

Śrī Caitanya-caritāmṛta,
Madhya 20.1–36

—
January 26, 1971, Allahabad

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Audio

Devotee: Next lecture delivered in the morning of January 26th.

Prabhupāda:

*vande 'nantādbhutaiśvaryaṁ
śrī-caitanya-mahāprabhum
nīco 'pi yat-prasādāt syād
bhakti-śāstra-pravartakaḥ
[Cc Madhya 20.1]*

[Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who has unlimited, wonderful opulences. By His mercy, even a person born as the lowest of men can spread the science of devotional service.]

Śrī Kṛṣṇadāsa Kavirāja Gosvāmī author of Śrī Caitanya-caritāmṛta. Is in the beginning of the 20th chapter—*Madhya-līlā*. *Caitanya-caritāmṛta* is divided into three *līlās*. *Ādi-līlā*, *Madhya-līlā* and *Antya-līlā*. The first part it describes about Lord Caitanya's birth and His youthhood activities in Navadvīpa. That comprises the *Ādi-līlā*. And His preaching and teaching comprises the *Madhya-līlā*. And His remaining in Jagannātha Purī for 18 years in ecstasy that is called *Antya-līlā*.

Caitanya Mahāprabhu appeared 485 years ago in Navadvīpa and He remained

in this mortal world for 48 years only. At the age of 24 years although He was very learned scholar, *brāhmaṇa* and very respected in Navadvīpa circles. A still for preaching work He gave up his family life at a very early age, 24 years only. And He took *sannyāsa* and travelled all over India preaching this cult of Kṛṣṇa consciousness.

So He had many thousands and thousands of disciples out of which six Gosvāmīs were principal and one of them is Sanātana Gosvāmī. We shall discuss today about Śrī Sanātana Gosvāmī how he was elevated to the position of Gosvāmī, although he was considered as the lowest. Here in this verse it is said: *nīco 'pi, nīco, nīco* means—lowest. *Nīco 'pi*, although he was in the lowest position of the society, *nīco 'pi yat-prasādāt*—but by the mercy of Lord Caitanya. *Syād bhakti-śāstra-pravartakaḥ*.

Sanātana Gosvāmī was the principal Gosvāmī amongst the chief Gosvāmīs in Vṛndāvana. *Vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau* [*Ṣaḍ-gosvāmy-aṣṭaka*]. The six go for[?], the modern Vṛndāvana city was developed by the six Gosvāmīs. Before them it was a field only. Everyone forgot where Kṛṣṇa's *līlā* was there. Caitanya Mahāprabhu when He visited this Vṛndāvana area He indicated Rādhākuṇḍa and then He sent His disciples, these Gosvāmīs. Rūpa Gosvāmī, Sanātana Gosvāmī, they excavated the different parts of this Vṛndāvana. The present Vṛndāvana city is due to their hard labor and then other four Gosvāmīs also joined and Vṛndāvana became a holy place. Vṛndāvana is always holy place but nobody knew where was Vṛndāvana, after 5,000 years of Kṛṣṇa's departure.

So these Gauḍīya Vaiṣṇavas guided by Śrī Caitanya Mahāprabhu this Vṛndāvana was [indistinct]. Kavirāja Gosvāmī says that—I offered, *vande aham ananta adbhuta aiśvaryam*. Śrī Caitanya Mahāprabhu, this is an indication of God or God's incarnation. [indistinct] unlimited opulences which is not possible for ordinary man. We cannot accept anyone as so called incarnation without exhibiting extraordinary power which is impossible for an ordinary.

That is the science.

*vande 'nantādbhutaiśvaryaṁ
śrī-caitanya-mahāprabhum
nīco 'pi yat-prasādāt syād
[Cc Madhya 20.1]*

Nīco, *nīcaḥ* means—life. But by the mercy of Lord Caitanya the Sanātana Gosvāmī became the leader of the Gauḍīya Vaiṣṇava's society. The Sanātana Gosvāmī was of course born in *brāhmaṇa* family, *sarasvatī brāhmaṇa* family. But they are very aristocratic, accepted Nawab Hussein Shah's ministership, at that time in Bengal. The government was Pathan government and Nawab Hussein Shah was the ruling governor at that time and these two brothers, Sākara Mallik and Dabir Khās. These are Mohammedan names. They were ashamed because they accepted the ministership of a Mohammedan ruler. The *brāhmaṇa* community excreted them from the society. That eh, excommunicated. That you cannot remain in the *brāhmaṇa* society. They were very strict at that time that anyone... First of all a *brāhmaṇa* could not accept any service then he was considered a *śūdra*. And if... And they accepted the service of a Mohammedan ruler, so they were rejected from the *brāhmaṇas* society and practically they became Mohammedan's. Because their names were also changed, Sākara Mallik and Dabir Khās.

Therefore *Caitanya-caritāmṛta* says *nīco*, although they were considered the lowest a still by the mercy of Lord Caitanya they were raised to the highest position. This is Caitanya Mahāprabhu's extraordinary power.

*ethā gauḍe sanātana āche bandi-śāle
śrī-rūpa-gosāñīra patriāila hena-kāle
[Cc Madhya 20.3]*

[While Sanātana Gosvāmī was imprisoned in Bengal, a letter arrived from

Śrīla Rūpa Gosvāmī.]

These two brothers decided that we shall retire from this government service and join Śrī Caitanya Mahāprabhu's movement. So this one brother, Rūpa Gosvāmī, Sākara Mallik, he without giving any notice he left the government service and went to Vṛndāvana side. And he left some money in a village banker's custody and he informed his brother, elder brother, Sanātana Gosvāmī. That, "I have come to such and such place, you also come and if you need some money. Such and such money is deposited in such a village banker. You can take it." Sanātana, Rūpa Gosvāmī after retirement they brought huge amount of money. It is said, "golden coins." At that time there was no paper currency, gold currency. And he brought a full, I mean to say, boat of golden coins. Just imagine how much he brought. Out of that 50% he distributed for Kṛṣṇa, left to the Vaiṣṇava and the *brāhmaṇas* and 25% they gave to the relatives. And 25% they kept for their emergency. So this emergency money was deposited in a village banker's custody. That is said here.

And, *ethā gaṇḍe sanātana āche bandi-śāle* [Cc Madhya 20.3], so Sanātana Gosvāmī was arrested. When he refused to join the government service. Because during those days Mohammedan kingdom although the ruler was Mohammedan but mostly the ministers were Hindus. Because they knew that Mohammedan's could not be trusted with a responsible post. Bhāgavata raja[?] also the same principle was there. Respectable Hindus were appointed. As... Just like in Nawab time [?] Mahārāja Mānsiṅgh was the commander-in-chief. So that was the policy there. Even in recent years there is a big Mohammedan Agha Khan, all his responsible officers are Hindus.

So Sanātana Gosvāmī when he wanted that, "I cannot work any more, please excuse me." So Nawab Hussein Shah, very much upset, "How my government will be trained up. Everything depended on you and you are saying that you shall retire." He said, "It cannot be. I cannot allow it." So he wanted that, "Even though you do not accept I cannot join any more." Then he said that, "I shall

punish you if you say like that." So Sanātana Gosvāmī replied, "Sir you are King, representative of Nārāyaṇa, if you give me some punishment, I shall accept." Just see how much the Vaiṣṇava is humble he did not protest that he was Mohammedan, "Oh you cannot do this," and he said that, "You are representative of Nārāyaṇa." Actually that is the vision of Vaiṣṇava. Whoever is in power, a Vaiṣṇava gives not only a person who is in power, even to the ant, even to the insect:

*tṛṇād api sunīcena
tarora iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ*
[Śikṣāṣṭaka 3]

[One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.]

Those who are engaged in Kṛṣṇa consciousness, chanting of the holy name of the Lord. They should be like this Caitanya Mahāprabhu says, *tṛṇād api sunīcena*. They should be humbler than the grass, tolerant than the tree.

*tṛṇād api sunīcena
tarora iva sahiṣṇunā
amāninā mānadena*

They should not demand any respect for themselves but give all respect to others. Even he has no respect. *Amāninā mānadena kīrtanīyaḥ*, if one can situate his position like this then he will be able to chant this Hare Krishna *mantra* without being disturbed. So Sanātana Gosvāmī was arrested because he refused to join the government so he was arrested and put into the jail. In the

meantime he got, received one letter from his brother, that somehow or other you come and join with me.

*patrī pāñā sanātana ānandita hailā
yavana-rakṣaka-pāśa kahite lāgilā
[Cc Madhya 20.4]*

[When Sanātana Gosvāmī received this note from Rūpa Gosvāmī, he became very pleased. He immediately went to the jail superintendent, who was a meat-eater, and spoke as follows.]

He was very glad to receive the letter from his brother, Rūpa Gosvāmī and he began to speak to the superintendent of jail. Because he was Minister, so the superintendent of jail was working under him. Now he is put into jail, so the superintendent of jail was very respectful to him. But what can be done? State orders, he was put into the jail. So they were talking in friendly terms.

*"tumi eka jindā-pīra mahā-bhāgyavān
ketāba-korāṇa-śāstre āche tomāra jñāna
[Cc Madhya 20.5]*

[Sanātana Gosvāmī told the Muslim jailkeeper, "Dear sir, you are a saintly person and are very fortunate. You have full knowledge of the revealed scriptures such as the Koran and similar books.]

So this is because he was Minister, politician, diplomat. So he's elevating, artificially, the jail superintendent. That you are *jindāpīra*. *Jindāpīra* means living, ah, *pīra*. Because Mohammedan's they respect their *pīra*. So when a Mohammedan dies the grave is worshipped as *pīra*. So Sanātana Gosvāmī flattered him that you are not dead *pīra*, but you are living *pīra*. You are so fortunate. That means he flattered him and he said that, *ketāba-korāṇa-śāstre āche tomāra jñāna*. Although he may be number fool, number one but a still he said that I am sure that you are well versed in your Koran and other scriptures

and you are so great. So I am appealing to you. This is political gesture. So:

*eka bandī chāḍe yadi nija-dharma dekhiyā
saṁsāra ha-ite tāre mukta karena gosāñā*
[Cc Madhya 20.6]

[”If one releases a conditioned soul or imprisoned person according to religious principles, he himself is also released from material bondage by the Supreme Personality of Godhead.”]

Now you must be knowing that, that if you can release one prisoner from the prison house. Then you will be released from the material entanglement. That you know, I haven't got to say anything more. You know all these things. So of course what Sanātana Gosvāmī said that is a fact. But in this way that, "I am put into the prison without any fault. So if you kindly release me Kṛṣṇa will be very kind upon you and He will release you from this material world." That's a fact but he was presenting in a different way.

pūrve āmi tomāra kariyāchi upakāra
[Cc Madhya 20.7]

[Sanātana Gosvāmī continued, ”Previously I have done much for you. Now I am in difficulty. Please return my goodwill by releasing me.”]

Now he is reminding, because he was Minister. So Minister can do so many things, "So I did so much for you, when I was in office. Now I request you that you kindly release me. Don't put me here. That's my request to you."

pāñca sahasra mudrā tumi kara aṅgikāra
[Cc Madhya 20.8]

[”Here are five thousand gold coins. Please accept them. By releasing me, you will receive the results of pious activities and gain material profit as well. Thus you will profit in two ways simultaneously.”]

So, not only he was [indistinct] and flattering but because he had some money in the village banker. He says that, "I have got some money, you take \$5,000." *Mudrā, mudrā*, at that time *mudrā* was.. The exchange value was, now it is 80 rupees. Just like 80 rupees—dollar was offered to him—5,000. That I shall give you this golden coins 5,000.

puṇya, artha,—dui lābha ha-ibe tomāra"
[Cc Madhya 20.8]

"By accepting this money, you'll get money at the same time you'll be pious. Not that because you are taking bribe you will be impious. I give you in good way this money," he said, "And because you will release me, Kṛṣṇa will be satisfied. Kṛṣṇa will be satisfied," that's a fact. Because if you do something good to a devotee, who is so anxious to join Caitanya Mahāprabhu. Not that people may criticise, how Sanātana Gosvāmī was bribing a jail superintendent to get out of it. Now you should not study in that way. It is a fact, Sanātana Gosvāmī is now dedicated to the service of Lord Caitanya. Anyone who would help him, somehow or other he will be benefited. That's a fact.

*tabe sei yavana kahe,—"śuna, mahāśaya
tomāre chāḍiba, kintu kari rāja-bhaya"*
[Cc Madhya 20.9]

[In this way Sanātana Gosvāmī convinced the jailkeeper, who replied, "Please hear me, my dear sir. I am willing to release you, but I am afraid of the government."]

"I am quite agreeable to your proposal. But I am also afraid of my life, if I release you then what will the Nawab think of me? He will arrest me and he will give me trouble. How can I avoid that?" Because he was in custody.

Just like it so happened, perhaps you know the Indian history. When Shivaji was arrested by Aurangzeb, so Shivaji appealed to Ramsingha. Ramsingha was

at that time commander-in-chief that, "In your presence this Aurangzeb made a trick and he has arrested me and you are seeing me without any... I mean to say, being sorry. So you help me." So Ramsingha helped him to get out of the Red Fort and that was Shivajis Aurangzeb's anger upon him.

He was also politician, he could understand that in the presence of Ramsingha the Shivaji fled away from the Fort. So there is some intrigue and he became very angry and as a reaction he broke the temple constructed in Vṛndāvana by Man, his grandfather Mansingh. That is the history of breaking the temple of Govindaji. So sometimes these politics and between the Mohammedan rulers and the Hindu chiefs were going on.

So he is also afraid that, "If I release you then what will be my condition?" That means because he was Minister, he was taking advice from him, how I can protect myself?

sanātana kahe,— "tumi nā kara rāja-bhaya
[Cc Madhya 20.10]

[Sanātana replied, "There is no danger. The Nawab has gone to the south. If he returns, tell him that Sanātana went to pass stool near the bank of the Ganges and that as soon as he saw the Ganges, he jumped in.]

Sanātana replied, Sanātana Gosvāmī that even he was not clear about. I shall give you some advice how to get out.

dakṣiṇa giyāche yadi leuṭi' āoyaya
[Cc Madhya 20.10]

Formerly, a still in India the practice is that people go to evacuate in the fields. So he says that you tell to the Nawab that Sanātana was allowed to go to evacuate himself in the fields.

tāñhāre kahio—sei bāhya-kṛtye gela
[Cc Madhya 20.11]

To evacuate, he went to evacuate himself.

gaṅgāra nikaṭa gaṅgā dekhi' jhāñṭa dila
[Cc Madhya 20.11]

But suddenly from the bank of the Ganges he jumped over. Sanātana *līlā*.

aneka dekhila, tāra lāg nā pāila
[Cc Madhya 20.12]

["Tell him, 'I looked for him a long time, but I could not find any trace of him. He jumped in with his shackles, and therefore he was drowned and washed away by the waves.']

I enquired so much but I could not trace him,

lāg nā pāila.
dāḍukā-sahita ḍubi kāhāñ vahi' gela
[Cc Madhya 20.12]

He was, what is call? Handcuffed; and because he jumped he could not swim so by the waves of the Ganges he was carried away. I could not save him. "You tell the Nawab like this." So he, he thought it is nice, wise advice. So he took the money, *dāḍukā saiva*. [?]

kichu bhaya nāhi, āmi e-deśe nā raba
[Cc Madhya 20.13]

["There is no reason for you to be afraid, for I shall not remain in this country. I shall become a mendicant and go to the holy city of Mecca."]

And don't be afraid. I am leaving this country for good. Nobody will be able to trace me. Just like Subhash Ghosh left this country. So similarly the Sanātana Gosvāmī did. He was also helped by the then Minister Mira Murji. [?]

*kichu bhaya nāhi, āmi e-deśe nā raba
daraveśa hañāāmi makkāke yāiba"*
[Cc Madhya 20.13]

That I'll become a dervish and I shall go to Mecca. So the superintendent jail agreed.

*tathāpi yavana-mana prasanna nā dekhilā
sāta-hājāra mudrā tāra āge rāśi kailā*
[Cc Madhya 20.14]

[Sanātana Gosvāmī could see that the mind of the meat-eater was still not satisfied. He then stacked seven thousand gold coins before him.]

When Sanātana Gosvāmī saw that a still he was hesitating then he increased the amount to \$7,000.

lobha ha-ila yavanera mudrā dekhiyā
[Cc Madhya 20.15]

[When the meat-eater saw the coins, he was attracted to them. He then agreed, and that night he cut Sanātana's shackles and let him cross the Ganges.]

When the money was placed before him. He became captivated, "Oh, so much money I am getting. All right."

rātre gaṅgā-para kaila dāḍukā kāṭiyā
[Cc Madhya 20.15]

Then he was released. He was taken off the handcuffs and at night was released.

*gaḍa-dvāra-patha chāḍilā, nāre tāhān yāite
rātri-dina cali' āilā pātaḍā-ṣarvate
[Cc Madhya 20.16]*

[In this way, Sanātana Gosvāmī was released. However, he was not able to walk along the path of the fortress. Walking day and night, he finally arrived at the hilly tract of land known as Pātaḍā.]

Pātaḍā-ṣarvate, he attained somewhere here in the Behar province. So, walking, walking, walking for days he came to the *pātaḍā-ṣarvate* hill.

*tathā eka bhaumika haya, tāra ṭhāñi gelā
'ṣarvata pāra kara āmā'—vinati karilā
[Cc Madhya 20.17]*

[After reaching Pātaḍā, he met a landholder and submissively requested him to get him across that hilly tract of land.]

Formally there was instead of hotel there was *sarāi*. In one of the *sarāis* he took shelter and he requested him that, "I do not know the way." Because he was coming to Benares from Bengal to Benares. And in the middle he had to pass this [indistinct] area, very hilly tract. So he in *sarāi*, he requested the *sarāi* keeper that, "Kindly help me to cross this hill I want to go to Benares."

*sei bhūñāra saṅge haya hāta-gaṇitā
[Cc Madhya 20.18]*

[A man who was expert in palmistry was at that time staying with the landlord. Knowing about Sanātana, he whispered the following in the landlord's ear.]

This *sarāi* keeper, they used to keep astrologers and the astrologer would inform him that this newcomer has got such and such money and if you take the information and somehow or other at night the *sarāi* keeper would kill or somehow or other take the money. That was the system at that time.

*sei bhūñāra saṅge haya hāta-gaṇitā
bhūñāra kāṅe kahe sei jāni' ei kathā
[Cc Madhya 20.18]*

Now he whispered in his ear, very sadly he said that, "This man has got some money."

*'inhāra ṭhāñi suvarṇera aṣṭa mohara haya'
[Cc Madhya 20.19]*

[The palmist said, "This man Sanātana possesses eight gold coins." Hearing this, the landlord was very pleased and spoke the following to Sanātana Gosvāmī.]

This man has got eight golden coins.

*śuni' ānandita bhūñā sanātane kaya
[Cc Madhya 20.19]*

And eight golden coins at that time, even it was a 80 rupees per coin. It means about 600-700 rupees. That same 700 rupees in those days was I think seven *lakhs* of these days. Because monetary exchange was different. So anyway when he understood that this man has got so much money he was very pleased. Then he said:

*"rātrye parvata pāra kariba nija-loka diyā
bhojana karaha tumi randhana kariyā"*

[Cc Madhya 20.20]

[The landlord said, "I shall get you across that hilly tract at night with my own men. Now just cook for yourself and take your lunch."]

"That's all right, I shall help you to cross this field better you now cook and make your food. You take rest at night I shall help you."

*eta bali' anna dila kariyā sammāna
sanātana āsi' tabe kaila nadī-snāna*

[Cc Madhya 20.21]

[Saying this, the landlord offered Sanātana grain to cook. Sanātana then went to the riverside and took his bath.]

So he was given grains for cooking and Sanātana Gosvāmī took his bath and attempted to cook.

*dui upavāse kailā randhana-bhojane
rāja-mantrī sanātana vicārilā mane*

[Cc Madhya 20.22]

[Because Sanātana had been fasting for two days, he cooked the food and ate it. However, having formerly been a minister of the Nawab, he began to contemplate the situation.]

So because he was himself also diplomat he was Minister. He was thinking, "Why this man is respect me so nicely and giving me grains? What is the purpose?"

'ei bhūñā kene more sammāna karila?'
eta cinti' sanātana īsāne puchila

[Cc Madhya 20.23]

[As a former minister for the Nawab, Sanātana could certainly understand

diplomacy. He therefore thought, "Why is this landlord offering me such respect?" Thinking in this way, he questioned his servant, whose name was Īśāna.]

Īśāna was his servant, he was old servant. So when the master was going he offered, "Sir you are my master now you are leaving this world, you are going away. I must also accompany you." So Sanātana Gosvāmī permitted, "All right if you walk nice you can come with me." So then when the *braya* [?] this *sarāi* keeper was so, I mean to say, serving in spirit. Eh? Waiting always, how he was cooking, how he was eating, he became very much suspicious. *Iti bhakti cilā* [?].

When he saw that, "It too much devotee what is the purpose of it. I am a new man, I was very respectable to his estimation." Then he asked Īśāna his servant, "Whether you have got some money?" Because he did not bring any money, Sanātana Gosvāmī he left all, without any money. But his servant because he was not advanced. He simply out of sentiment wanted to go with Sanātana Gosvāmī, so as naturally he kept some money with him.

'tomāra ṭhāñi jāni kichu dravya āchaya'
īśāna kahe,—'mora ṭhāñi sāta mohara haya'
[Cc Madhya 20.24]

[Sanātana asked his servant, "Īśāna, I think you have some valuable things with you."

Īśāna replied, "Yes, I have seven gold coins."]

He enquired immediately that, "I think that you must have got some money. Will you tell me what you have got?" So Īśāna said, "Yes I have got seven more." He had got eight but now he saw that Sanātana Gosvāmī checked the money. So still he wanted to keep one coin. You see?

'tomāra ṭhāñi jāni kichu dravya āchaya'
īśāna kahe,—'mora ṭhāñi sāta mohara haya'

[Cc Madhya 20.24]

*śuni' sanātana tāre karilā bhartsana
'saṅge kene āniyācha ei kāla-yama?'*
[Cc Madhya 20.25]

[Hearing this, Sanātana Gosvāmī chastised his servant, saying, "Why have you brought this death knell with you?"]

"Why you have brought this money? It will be the cause of our being killed. You have brought much money but Yamarāja, so better give me that *sāta* whatever you have got. Bring that money, *sāta*—seven more.

*tabe sei sāta mohara hastete kariyā
bhūñāra kāche yāñā kahe mohara dhariyā*
[Cc Madhya 20.26]

[Thereupon, Sanātana Gosvāmī took the seven gold coins in his hands and went to the landlord. Holding the gold coins before him, he spoke as follows.]

Immediately he took that seven golden coins and went to the hotelkeeper, *sarāi* keeper. "Sir, I have got this seven coins, please take this and let me go and let me help. Please help me to cross this."

*"ei sāta suvarṇa mohara āchila āmāra
ihā lañā dharma dekhi' parvata kara pāra*
[Cc Madhya 20.27]

["I have these seven gold coins with me. Please accept them, and from a religious point of view please get me across that hilly tract of land.]

The last balance in my pocket was this seven *mohara*, kindly take this money and help me crossing this field.

ihā lañā dharmā dekhi' parvata kara pāra
[Cc Madhya 20.27]

rāja-bandīāmi, gada-dvāra yāite nā pāri
puṇya habe, parvata āmā deha' pāra kari"
[Cc Madhya 20.28]

[“I am a prisoner of the government, and I cannot go along the way of the ramparts. It will be very pious of you to take this money and kindly get me across this hilly tract of land.”]

I am a political prisoner, so I am going away. So I'll not go in the open road therefore I request you that you let me go through this hill.

bhūñā hāsi' kahe,— "āmi jāniyāchi pahile
asta mohara haya tomāra sevaka-āñcale
[Cc Madhya 20.29]

[Smiling, the landlord said, “Before you offered them, I already knew that there were eight gold coins in your servant’s possession.”]

So the *bhūñāti*, the hotelkeeper said, “No, no I know it is not seven dollars, seven coins, you have got eight. I already known it through my astrologer.” So that is.. Just imagine how much intelligent the astrologers were in that time.

bhūñā hāsi' kahe,— "āmi jāniyāchi
[Cc Madhya 20.29]

tomā māri' mohara la-itāma ājikāra rātrye
[Cc Madhya 20.30]

[“On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from

such a sinful activity.]

"My decision was that I, I would have killed you and take the eight *mohara* coins. That was my desire. But you are so kind and gentlemen that you are so simple. That you are giving the money, delivering the money yourself. So I have been saved for, saved from the sinful activity of killing you."

santuṣṭa ha-ilāṅa āmi, mohara nā la-iba
puṅya lāgi' parvata tomā' pāra kari' diba"
[Cc Madhya 20.31]

["I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity."]

"So I am so much pleased with you. I'll not take your money, I shall help you without any payment. I shall help you to cross the hill."

tabe bhūñā gosāñira saṅge...
gosāñi kahe,— "keha dravya la-ibe āmā māri'
āmāra prāṅa rakṣā kara dravya aṅgikari' "
[Cc Madhya 20.32]

[Sanātana Gosvāmī replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins."]

So he will not take the money but if I go with this money again somebody will again kill me. "Therefore please you take this money and get me out of this."

tabe bhūñā gosāñira saṅge cāri pāika dila
rātrye rātrye vana-ṭathe parvata pāra kaila

[Cc Madhya 20.33]

[After this settlement was made, the landlord gave Sanātana Gosvāmī four watchmen to accompany him. They went through the forest path for the whole night and thus brought him over the hilly tract of land.]

So he took the money, that seven coins and helped him with four men, five. Five what's it called? What is the five?

Devotee: [indistinct]

Prabhupāda: *haribhiḥ*[?] [indistinct] guards! Four guards. He gave him four guards and he was [indistinct], help to cross over the hill.

tabe pāra hañā gosāñi puchilāśāne
"jāni,—śeṣa dravya kichu āche tomā sthāne"
[Cc Madhya 20.34]

[After crossing the hills, Sanātana Gosvāmī told his servant, "Īśāna, I think you still have some balance left from the gold coins."]

When he was crossed over the hill then he asked his servant Īśāna. "Īśāna I think that still you have got some money, you are so attached with this money." Then Īśāna said: "*eka mohara āche avaśeṣa*—yes I have got one coin still."
[Laughs]

gosāñi kahe,— "mohara lañā yāha' tumi deśa"
[Cc Madhya 20.35]

[Īśāna replied, "I still have one gold coin in my possession."

Sanātana Gosvāmī then said, "Take the coin and return to your home."]

"Please take that money and that will help you go back home. Don't come with me." [Laughs] "Don't come with me with all those dangerous things." So he was

asked to go back home. That means he was not fit because he has got so much attraction. So he was not fit to go with him. So he was asked to go back.

*tāre vidāya diyā gosāñi calilā ekalā
hāte karoṅyā, chiṅḍā kānthā, nirbhaya ha-ilā*
[Cc Madhya 20.36]

[After departing from Īśāna, Sanātana Gosvāmī began traveling alone with a waterpot in his hand. Simply covered with a torn quilt, he thus lost all his anxiety.]

So *koṇina kānthāāstikyam*, mendicant. All torn clothes and one Kahera, that wooden pot. Just like you are seeing some of the *sannyāsīs* also do that. That is stated by Śrīvāsācārya:

*tyaktvā tūrṇam aśeṣa-maṅḍala-ṭati-śreṇīm sadā tucchavat
bhūtvā dīna-gaṇeśakau karuṇayā kauṇina-kanthāśritau
gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhur
vande rūpa-sanātanau raghu-yugau śrī-jīva-gopālakau*
[Śrī Śrī Ṣaḍ-gosvāmy-aṣṭaka 4]

[I offer my respectful obeisances unto the six Gosvāmīs, namely Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī, and Śrī Gopāla Bhaṭṭa Gosvāmī, who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls, they accepted loin cloths, treating themselves as mendicants, but they are always merged in the ecstatic ocean of the gopīs' love for Kṛṣṇa and bathe always and repeatedly in the waves of that ocean.]

So this is a prayer for the six Gosvāmīs. In one of the prayers it is stated that, *tyaktvā tūrṇam aśeṣa-maṅḍala-ṭati-śreṇīm*. These Gosvāmī's they were so aristocratic, so respectable that their friend circle were, *maṅḍala-ṭati*. *Maṅḍala-ṭati*, means—leaders of the society. Because they were Minister

naturally his friend circle were big zamindars, big landholders or big ministers and government officers. So he gave up that society, *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm*.

These are the examples of Vedic culture, not only.. Of course Sanātana Gosvāmī did this say about 500 years ago but there are instances in history of India many big, big Kings. They left their kingdom, just like Bhārata Mahārāja. He was also a very early age, he gave up the kingdom, he was Emperor of the whole world. The whole world was named Bhārata-varṣa. Bhārata Mahārāja. So and, and he had nice young children, young wife and a still he left, Bhārata Mahārāja.

Just like Caitanya Mahāprabhu, He had very beautiful wife, very affectionate mother and He was Himself very influential *brāhmaṇa* in Navadvīpa, He also left home. The Pāṇḍavas after situating their grandson Mahārāja Parīkṣit, left home. Lord Buddha he was also Prince, he left home. These are the instances of Indian culture that at a certain age they must give up family relations and completely devote for the service of the Lord. That is called *sannyāsa*. Not that up to the last point of death one should stick to the family life. That has become the practice now. All these ministers unless they are killed, unless they are forced to leave the post, they will not. They will ask for, *bod, bod, bod, bod, bod*. So how you can expect nice things if the culture is lost? The whole culture is lost.

So Sanātana Gosvāmī, this behavior of the Sanātana Gosvāmī and other Gosvāmī's, *tyaktvā tūrṇam aśeṣa-maṇḍala-pati-śreṇīm sadā tucchavat*. *Tuccha* means—without giving any importance. When we, we consider of leaving home we think, "How can I leave my home, how can I leave my relatives, my friends, my house, my furniture." So many things because *artha cit*.

*ato gṛha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mameti*

[SB 5.5.8]

[The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine."]

This world, this material world is described. That this material is existing on, only on the basis of sex feeling[?]. *Puṁsaḥ striyā mithunī-bhāvam etaṁ* [SB 5.5.8]. This world the material world is going on being attracted. The male is attracted by the female and the female is attracted by the male. That is their basic principle of existence. *Puṁsaḥ striyā puṁsaḥ striyā mithunī-bhāvam etaṁ taylor mithaṁ hṛdaya-granthim āhuḥ*. And as soon as they combine together sexually then one becomes more and more attached. *Ato gṛha-kṣetra-sutāpta-vittair*, then gradually after this combination. One wants *gṛha*—home, *kṣetra*—some fields because in those days there was no industry. So one must have some sufficient land to produce food.

So *gṛha*—home, then *kṣetra*—land, then *suta*—children, then friends, society. *Suta, āpta, vittaiḥ*—then money. They are hankering after all these things. As soon as they are combined together the attraction for the material world increases by *kṣetra, sutā, vittaiḥ, āpta*. In this way he becomes sanctioned, *ato gṛha-kṣetra-sutāpta-vittair janasya moho 'yam*. This is *mohaḥ* because he is wasting time to get all these things although he knows that it is temporary. My business is not temporary, my business is eternal. I am eternal. I am eternal why I am given so much stress in this temporary situation. This is called ignorance, this is called *māyā*. The human form of life is meant for self-realization.

That we understand from this chapter. How Caitanya Mahāprabhu. Before Lord Caitanya Mahāprabhu, Sanātana Gosvāmī submitted how he enquired. These are very instructive. So we shall discuss partly. Thank you very much.

Devotees: [indistinct] [End]