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Śrīla Śrīdhara Mahārāja: ...developed form as Rādhā. Coming from within. Springing up from within. 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're told that in ancient times They divided into two. *Deha-bhedam gatau tau, caitanyākhyam prakāṣam adhunā*. Again both of Them, They're the same, both parties, They're 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 heat 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.

*[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-suvalitam 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 Rūpa Goswāmī says,

*aher iva gatiḥ premṇaḥ, svabhāva-kuṭilā bhavet
ato hetor ahetos 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*]

[*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 quarrel 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 so prejudiced 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.

Old mother Śacī Devī is crying so hopelessly, helplessly. The young wife Viṣṇu Pṛīya, 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 Haribol. Gaura Haribol. Nitāi Gaura Haribol.

For today is the day. _____ [?] 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 height, to the zenith of our aspiration, and our prospect, our destination, 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. *Trāyate mahato bhayāt. Svalpam apy asya dharmasya.*

*[nehābhikrama-nāśo 'sti, pratyavāyo na vidyate
svalpam apy asya dharmasya, trāyate mahato bhayāt]*

["Even a small beginning in this devotional service cannot go in vain, nor can any loss be suffered. The most insignificant practice of such devotional service saves one from the all-devouring fear of repeated birth and death in this world."] [*Bhagavad-gītā*, 2.40]

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-sinhubhya 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 Haribol. Gaura Haribol.

Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

Śrīpad A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

[lakṣa locanāśru-varṣa-harṣa-keśa-kartanam]

*koṭi-kantha-kṛṣṇa-kīrtanādhya-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." Begun to cry.

And so many crying aloud. "What a horrible thing is being done here."

Some say, "Who is the creator 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, they're 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.

Candraśekhara Ācārya, the maternal uncle, 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 Girī, 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 kī 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*.

etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītām pūrvatamair maharṣibhiḥ

aham tariṣyāmi duranta-pāraṁ, 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, *etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītāṁ 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."

*etāṁ sa āsthāya parātma-niṣṭhām, adhyāsītāṁ pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāraṁ, 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 nibhrte vasiyā*

["Śrī Caitanya Mahāprabhu approved of the (*etāṁ 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, 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 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. Bhramite pavitra kaila saba. Dik-vidik-jñāna nāhi, rātri-dina se. Bhramite pavitra kaila saba rāḍha-deśe.*

[eta bali' cale prabhu, premonmādera cihna / dik-vidik-jñāna nāhi, kibā rātri-dina]

["As Śrī Caitanya Mahāprabhu was en route to Vṛndāvana, all the ecstatic symptoms became manifest, and He did not know in which direction He was going, nor did He know whether it was day or night."]

[Caitanya-caritāmṛta, Madhya-līlā, 3.10]

[ei śloka paḍi' prabhu bhāvera āveśe / bhramite pavitra kaila saba rāḍha-deśe]

["Passing through the tract of land known as Rāḍha-deśa, Śrī Caitanya Mahāprabhu recited the following verse in ecstasy." *[Caitanya-caritāmṛta, Madhya-līlā, 3.5]*

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'm going to Vṛndāvana. I'm going to Vṛndāvana, independent of the spirit of the material world, Vṛndāvana. Where is Vṛndāvana?"

Ṭhākura Mahāśaya 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 Durgā.

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's 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-śabditaṁ, 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-śabditaṁ. 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 Vasudeva. Vasudeva, Who is Vasudeva? Father of Kṛṣṇa. From him Vāsudeva is coming out. What is, who is He? He's 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'm 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'm guided by that sentiment. So I cannot take off my head from there, attention from 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're to trace by the standard of this understanding.

So, Mahāprabhu He's already in Vṛndāvana, Goloka, in Goloka, Vṛndāvana, Navadvīpa, 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 You are going to Vṛndāvana. Wherever You are there is Vṛndāvana. We see, we feel it. Wherever You are Vṛndāvana is there. We have that experience. Still it is a very peculiar thing that You say 'I'm 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 gathered his invention, discovery, I am using that, the second stage.

Third stage which is over the stage of human experience, but non-differentiable, 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, *aparokṣa* ____ [?] 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, and 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're 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'm 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*. *Adhokṣajam indriyaṁ jñānaṁ*, the knowledge that has made down, kept 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 *turiya*, 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*, 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. The compensation is carried only through love it is possible, otherwise not.

Just as there's 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 got 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 śūnya bhakti*, it is known as *jñāna śūnya*.

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