

**His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja**

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**Śrīla Śrīdhara Mahārāja:** “I remain eternally indebted to you. I have nothing with which I can clear out your debt. Your service is of so higher quality.” His defeat: Kṛṣṇa’s defeat.

*ye yathā mām prapadyante, tām̐s tathaiva bhajāmy aham  
[mama vartmānuvartante, manuṣyāḥ pārtha sarvaśaḥ]*

[Śrī Kṛṣṇa says: “As a person takes refuge in Me and surrenders unto Me, I respond and reward accordingly. Being the ultimate goal of all philosophies and doctrines, I am the objective to be attained by all. Certainly, O Pārtha, everyone follows My various paths in all respects.”]

[*Bhagavad-gītā*, 4.11]

But that is broken here. “I can’t, I fail, I can’t.”

**Bhakti Caru Swāmī:** *Sarva-loka-maheśvaram* [*Bhagavad-gītā*, 5.29] has become bankrupt.

**Śrīla Śrīdhara Mahārāja:** Bankrupt. Ha, ha, ha.

*aham sarvasya prabhavo, mattaḥ sarvaṁ pravartate  
[iti matvā bhajante mām, budhā bhāva-samanvitāḥ]*

[“I am Kṛṣṇa, the Sweet Absolute, I am the root cause of the all-comprehensive aspect of the Absolute, the all-permeating aspect of the Absolute, and also the personal aspect of the Absolute - the Master of all potencies, who commands the respect of everyone - Lord Nārāyaṇa of Vaikuṅṭha. The universe of mundane and divine flow, every attempt and movement, the *Vedas* and allied scriptures which guide everyone’s worship - all are initiated by Me alone. Realising this hidden treasure, the virtuous souls who are blessed with fine theistic intellect surpass the standards of duty and non-duty, and embrace the paramount path of love divine, *rāga-mārga*, and adore Me forever.”] [*Bhagavad-gītā*, 10.8]

“In other words, I have given, seeing your *yogyatā*, fitness, the whole I have given to you. Under your consideration I have nothing more that with which I shall go clear your debt. Already the whole store is finished. Though I’m the storehouse, infinite storehouse, but that is all given to you already. Nothing more left that I can give it to you, that sort of thing.”

**Devotee:** Mahābhāva.

**Śrīla Śrīdhara Mahārāja:** Mahābhāva.

**Akṣayānanda Mahārāja:** He’s been plundered.

**Śrīla Śrīdhara Mahārāja:** And in order for that, He had to become Mahāprabhu. “That I shall dedicate My life in praise of you all, the *gopī-bhajan*, the *vraja-bhajan*. I shall do the work of your canvasser, and then I must get some remuneration, and thereby, I shall try My best to clear your debt.”

So \_\_\_\_\_ [?] Kṛṣṇa came, and Rādhārāṇī also told, “Oh, do You think that I shall leave You free? I shall surround You. Your body I won’t allow to touch the ground. You will roll on the earth. My body will be there. You can’t go beyond Me.”

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Gaura Haribol. Gaura Haribol. Gaura Haribol.  
\_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Panentheism, *viśiṣṭādvaita-vāda* \_\_\_\_\_ [?]  
Ontologically, it is almost the same as that of Rāmānuja.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Ideal Realism. It is real. Matter, material existence is real. Ideal realism, that consciousness is real. Reality is trying to alert to the consciousness. The consciousness is real.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ abstract line. The basis for the Vaiṣṇava conception.

**Devotee:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Secret trap, a wolf in the lamb’s skin, Mahasudhan Sarasvati  
\_\_\_\_\_ a wolf in the lamb’s skin. \_\_\_\_\_ [?]

**Devotee:** \_\_\_\_\_ [?]

...

**Śrīla Śrīdhara Mahārāja:** ...I chanted this *śloka* we find in *Caitanya Bhāgavat*.  
\_\_\_\_\_ [?]

“I prepared the greatest medicine, named *pipalikanda*, which is the highest remedy of any kind of catching cold. But I see the cough, the coldness is increased, is increasingly attacking, and that is the fated to be, cannot be, it is beyond treatment, it seems to be beyond treatment. It will take its own course towards the doom.”

That was the utterance of Mahāprabhu. *Pipalikanda*, *pipal* means that chill, a small fruit like this, very helpful for cold treatment. Just as *pipali* is also a little biter or pungent, so *pipali*, that is also a little pungent. And according to *Ayurveda* that is the best medicine for the cold, *pipalikanda*, a preparation of that particular shrub, *pipali*. I forgot the English name.

But Mahāprabhu says, “I came with *pipalikanda*, the best medicine for the Kali-yuga, I came with that. But I find that they are making intrigue against Me, so they are fated to be doomed.”

That was His decision. And then He went to take *sannyāsa* at Katwa. He left His household life and straight went to Katwa within a few days, and the day is coming tomorrow. Tomorrow night, about three o'clock, that is day after tomorrow, He reached, He crossed the Ganges by swimming and with wet cloth He went to Katwa, straight. By nine or ten o'clock He reached there a distance of twenty five miles, from Māyāpur to Katwa almost twenty five miles. With the wet cloth, swimming the Ganges personally, He went there.

And Keśava Bhāratī with his paraphernalia he was sitting. Suddenly he found as if the Sun is rising, is coming, in such a glorious mood he feels that Sun coming to him. Then he offered, he could not accept that. "We are charmed by Your beauty, Your personality, and You are so young, only twenty four or something, or more younger. What about Your mother, Your wife, Your guardians? Without consulting them I can't venture to give You the robe of renunciation." Keśava Bhāratī told.

And there was so many, that was a holy time, *makara-saṅkrāntī*, a famous *tithi*, and many came to take bath in the Ganges, that occasion. And they also came to see the *āśrama* of the *sannyāsī*. And many persons crowded there, a big throng. And they all opposed, "If Keśava Bhāratī you give *sannyāsa* to this young, charming, beautiful boy, then we will break down your *āśrama* immediately. It can't be." They were opposed.

Then Keśava Bhāratī asked Mahāprabhu, Nimāi Paṇḍita, "So, You are that Nimāi Paṇḍita about whom we have heard so much? Many big scholars that came to conquer in Navadwīpa, the renowned place for the scholars of *nyāya* and You have defeated them, that Digvijayī and others, You are that Nimāi Paṇḍita?"

"Yes."

"I can give You *sannyāsa*, but You must take the permission of Your guardians to me."

Mahāprabhu at once suddenly went, and going to get permission.

Then again, He was stopped. "The extraordinary personality which You possess, You can do anything and everything. You will go, You will charm Your guardians and get permission and You will come. Nothing is impossible for You. You've got such a look, that commanding look, commanding appearance. You can do anything and everything. So, consider Yourself, and we are also considering."

The movement, the whole day, *crores* of the ordinary public are very much enraged. "We can't allow you *sannyāsī*, to give *sannyāsa* to this boy, this young boy, impossible. What do you think? We shall smash your *āśrama*."

Then *kīrtana* was begun. The whole day, whole night passed in *saṅkīrtana* and that convulsion movement, and the next day also. His will is prevailing. Gradually the mob, they were prepared for what is inevitable, that gradually controlled. And all began to cry.

Nimāi Paṇḍita put the *mantram* to Keśava Bhāratī: "Is this the *mantram* you will offer, I got in dream?"

"Yes, yes, this is *mantram*, the Name also."

In this way, the next day, afternoon, the *sannyāsa* function began. By that time the maternal uncle of Mahāprabhu, Candraśekhara Ācārya reached there. He was there, and he was asked to do the function on behalf of Caitanyadeva, Nimāi Paṇḍita. He began to chant and dance, and all the audience influenced by Him.

The barber was asked to shave. He can't venture to touch His body. "I can't touch." Anyhow, ordered repeatedly, at last he had to do the service. The shaving the beautiful curling hair of the beautiful face of the twenty four years genius boy, shaved. The barber promised, "I won't touch with this hand anyone else for my occupation. I shall rather eat begging. This is my last service. This hand I won't touch anybody's body from today." So he began the occupation of a sweetmeat-maker, the barber, became sweetmeat-maker.

Then after *sannyāsa*, began to dance mad, began to chant the *śloka* of *Bhāgavatam*:

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

[(As a *brāhmaṇa* from Avantī-deśa said:) “I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous *ācāryas*, who were fixed in firm devotion to the Lord, Paramātmā, the Supreme Personality of Godhead.”] [*Śrīmad-Bhāgavatam*, 11.23.57] & [*Caitanya-caritāmṛta, Madhya*,3.6]

*Tridaṇḍī-bhikṣu* \_\_\_\_\_ [?] eleventh canto [chapter seven]. Kṛṣṇa Himself is giving description of this *sannyāsa* to Uddhava. It is mentioned there, *tridaṇḍī-bhikṣu*. And what was sung by *tridaṇḍī-bhikṣu*, that passage was sung by Mahāprabhu.

“I have accepted this garb. This is favourable to My life of *bhajan*. None have any claim in the society over Me, and exclusively I shall be able to devote Myself for the service of Kṛṣṇa. I am going to Vṛndāvana, no other engagement, no other connection with anybody, anything I have after this *sannyāsa*.”

In this way, with ecstatic madness He began to dance and chant. Bhāratī also came to embrace Him, and both the Guru and the disciple clutching at their hands began to dance, and so many also began to chant and dance, in this way.

Then suddenly His whim came, “I shall go to Vṛndāvana immediately, during the evening time.” And He ran towards near the jungle, He entered into the jungle.”

And Nityānanda Prabhu, Candrasekhara Ācārya, Mukunda and Jagadānanda, these four followed Him.

He’s in trance, running sometimes, and crying sometimes, “I am going to Vṛndāvana. Exclusively I am devoted to serve Kṛṣṇa. I see no other duty I have got.” He’s running.

And they were also trying to follow Him as much; but He surpassed them. Night came; they were perplexed, lost His connection, all these, three, four. Then after some time, the winter night sometime they could hear that a very piteous tone, crying, coming to touch their ears, from a particular direction. Then in the dense darkness of the night, following that voice, they went that side.

And as He’s falling on the earth, on the ground, crying in a very piteous tone, “Kṛṣṇa Kṛṣṇa.”

*kāhān mora prāna nātha muralī-vadana, kāhān karoṇ kāhān pān vrajendra-nandana*

[“Where is my beloved Kṛṣṇa? I can’t tolerate His separation. Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?”] [*Caitanya-caritāmṛta, Madhya-līlā*, 2.15]

“Where is My beloved Kṛṣṇa? I can’t tolerate His separation. Where should I go, where shall I find Him?”

In this way, in piteous tone, heart-rending tone, He’s crying. And then they went near and managed to put some water on the eye and on the face, and then again He came out of the swoon.

“Who are you? I am going to Vṛndāvana. You are disturbing Me. Why?”

Again He got up and began His charge running towards that way. But in a bewildered stage, no consciousness of any particular direction: running, going to Vṛndāvana. But the great attraction of the devotees in Navadvīpa, Śāntipura, did not allow Him to go towards the west. But anyhow, the attraction came; He is going, and the attraction this side. In this way He came gradually to the way of Śāntipura. From Nadia He went and He went that side, and the attraction of the devotees, gradually they took to this course, and He came towards Kalna, Dubrarājapura.

And the trance also passing away; Nityānanda Prabhu came in His front. He found a *sannyāsī*. “I am going to Vṛndāvana. A *sannyāsī* is in My front. Who are you *sannyāsī* Śrīpād? Where do you go?”

“I’m going to Vṛndāvana with You.”

“Oh, you are going to Vṛndāvana? Yes, yes, very good. How far Vṛndāvana is from here?”

“No, no, We are come very near. Just You see the Yamunā.” Nityananda Prabhu showed Ganges there near Kalna. “You have come to the Yamunā, and after crossing, we shall get Vṛndāvana. Come, I am going to Vṛndāvana with You.”

...

So tomorrow we observe Mahāprabhu in His own house, from the hands of Śacī Devī, Mahāprabhu took food. In Bengal, generally, that day inauguration of Lakṣmī *pūjā*, some \_\_\_\_\_ [?] some sort of cakes are prepared. So tomorrow that cake will be prepared.

And at night, *dugda lag lagi* [?] When Mahāprabhu thought that next morning, or in the later part of the night He will leave Navadvīpa, so He attracted His devotees in such a way that almost every leading devotee came to see Him in the evening. And those that are coming they’re taking a flower garland. And so many garlands and He’s putting again that garland to the neck of other devotees. And the devotees do not know: only four of the devotees knew that He will go, but ordinary devotees they don’t know that this is the last night of His stay in Nadiyā. And whoever is coming to see Him, He’s giving the advice.

*āpana galāra mālā sabākāre diyā, ajña kareṇa gaura-hari kṛṣṇa kaha giyā*  
*[ki bhojane ki śayane kibā jāgaraṇe, aharniśa cinta kṛṣṇa balaha badane*  
*yadi āmāra prati sneha thāke sabākara, kṛṣṇa binā keha kichu na balibe āra*  
*jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātakīra janme janme tāpa]*

[“Blessing everyone with affection and placing His own flower garlands around their necks, Śrī Gaura Hari instructed them to return to their homes and fully engage in the service and worship of Kṛṣṇa with all devotion. He said: “Always engage in thinking, remembering, hearing and speaking about Kṛṣṇa in all situations, whether awake or sleeping, eating or resting. If you have affection for Me, please promise that you will never cultivate anything other than Kṛṣṇa. Kṛṣṇa is the benevolent father and supreme cause of the whole universe and all beings. One who deliberately avoids worshipping his own transcendental father, is considered most fallen and suffers birth after birth.”] [Caitanya-Bhāgavat, Madhya, 28, 25-28]

& [Śrī Bhakti Rakṣaka Bhajana Madhuri, p 16]

From His own neck, He is putting the garlands on the other devotees, and says: “Under any condition, don’t leave this Kṛṣṇa *Nāma*. Wherever, while eating, staying, sleeping, waking, always take the Name of Kṛṣṇa. *Sabākāre diyā, ajña kareṇa gaura-hari*. This is My last request to you all

My friends. *Kṛṣṇa kaha giyā*, always talk about Kṛṣṇa, nothing else. *Ki bhojane*, while eating, *ki śayane*, sleeping, *kibā jāgaraṇe*, or waking, *aharniśa cinta kṛṣṇa*, day and night think of Kṛṣṇa, *balaha badane*, and pronounce on your tongue.

*Yadi āmāra prati sneha thāke sabākara*. If you have got real attraction, affection for Me, *kṛṣṇa binā keha kichu na balibe āra*, then without, taking the Name of Kṛṣṇa, do nothing, nothing else. If really you have got any attraction for Me, then only go on with Kṛṣṇa cultivation.

*Jagatera pitā kṛṣṇa ye na bhaje bāpa*, He's the origin of us all, He's our father. We have come from Him. *Pitṛ-drohī pātākīra janme janme tāpa*, and the son who has no gratitude towards the father, he's sure to be punished birth after birth. *Jagatera pitā kṛṣṇa ye na bhaje bāpa, pitṛ-drohī pātākīra janme janme tāpa*.

Then, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Uttering this particular Name, *sabākara, kṛṣṇa binā keha kichu na balibe āra*, always take this Name and no other rules and regulations to be followed on this. Take the Name; go on chanting the Name of Kṛṣṇa. Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare, Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Hari-Nāma *mahā-mantra*, this is not ordinary *mantra*, but this is *mahā-mantra*. *Sarva mantra sara*, this is the great among the great *mantra, sarva mantra sara*, and the very essence of all the *mantras* ever known to the world, *sarva mantra sara. Sarvaka balite nahi ara* [?] Only take to this, always, always. No other restriction to be followed on this account."

He was telling in this way. And they were all coming; some intuitively because that was the last night, so almost all coming.

Then late at night, that Śrīdhara Kholaveca, who used to make trade on the plantain tree, the fruit, ripe or green, and that inner stem in the plantain, and then leaves also on which to take food, he had a trade on these things. And Mahāprabhu used to snatch it from him every day. Giving less price He used to collect the good things snatching from him. And that Śrīdhara came to see Him late at night with a green gourd, or what is that big fruit? *Laow* [?]

**Devotees:** Mellon? Jackfruit?

**Śrīla Śrīdhara Mahārāja:** Not jackfruit; this is a vegetable thing.

**Akṣayānanda Mahārāja:** Squash.

**Śrīla Śrīdhara Mahārāja:** And Mahāprabhu asked, Mahāprabhu thought that Śrīdhara, "I took almost the whole life snatching from him so many vegetables snatching from him, and in this last night, he has taken this vegetable and I can't leave it." So asked His mother, "Mother, Śrīdhara has presented this vegetable..."

**Parvat Mahārāja:** Squash?

**Śrīla Śrīdhara Mahārāja:** Not squash, but a big size, you will see it here.

"And so, think how it may be prepared." And at that very time, one came with some milk. Then Mahāprabhu asked, "Mother, with this milk and this *lauw* [?], prepare some sort of sweet food, *paramānna*."

**Akṣayānanda Mahārāja:** Sweet-rice.

**Śrīla Śrīdhara Mahārāja:** *Dugha laga lagi* [?] its name. That vegetable boiled in the milk with some sugar. That was prepared and Mahāprabhu took it.

Then almost about three o'clock or so, or even before, He came away. Śacī Devī knew, she had got some clue, she was staying, guarding at the door. Mahāprabhu bowed down to her, and like a stone figure, statue, Śacī Devī, mother, sat there.

Then the early morning, the devotees are coming to see Him, they found that Śacī Devī is like a statue, she is sitting at the door, door opened, everything empty. "What's the matter Śacī Devī?"

"Oh, I was waiting for you, you devotees. You take possession of the house. I am waiting for you. I can't enter into the house any more, any longer. I shall go anywhere and everywhere. You take possession. You are His devotees. You are real heir of His property, you take possession. I am going." In this way.

They began to throng around her and to console her. "You will go? What about that girl, wife, He left, only fourteen years old? Who will protect her? You can't shun the responsibility given to you. It is on your shoulders." In this way, they came and they consoled her and took her again into the home, and wailing began there.

And in Katwa also, that thing was being done. Then after three days fasting and running, Mahāprabhu was taken to Śāntipura, *Advaita-bhavan* by Nityānanda. Nityānanda, when He found that He's sure to guide Him towards Śāntipura, He sent other followers, "Go ask Advaita Prabhu to come with a boat here in this *ghāṭa*, bathing place, and run to Navadvīpa to inform Śacī Devī that we have taken Him again in this side, Śāntipura, and take her in palanquin here in Śāntipura." Managed by Nityānanda Prabhu.

Then Nityānanda Prabhu took Him to Ganges, "Yes, yes, this is Yamunā."

Mahāprabhu jumped into the river after three days fasting. Yamunā *darśana*, Mahāprabhu took His bath. Taking His bath, suddenly found that one boat came by Him and some old man with beard rising from the boat with some red cloth etc. Then Mahāprabhu, finishing His bath He's on the bank and then he came, the old man came and bowed down to Him.

And Mahāprabhu marked his face, "Oh! I think you are Advaita Ācārya."

"Yes, I am him."

"Oh! How do you know that I'm in Vṛndāvana? How could you find? How could you know?"

"No, no, I'm not in Vṛndāvana. Wherever You are present that is Vṛndāvana. And by my fortune, You have come to the banks of the Ganges."

Then whole thing turned within the mind of Mahāprabhu. "Oh, then that *sannyāsī* is Nityānanda." He finds, He's finding the face of,

*prabhu kahe nityananda amila kanail ganga ke ami jamuna koila.*

"Oh, Nityānanda had Me enticed, led Me to the banks of the Ganges and plainly told that this is Yamunā and He has taken Me to the Yamunā."

The whole trance disappeared.

Advaita Ācārya told, "Yes, Nityānanda did not speak wrong. In scriptures it is mentioned that Yamunā falls in Ganges near Allahabad and generally it is in the western side of the Bhagavati, the Yamunā. And on the other side, the eastern side, there is the Ganges. So You have now taken Your bath in Yamunā proper according to scripture. Now, give up Your wet clothing, and I have taken this dry \_\_\_\_\_ [?] for *sannyāsī*, *kaupīna*, You please accept. This is my \_\_\_\_\_ [?] And today after three days of fasting, You are to get something in my, I pray to be a

guest in my house to take something, as Your begging diet. Your begging diet must, should take place in my home today. Please be kind with me.”

What to do? They all took Him in the boat, and took to Śāntipura. And the next day morning Śacī Devī was taken there. And about ten days or twelve days, Mahāprabhu remained in Śāntipura, met Śacī Devī, so many chanting and singing, dancing, all these things. After that He took His way to Nīlācala, Jagannātha Purī, it was arranged with them.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Then Vidagdha Prabhu will be in difficulty. He won't be able to come here. I have ordered him to go on with the service there to Swāmī Mahārāja. It does not matter. He may stay, and go on with the service, all right. Gaura Haribol. Hare Kṛṣṇa, Hare Kṛṣṇa. Gaura Haribol.

In an ordinary way if we think that they are justified to do so to keep up their position as they think. To keep up the constitution, the institution to save, that those that are going there, they are hearing something, and thinking that we are below the standard, so it will be difficult for them to keep regard of us. So to save us, we must construct some wall between the two, that that influence may not come and lose the confidence of the general newcomers, especially on us, so non-cooperation in the beginning. I apprehended that they may not stop there only, but take some aggressive measure also they may take. God save them. Hare Kṛṣṇa. But what to do? I'm very slowly and cautiously going on with my own considered opinion, going ahead, as far as possible, with much restraint. I don't feel any enthusiasm or encouragement going against them. That is the creation of Swāmī Mahārāja who has done such a big work for Mahāprabhu and my Gurudeva. So much so almost impossible thing has been done by him. And his created institute that should be saved at any cost: a great thing, inconceivably great thing that should be saved. Only that the standard may not be lowered, at the same time, that is whatever we have understood and we have realized to be the truth. Only to a particular section, we want to keep it intact, that this is the standard of the estimation of the consideration of the realization of *Śrīmad-Bhāgavatam* and Mahāprabhu and our Gurudeva and Swāmī Mahārāja also. The standard of the culture is of this type.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Gaura Haribol. Nitāi Gaura Haribol.

**Parvat Mahārāja:** It seems like we are on the platform of friends and enemies.

**Śrīla Śrīdhara Mahārāja:** The yesterday perhaps for the first time I heard, I can't trust it even, that Bhāvānanda Mahārāja, he trampled down his foot on a book named the *Gauḍīya Kaṅṭhahāra*, the very gist of all the Vaiṣṇava scriptures prepared by our Guru Mahārāja, *Gauḍīya Kaṅṭhahāra*. I can't trust such heinous work being done by him. I can't follow, can't conceive that that scripture containing the very gist of *Bhāgavatam*, *Gītā*, and all other Vaiṣṇava scriptures, including the Goswāmīns, the *pramāṇa*, that is the most useful weapon of the preachers, *sannyāsīns*. It was prepared to that line. And that has been trampled down under foot. I can't conceive. So much so that I...

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