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Śrīla Śrīdhara Mahārāja: He's not a party, and so many other parties are standing and deciding. Everywhere He is, and everything is in His full control.

Now I close.

...

According to the solar calculation this is the day when Mahāprabhu went to Katwa to take *sannyāsa*. [The day of Makara-sāṅkrantī in January of 1510]. He swam, crossed by swimming the Ganges, and with wet cloth ran towards Katwa. He eagerly 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 Bhārati Mahārāja."

He left Viṣṇu Pṛīya Devī sleeping perhaps on the bed. Śacī Devī, mother, she got some scent, she sat on the gate. Mahāprabhu showing some respect to her went away. She could not speak anything, was dumb.

The day before, from 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 Navadwīpa. And then they could know He has gone to Katwa, Keśava Bhārati's *āśrama* to take *sannyāsa* and to bid goodbye to the people of Navadwīpa 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, fair, benevolent, who has already made the people mad with *saṅkīrtana*. Already relieved Jagāi Mādhāi from their evil, nasty life. Checked the Mohammedan ruler Chānd Kāzī - 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 Navadwīpa 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 Navadwīpa. Big renowned place of scholarship. And *paṇḍits*, or scholars, if they could not defeat the scholars of Navadwīpa, they may not have any fame at that time. So from Kashmir also Keśava Kāśmīrī, he had to come also to Navadwīpa 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 Navadwīpa forever. Taking *sannyāsa* He left. Because the people of Nadia could not appreciate Him. Came in opposition party it is said. The tantrics, the *śākta*, the

worshipper of this low things, that the goddess, that *prakṛti*. *Prakṛti* is the highest entity. *Śākt*, 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, force to atom. So they, in the colour of some consciousness, they formed the *śākta* 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: Cayenne pepper? Red pepper?

Śrīla Śrīdhara Mahārāja: Not red, black. That is a good medicine for cough. So *pippalikhanda* is the preparation of that *pippali*, that is 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 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. So 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 strained 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 bright person you want to give *sannyāsa* to Him? We won't allow it." 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, I can't do."

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. Candraśekhara His maternal uncle, Mahāprabhu's maternal uncle Candraśekhara. 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 in this way. Then the next day, that is tomorrow also, somewhat opposition. And 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 this *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 _____ [?] 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. *Saptahayana* [?] 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 Dvārakā. 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 Navadwīpa, 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, Tṛnāvarta, they're all being sent by Kāmsa 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 Kāmsa had his father-in-law Jarāsandha, then this Kālayavana, all these things, Śīsupāla, 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 to away.

And He told in Kurukṣetra, "There are several other oppositionist. Finishing them I'm coming to be united with you very soon." That sort of hope was given in Kurukṣetra to the *gopīs*. "I'm coming soon. Only a few more obstacles are there. Let Me finish and then I'm 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, and 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 Navadwīpa, 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're passing, no jungle is left, all being cleared by human feet. The jungles are all cleared, they're going, running in such a way. And only for two days Mahāprabhu stayed with Vidyāvācaspati Mīśra in Vidyānagar then went towards Vṛndāvana. And sing.

*yāhān yāhān prabhura caraṇa paḍaye calite
se mṛttikā laya loka, garta haya pathe*

["Wherever the Lord touched the ground with His lotus feet, people immediately came and gathered the dirt. Indeed, they gathered so much that many holes were created in the road."]

[*Caitanya-caritāmṛta, Madhya-līlā*, 1.165]

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 the 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*. To 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 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're 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*. 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, forty eight 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 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-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]

The two pastimes are parallel and eternal, Svarūpa Dāmodara Prabhu 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's the development of the sweetness that springs from Kṛṣṇa Himself.

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