

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.12.27.B

Śrīla Śrīdhara Mahārāja:

*nīlāmbhodhi-taṭe sadā sva-virahā-kṣepanvitāṃ bāndhavaṃ
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ
śrīmad-bhāgavataṃ sadā sva-nayanāśru-pāyanaiḥ pūjayan
gosvāmi-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ*

[“On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book.”]

[Śrīla Śrīdhara Mahārāja originally composed this verse to introduce his summary study of the 18,000 verse *Śrīmad-Bhāgavatam*. Just as Śrīla Bhaktivinoda Ṭhākura condensed the whole *Bhāgavata* principle into 1,000 verses in his *Bhāgavata-arka-marici-mālā*, Śrīla Śrīdhara Mahārāja said he had a mind to consolidate it even more, to represent it within 300 verses, but he did not finish it.]

Mahāprabhu Gaurāṅga Sundar. Gaurāṅga Sundar. _____ [?]
Nimāi is in his room studying?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Ha, ha. Peculiar boy! Hare Kṛṣṇa. Hare Kṛṣṇa. He knows to play *mṛdaṅga*, he knows to sing, he knows to deliver lecture, he knows to explain the Sanskrit, his pronunciation of Sanskrit verse also very accurate and sweet. He’s got qualities, but he’s beside himself.

Devotee: No, he’s not there Mahārāja.

Śrīla Śrīdhara Mahārāja: Not there.

Akṣayānanda Mahārāja: He’s down somewhere.

Śrīla Śrīdhara Mahārāja: He’s playing with that child, that son, Sarvabhavana’s son, Aniruddha, what’s his name?

Akṣayānanda Mahārāja: Aniruddha.

Śrīla Śrīdhara Mahārāja: No, Abhimanyu, playing with Abhimanyu. Ha, ha, ha.

Akṣayānanda Mahārāja: Is he?

Śrīla Śrīdhara Mahārāja: No? He's not there?

Devotee: No.

Śrīla Śrīdhara Mahārāja: Kṛṣṇa. Kṛṣṇa. Gaura Hari. He's fond of milk. Ha, ha. Śukadeva Goswāmī's also stated, he only stood there where he found that one is milking the cow, stood for some time. And that man automatically took the pots of milk.

*[sa go-dohana-mātram hi, grheṣu grha-medhinām
avekṣate mahā-bhāgas, tīrthī-kurvaṁs tad āśramam]*

["He [Śukadeva Goswāmī] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence."]

[Śrīmad-Bhāgavatam, 1.4.8]

Go-dohana-mātram, he's always moving, wandering. Only he was found to stand where he found that one is milking his cow, for some time, for the spiritual necessity, and taking some milk. No necessity of any house, or any room, or any dress, or anything else. Astonishing! Sixteen years old, but no dress, naked, and health is also full grown. No trace of austerity is there, full blown power, naked, with a vacant vision, searching vision for something else, transcendental, roaming about here and there. That is his external habit. Internally he's roaming in the land of infinite beauty and charm. And his personality also was a charm to all the stalwarts of the scholars of the day, the charm, a mysterious charm, his personality – no scholarship, no *yoga*, nothing – satisfied in himself he's roaming about – caring for nothing of this world. Only sometimes he's seen to stand where cow milking, that has been mentioned. That is perhaps for the inspiration, Kṛṣṇa's, at the intervention of Kṛṣṇa, to stand, and getting something, vanishing.

*pariniṣṭhito 'pi nairgunye, uttamaḥ-śloka-līlayā
[grhīta-cetā rājarṣe, ākhyānam yad adhītavān,
tad ahaṁ te 'bhīdhāsyāmi, mahā-pauruṣiko bhavān
yasya śraddadhatām āśu, syān mukunde matiḥ sate]*

["O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses."] ["That very *Śrīmad-Bhāgavatam* I shall recite before you because you are the most sincere devotee of Lord Kṛṣṇa. One who gives full attention and respect to hearing *Śrīmad-Bhāgavatam* achieves unflinching faith in the Supreme Lord, the giver of salvation."] [*Śrīmad-Bhāgavatam*, 2.1.9-10]

His mind is always following the meaning of the *uttamaḥ-śloka*. "How wonderful description in the Sanskrit poems there are about Kṛṣṇa, what wonderful, what wonderful, what wonder, wonder, wonder, land of wonder, land of wonder, love, beauty, charm, ecstasy, whatnot."

Nitāi. Nitāi. Nitāi. Hare Kṛṣṇa.

*svapne yathā śiraś-chedaṁ, [pañcatvādy ātmanaḥ svayam
yasmāt paśyati dehasya, tata ātmā hy ajo 'maraḥ]*

["In a dream one can see his own head being cut off and thus understand that his actual self is standing apart from the dream experience. Similarly, while awake one can see that his body is a product of the five material elements. Therefore it is to be understood that the actual self, the soul, is distinct from the body it observes and is unborn and immortal."] [*Śrīmad-Bhāgavatam*, 12.5.4]

A man may see that his body is falling there beheaded, but does not affect his existence or his perception. A body is beheaded there fallen, he's seeing in his dream. So that connection with the body, the soul has got similar connection with this world. It is not affected. He may see standing the Earth vanished, but still he's standing somewhere, Earth vanishes, it becomes pulverised, vanishes. So such is the independent position of the soul, but not dependent on material existence, but it thinks that material thing is indispensable necessary to maintain his existence, the wrong concoction. But in fact he may see in dream he's there but the whole Earth has vanished, the Earth is going away from under his feet. He may see in dream the very Earth is going away from my feet where I'm standing. So such is the connection with the material world he has got, no necessity of material conception for him to stand on, which seems to be so much indispensable for our being: it is not so. It is independent. In the mental system that is also independent of the material existence, what to speak of soul. Soul has nothing to do with this matter. This is some foreign concocted dream, dream substance, this matter. This is our poison to the soul. The material conception is rather poison to the soul – drawing soul towards opposite interest.

So the Māyāvādī, the Buddhist, "With the dissolution of the material conception nothing remains." Nothing remains according to Buddhists. And according to Śaṅkara, "Only some non-differentiated consciousness remains, and no individual conception there can stand."

But the Vaiṣṇava says, "No, there is a world of reality made of higher stuff than your soul is. Soul is vulnerable consciousness, and invulnerable conscious world is there. And if you can manage to enter there only by the interest of serving, getting service there, to render a service there, with that interest you can enter, contact entrance into that land, and you will be happy. And that sort of adopt-ability is within you. That is your *svarūpa*, the adopt-ability of the positive life is within the soul inherent. You are to grow, full bloom, full blown, you reach the Goloka stage – blossom, in blossomed condition. And material adopt-ability, mal adopt-ability has taken us in the negative side, in different stages. We are wandering for that. Not only unnecessary but it is injurious for the soul, fallen condition. Nitāi Gaura Gadādhara. Nitāi Gaura Gadādhara.

Just as by swimming we can make progress, so also by hearing and *kīrtana*, chanting, we can make progress, *śravaṇa kīrtana jali*, to hear and to distribute it to others. What I've acquired I shall give it to others. In this way the progress is very fast, *śravaṇa kīrtana*, to take delivery from the capitalist and to give delivery to the customers. Indenting and exporting, in this way make fare progress, *śravaṇa kīrtana*, *śravaṇa kīrtana*, by passing. And the Absolute Capitalist He will supply, as much as we can make delivery to the customers. Mahāprabhu's dictation is something like that.

*yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa, [āmāra ājñāya guru hañā tāra ei deśa
kabhu nā vādhibe tomāra viṣaya-taraṅga, punarapi ei ṭhāñi pābe mora saṅga]*

["Instruct whoever you meet in the science of Kṛṣṇa. Teach them the instructions of Kṛṣṇa in *Bhagavad-gītā*, and the teachings about Kṛṣṇa in *Śrīmad-Bhāgavatam*. In this way, on My order,

become a Guru and liberate everyone in the land. If you follow this instruction, the waves of materialism within this world will not affect you. Indeed, if you follow My order, you will soon attain My association.”] [*Caitanya-caritāmṛta, Madhya-līlā, 7.128-9*]

Give delivery of these goods to anyone and everyone and new light will come to you and distribute it to others. In this way dynamic, a passing life, progressive life you’ll have.

Mahāprabhu Gaurāṅga Sundara. Gaura Haribol. Gaura Haribol. Gaura Haribol.

Rādhe jaya jaya Rādhe, Rādhe jaya jaya Rādhe, jaya jaya jayo jayo Rādhe,
Rādhe jaya jaya Rādhe, Rādhe jaya jaya Rādhe, jaya jaya jayo jayo Rādhe,
Rādhe jaya jaya Rādhe.

Mahāprabhu Gaurāṅga Sundara. Hare Kṛṣṇa. Hare Kṛṣṇa.

Akṣayānanda Mahārāja, very cold?

Akṣayānanda Mahārāja: No.

Śrīla Śrīdhara Mahārāja: No? You have got sufficient blanket?

Akṣayānanda Mahārāja: O yes, everything by your grace.

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa. His mercy: grace.

Akṣayānanda Mahārāja: Our cold is how to catch the thread of that service.

Śrīla Śrīdhara Mahārāja: Service?

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: What service? That you have got?

Akṣayānanda Mahārāja: Our coldness, that we are cold so that the thread of service, *bhakti* proper.

Śrīla Śrīdhara Mahārāja: Your preparedness for service that is your capital.

Devotees: [Laugh]

Śrīla Śrīdhara Mahārāja: Madhan Manohan Prabhu has sent a letter that he’s coming to Vṛndāvana and he likes to purchase a plot there, and he has asked for my permission. Then he’ll stay there up to ten, after that he may come here. But as soon as possible he wanted me to give, if I think it proper, to give him order purchase some plot there. He likes that place very much.

Akṣayānanda Mahārāja: O yes.

Śrīla Śrīdhara Mahārāja: Because, he says, none to criticise there. The devotees in any other place, people at large they want to criticise the Vaiṣṇava, the *śikhā*, the *mālā*, the very life.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Hari. That is *śanta rasa*. Hare Kṛṣṇa. Hare Kṛṣṇa.
 Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
 Peaceful life, and the servant, they are ready to fight for, if necessary.

Swāmī Mahārāja invoked help, assistance from Kṛṣṇa. “Come to my help. I have been ordered by Your favourite to do this duty. Please help me. After discharging, or finishing this duty I shall again join Your play in Vṛndāvana. And there we shall play, we shall run, we shall...

Akṣayānanda Mahārāja: Jump and roll.

Śrīla Śrīdhara Mahārāja: ...jump and we shall do anything and everything in a boisterous way.” Ha, ha, ha. “Join Your campaign. But now a little duty I have got to discharge. And that is ordered by Your most favourite person. And if You help me for that then Your friend will be, that most favourite friend will be pleased with You. You’ll get some advantage there.”

In this way he’s posing. Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa.

Kṛṣṇa taba puṇya habe bhāi, “You will acquire good merit if You help me.” [From Śrīla Swāmī Mahārāja’s *Prayer to the Lotus Feet of Kṛṣṇa*, on the ship Jaladuta, Sept 13th 1965]

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. When Kṛṣṇa He held that Govardhana Giri with the little finger of the left hand, then after the function was over, His friends the cowherds they told, “You did not hold it alone. We also helped You with our sticks. You mind it. You could not do it alone.” So they’re sharing the pleasure. And also they think, they do not care to think about His extraordinary majesty or power or anything else. “One among us, but very beautiful, we cannot but live without Him. We don’t know why, what for. But anyhow if He’s not in our midst we are all lifeless. When He comes we get the power of merriment, anything.” Very life to them. “Some peculiar power He possesses, but still He’s one of them, one of us. If there is He is God, no, no, He can’t be God. We don’t admit that. He’s our friend. Who says that He’s God? We don’t care. He’s our friend, and very charming friend.”

Yaśodā also: “He’s my son. Those people that do not like that I may live in peace they say so many things, that, ‘He’s God, He’s so and He’s so.’ Why do they say like that? He’s my child. They’re so much jealous and envious they don’t like that I may stay, I may live peacefully with my son and husband. So envious they are they say that He’s God, He’s so and He’s so. No. He’s my child. They cannot tolerate such a beautiful child I have got, they can’t tolerate that, so they’re floating speculations of different types. I don’t like these things. That will be some ominous thing to my child. Why He should go to be a god? Human beings as we are.”

kṛṣṇera yateka khelā, sarvottama nara-līlā, nara-vapu tāhāra svarūpa
[gope-veśa, veṇu-kara nava kiśora, nata-vara, nara līlāra haya anurūpa]

[“Lord Kṛṣṇa has many pastimes, of which His pastimes as a human being are the best. His form as a human being is the Supreme Transcendental Form. In this form, He is a cowherd boy. He carries a flute in His hand, and His youth is new. He is also an expert dancer. All this is just suitable for His pastimes as a human being.”] [*Caitanya-caritāmṛta, Madhya-līlā, 21.101*]

Mahāprabhu taught all these things. Everyone’s society seems to be so much valuable, why? Because Kṛṣṇa’s original *līlā* is in this form. So the human society is created after His original social fashion, so they’re so important, this human society, human form, human civilisation, after

that, it's created after that. *Sarvottama nara-līlā, nara-vapu tāhāra svarūpa.*

And this has been mutilated in these days to say that human creation that is the highest of all creation. "Of all creation, human section is the highest. So we are masters of the fossil world. We are masters. We have not to give explanation for our activities to anyone. We are the masters." That is the scientific civilisation. But sometimes they're afraid. "If higher cultured people are found in *sukragraha* [?] or any other star then we are nowhere. In flying saucer if they come once to attack with new type of weapons then we are nowhere." But before this they may fight with one another with atom bomb and they're finished.

Gaura Haribol. Suicidal, this is suicidal, after all, discordant plane. One cannot live without devouring his environment. That is the law of the land. If you want to live, stay, you must devour your environment, otherwise you can't stay. So suicidal plane, one eating another, one eating another; only then he can live, for the time being. So is this a land to live?

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.
Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.
Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol.

*'gaurāṅga bolite habe pulaka-śārīra, 'hari hari' bolite nayane ba'be nīra
āra kabe nitāi-cānder koruṇā hoibe, saṁsāra-vāsanā mora kabe tuccha ha'be
viṣaya chāriyā kabe śuddha ha'be mana, kabe hāma herabo śrī-vṛndāvana
rūpa-raghunātha-pade hoibe ākūti, kabe hāma bujhabo se jugala-pīriti
rūpa-raghunātha-pade rahu mora āśa, prāthanā koroye sadā narottama-dāsa*

[From Narottama Dāsa Ṭhākura's *Lālasāmayī Prārthanā*]

[& page 70, *Songs of the Vaiṣṇava Ācāryas*]

Gaura Hari Haribol. Gaura Hari Hari. Gaura Nityānanda bol. Gaura Haribol.
Gaura Gadādhara bol. Gaura Hari Hari. Gaura Śrī Advaita bol. Gaura Hari Hari.
Gaura Śrīnivāsa bol. Gaura Hari Hari. Gaura Haribol. Gaura Haribol.
Mahāprabhu. Mahāprabhu. Mahāprabhu.

Today's Sunday? Sunday! Have you taken *prasādam*?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: Hari.

...came, what is his name? Yesterday or day before yesterday.

(That of grave arm, *maha-bhuja, bhuja, bhuk, bhoga yujya* ?)

Who can consume infinite, that is _____ [?]

Hare Kṛṣṇa. Hare Kṛṣṇa. Hare Kṛṣṇa. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

...

...to cross this jungle; to put into the highway, we want to go towards _____ [?]

Then that chief told, "Yes, my astrologer told me, reported to me, that you have not seven but eight coins with you – with your – this night I'd planned to kill you both and to take that. But you have come voluntarily to hand it over to me. I'm much satisfied with your behaviour. I won't accept them – but only, as you are a good man I shall help you to get away from the jungle towards the highway."

“No, no. If you don’t accept please be kind enough to accept this, otherwise anyone will kill me for this, so you please accept.”

Then he accepted and helped him to get out.

Sanātana Goswāmī came back and asked his attendant, “Have you got one more?”

“Yes, I have got one more.”

“You did not tell it so I could not know. Only one you have kept. If necessary for your service in any place with this coin you go back.”

Then Sanātana Goswāmī went alone: crossed the jungle path. And then he was in a mango *tope* [?] he’s sitting, too much tired, in Hajipur, Bihar. Then his brother-in-law was also serving under him, in the military department. He was sent to purchase some horses necessary for the battle. He, from the roof of a house suddenly found that in the mango *tope* a person seems like his brother-in-law, his wife’s brother. And Sanātana Goswāmī was his sister’s husband.

Devotee: They were brothers-in-law.

Śrīla Śrīdhara Mahārāja: Both were brothers-in-law. And he came down and met him in a solitary garden. “What is this?”

“You don’t spread it. I’m flying away. Leaving _____ [?] against _____ [?] though I was imprisoned _____ [?] I’m going away. Don’t make any...”

Devotee: Alarm.

Śrīla Śrīdhara Mahārāja: “Alarm, or don’t inform it to others.”

“Then you will die, in such winter season without any dress you are starting towards that. Please accept this one blanket.” A costly blanket he gave.

“This is costly.”

“No, save yourself and then whatever you’ll do.”

Then with that _____ [?] Then Sanātana Goswāmī went to Benares and there he heard that Caitanyadeva has come back from Vṛndāvana and staying here in Benares. Then he ascertained that Caitanyadeva is in the house of Candraśekhara. And he, Mahāprabhu is sitting on the veranda of the Candraśekhara. And Sanātana Goswāmī just did not venture to enter into the house, he wanted to enter but could not, he passed through the gate and took his seat on the other side.

But he could not avoid Mahāprabhu’s detection. Mahāprabhu asked the householder, Candraśekhara, “There is some *vairāgī* perhaps just outside the gate. Please call him to Me.”

Then Candraśekhara went out and saw, but did not find any *vairāgī*. “No, there is no *vairāgī* there.”

“But is anyone there, anyone else?”

“Yes, there is a *fakir*.”

“Yes, call that *fakir*.”

Then that *daraveśa*, ‘*prabhu tomāya bolāya, āisa, daraveśa!*’, he told: “My Lord is calling you, sending for you. You fortunate *daraveśa* come within.”

Śuni’ ānande sanātana karilā praveśa, Mahāprabhu hurriedly came down and went to embrace him.

Sanātana told, “No, no, I’m so mean, I’m so wretched. Don’t touch me. Don’t touch me.”

Prabhu kahe, – “*tomā sparśi ātma pavitrite*, Mahāprabhu says, “Only to purify Myself that I want to touch you Sanātana. You are so pure. You are so great. You possess Kṛṣṇa *prema*. You are

so pure to the extreme. Only to purify Me I want to touch you.”

In this way Sanātana was embraced.

*[candraśekhara ghare āsi’ dvārete vasilā, mahāprabhu jāni’ candraśekhara kahilā]
 [’dvāre eka ’vaiṣṇava’ haya, bolāha tāñhāre’
 candraśekhara dekhe – ’vaiṣṇava’ nāhika dvāre]
 [’dvārete vaiṣṇava nāhi’ – prabhure kahila, ’keha haya’ kari’ prabhu tāhāre puchila]
 [teñho kahe – eka ’daraveśa’ āche dvāre, ’tāñre āna’ prabhura vākye kahila tāñhāre]
 [’prabhu tomāya bolāya, āisa, daraveśa!’; śuni’ ānande sanātana karilā praveśa]
 [tāñhāre aṅgane dekhi’ prabhu dhāñā āilā, tāñre āliṅgana kari’ premāviṣṭa hailā]
 [prabhu-sparśe premāviṣṭa ha-ilā sanātana, ’more nā chuñiha’ – kahe gadgada-vacana]
 [dui-jane galāgali rodana apāra, dekhi’ candraśekhara ha-ila camatkāra]
 [tabe prabhu tāñra hāta dhari’ lañā gelā, piṅḍāra upare āpana-pāśe vasailā]
 [śrī-haste karena tāñra aṅga sammārjana, teñho kahe, – ’more, prabhu, nā kara sparśana’]
 [prabhu kahe, – “tomā sparśi ātma pavitrite, bhakti-bale pāra tumi brahmāṅḍa śodhite]
 [bhavad-vidhā bhāgavatās, tīrtha-bhūtāḥ svayaṁ prabho
 tīrthī-kurvanti tīrthāni, svāntaḥ-sthena gadā-bhṛtā]*

[Sanātana Goswāmī then went to the house of Candraśekhara and sat down by the door. Understanding what was happening, Śrī Caitanya Mahāprabhu spoke to Candraśekhara.] [Śrī Caitanya Mahāprabhu said, “There is a devotee at your door. Please call him in.” Going outside, Candraśekhara could not see a Vaiṣṇava at his door.] [When Candraśekhara informed the Lord that no Vaiṣṇava was at his door, the Lord asked him, “Is there anyone at your door at all?”] [Candraśekhara replied, “There is a Muslim mendicant.” Śrī Caitanya Mahāprabhu immediately said, “Please bring him here.” Candraśekhara then spoke to Sanātana Goswāmī, who was still sitting beside the door.] [“O Muslim mendicant, please come in. The Lord is calling you.” Sanātana Goswāmī was very pleased to hear this order, and he entered Candraśekhara’s house.] [As soon as Śrī Caitanya Mahāprabhu saw Sanātana Goswāmī in the courtyard, He immediately went up to him with great haste. After embracing him, the Lord was overwhelmed with ecstatic love.] [As soon as Śrī Caitanya Mahāprabhu touched Sanātana Goswāmī, Sanātana was also overwhelmed with ecstatic love. In a faltering voice, he said, “O my Lord, do not touch me.”] [Shoulder to shoulder, Śrī Caitanya Mahāprabhu and Sanātana Goswāmī began to cry unlimitedly. Candraśekhara was very astonished to see this.] [Catching his hand, Śrī Caitanya Mahāprabhu took Sanātana Goswāmī inside and made him sit in an elevated place next to Him.] [When Śrī Caitanya Mahāprabhu began cleansing Sanātana Goswāmī’s body with His own transcendental hand, Sanātana Goswāmī said, “O my Lord, please do not touch me.”] [The Lord replied, “I am touching you just to purify Myself because by the force of your devotional service you can purify the whole universe.”] [“Saints of your calibre are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage.”] [Caitanya-caritāmṛta, Madhya-līlā, 20.46-56]

Then Sanātana had a talk, primary. And then Mahāprabhu was looking towards this valuable wrapper, casting glance. And Sanātana thought that, “Mahāprabhu does not like it. Repeatedly He’s casting His eyes on this valuable [blanket]. I’m a beggar. I’m eating by begging, and this valuable wrapper around my neck it does not look well.”

So Sanātana went to the Ganges to take bath and there he found that one Bengali gentleman, his *kāñthā*, his cloth, prepared from old *dhotis* by sewing together, and one Bengali beggar after cleansing it he has given it to be dried in the sun. Sanātana approached him, “O my

friend, will you take this rag and give me your cloth to me.”

He looks at his face, “You seem to be a man of consideration, but why do you laugh at me, ridicule me? This is highly valuable wrapper and you want to interchange. I don’t understand your ways.”

“No, no, you please be gracious. I appeal. It does not look well that I shall have. One gentleman has given it to me but it doesn’t fit my livelihood.” So anyhow he managed to get in exchange that old cloth for that wrapper.

And also Mahāprabhu felt that, *bhadra karāñā* [*Caitanya-caritāmṛta, Madhya-līlā, 20.70*] That big beard and moustache _____ and a clean shave, and changing that valuable wrapper with that old cloth wrapper he came to Mahāprabhu. Mahāprabhu was highly pleased and gave him the dress which is now we find with the *bābājīs*, one for the upper part and another for the lower part, and *kaupīna*. And Tapanā Mīśra he went with new cloth, Sanātana did not accept. “Only give old, used one.” And with that old, used cloth he prepared his dress and went on the front of Mahāprabhu, and that was the *bābājī* dress of the present day.

In this way, two months Sanātana stayed there, and Mahāprabhu also to teach them full two months Mahāprabhu taught him about the devotional instructions of different *Purāṇas*, and that renowned *ātmārāma śloka* explanation.

When everything finished Sanātana Goswāmī told, “I want to hear those eighteen kinds of explanations You gave to a particular *śloka* of *Bhāgavatam*. I’d like to hear that if You please, if You think me fit to attend that please.”

Mahāprabhu told, “Generally I know variegated meanings come to My mind, that in the association of Sārvabhauma Paṇḍita that came at that time in My mind and I explained. Let Me try. Through your association what sort of explanations may come within My mind, let Me try.” In this way Mahāprabhu began to explain that *śloka* in different ways and it came to sixty one there; types of explanations from one *śloka*.

Then Sanātana Goswāmī told, “That You say of Yuga Avatāra, but who is the Yuga Avatāra in Kali-yuga?”

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

“Then this colour will be yellow, the figure will be such and such. And His behaviour will be to take everyone Kṛṣṇa *Nāma*, give Kṛṣṇa *prema*, He’s the Kali-yuga Avatāra?” Just meaning Mahāprabhu.

Mahāprabhu avoided, “You say all these cunning behaviour and hear about other things.” In this way avoided and went on.

And after the instruction and advices were finished then Sanātana Goswāmī, “You have given me the burden of responsibility of doing so many things which is not possible by this tiny soul. But if You grace me, You bless me, then I shall try what You have given me the responsibility of doing so many things.”

Lukta tīrtha udar vigraha prakasa, then *śāstra prakasa*, *sadacar*, all these *śāstra*.

Then Mahāprabhu told that, “I say that when you begin this work Kṛṣṇa will come to your help.”

“I do not know Kṛṣṇa. I know You alone. So if You bless me with Your feet dust then I get

some inspiration.”

And Mahāprabhu put His hand on his head, and Sanātana Goswāmī forcibly took His feet on his head, “That this will help me when I shall begin.”

After that Mahāprabhu left for Purī and Sanātana Goswāmī anyhow stayed there.

“You go to Vṛndāvana. Rūpa is already trained in Allahabad and sent to Vṛndāvana with some charge...

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: ...and then both brothers there, and began to fulfil the orders of Mahāprabhu Śrī Caitanyadeva, those two brothers. Then gradually Gopāla Bhaṭṭa came, Raghunātha dāsa went, then that Raghunātha Bhaṭṭa also went there. Then Jīva Goswāmī also joined lastly, six Goswāmīs and Lokanātha Goswāmī, Bhugarbha Goswāmī. There was a party of Mahāprabhu. They began to spread the teachings and practices of Mahāprabhu there.

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