes in the subject.

After that there is a stage that Śaṅkarācārya, He explains up to this. But Rāmānuja and his Vaiṣṇava followers, other Vaiṣṇava *ācāryas*, they're of opinion there is a fourth stage that is called transcendental, that exist beyond the scope of senses whether gross or subtle. How is that? A plane when of it's sweet will it can come down to our gross plane of understanding we can feel, we can have some experience. If He withdraws we are helpless, we can't find it. So we can't say that it is under our control, under our own knowledge, we can't count it like that. It is independent, at it's sweet will it may come down and may give some sort of experience and if it withdraws I am quite helpless, I have nothing to do, I may cry, I may pray, but I can't enter that forcibly out of dint of my power. This is to be the fourth plane and that is grand and awe inspiring and powerful, all these we get some experience of there, *Vaikuṅṭha*.

Then we are sure to say this is *adhokṣaja*, *adhokṣaja* plane. *Pratyakṣa*, *parokṣa*, *aparokṣa* then fourth dimension is *adhokṣaja*, *adhokṣaja* means we may say underground or you are underground. The knowledge is on the surface, our experience is underground. Or that is underground, the thick cover, if we can pierce through the thick cover that are walling up our experience then we can come in connection with that plane, another plane. That is *adhokṣaja*, *adhakrtam indriya jnanam*, the knowledge that has made down, take down the knowledge of our experience, superior knowledge which has forced down our knowledge of experience of this world, that sort of transcendental, supramental knowledge. That is four classes of knowledge. There is something different in every point not similar with this world.

But *Śrīmad-Bhāgavatam* and Mahāprabhu come to know that, one fifth stage of knowledge there is which is very similar to this mundane but not mundane, this is *aprakṛta*. *Prakṛta-vata*, or according to *Bhāgavatam*, *kevala*, *kevala*, in which one may not have to think that he's out of this worldly knowledge, he's within this worldly knowledge but really it is not so. A very peculiar thing, *aprakṛta*, no *prakṛta*, similar to *prakṛta*, very similar to mundane but not mundane. That is what is *Goloka*. In other words if you can think that the central knowledge that gives connection to the lowest level of mundane creation, can harmonise the worst portion of illusory world, that is *aprakṛta*. And that is possible only through love, only through love, the compensation is carried only through love it is possible, otherwise not. Just as there is a saying: "A blind son seems to his mother as a very good eyed son." Ordinarily there is an expression, proverb in Bengali:

kana seva pada locan ?

Really a blind son, one eyed, but mother says: "No, no, my child has a very good eye, like lotus eyed." Blind by the affection, what is mean and low, only compensated by the love that shines very beautiful, that is *prema*, or love. Through mercy, through pity, through grace, a king can come to play with a boy on the street. Affection can make it possible. The high and low, the difference disappears in such a stage. They think like that we are ordinary, *jñāna sunya bhakti*, it is known as *jñāna sunya*

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