

Śrī Caitanya-caritāṃpa, Mādhyama-līlā, Chapter 10

The Lord's Return to Jagannātha Purī



STUDY NOTES OF H.G. GAURĀNGA DĀSA

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*jaya jaya gauracandra jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda*

All glories to Śrī Caitanya Mahāprabhu!
All glories to Lord Nityānanda!
All glories to Advaitacandra!
And all glories to all the devotees of the Lord!

THE LORD'S RETURN TO JAGANNĀTHA PURĪ



Texts 1-31: King Pratāparudra desires to meet Mahāprabhu & arranges for the Lord's residence

1. King Pratāparudra desires to meet Mahāprabhu (TEXTS 4-18)

TEXT 1

*taṁ vande gaura-jaladaṁ
svasya yo darśanāmṛtaiḥ
vicchedāvagraha-mlāna-
bhakta-śasyāny ajīvayat*

I offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is compared to a cloud that pours water on fields of grain, which are like devotees suffering due to a shortage of rain. Separation from Śrī Caitanya Mahāprabhu is like a drought, but when the Lord returns, His presence is like a nectarean rain that falls on all the grains and saves them from perishing.

1

Lesson 1: In this creation, meeting and separation is inevitable.

2

Lesson 2: Meeting with devotees inspires one in bhakti while separation from them increases one's hankering to associate with them.

3

Lesson 3: Feelings of separation cause pain in the heart but when that same pain is centered around Krishna and His devotees, it purifies the heart, creates a feeling of devotion, feelings of service towards the Lord and His devotees.

- ❖ Mahāprabhu departed - Pratāparudra called Sārvabhauma (TEXT 3)
- ❖ Offered seat with all respects - inquired about Mahāprabhu. (TEXT 4)
- ❖ King - “Great personality from Bengal - at your home - very, very merciful - shown you great - arrange an interview.” (TEXTS 5-6)
- ❖ Bhaṭṭācārya – “Interview – very difficult - Mahāprabhu - renounced order - detached from worldly affairs - stays in solitary places - in dreams does not grant interviews to a king - Still tried - recently left to tour South India.” (TEXTS 7-9)
- ❖ King – “Why?” Bhaṭṭācārya – “Such are the pastimes – Go to holy places – to purify – deliver conditioned souls” (TEXTS 10-11)
- ❖ “Vaiṣṇava travels - purify holy places- reclaim fallen conditioned souls - duties of a Vaiṣṇava - Mahāprabhu - not a living entity - Supreme Personality of Godhead - fully independent controller - yet - as a devotee - carries out the activities of a devotee.” (TEXT 13)

4

Lesson 4: A Vaiṣṇava travels to places of pilgrimage to purify them and reclaim fallen conditioned souls.

PURPORT: TEXT 13

- ✓ Many permanent residents in holy places do not precisely follow rules and regulations governing living there -> Exalted devotees go there to reclaim such persons.
- ✓ A Vaiṣṇava is unhappy to see others materially enmeshed.

TEXT 14

*rājā kahe,-tānre tumi yāite kene dile
pāya paḍi' yatna kari' kene nā rākhile*

Upon hearing this, the King replied, “Why did you allow Him to leave? Why didn't you fall at His lotus feet and keep Him here?”

TEXT 15

*bhaṭṭācārya kahe,-tenho svayam īśvara svatantra
sāksāt śrī-kṛṣṇa, tenho nahe para-tantra*

Sārvabhauma Bhaṭṭācārya replied, “Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Kṛṣṇa Himself, He is not dependent on anyone.

TEXT 16

*tathāpi rākhite tāñre bahu yatna kailuñ
īsvarera svatantra icchā, rākhite nāriluñ*

“Still, I endeavored very hard to keep Him here, but because He is the Supreme Personality of Godhead and completely independent, I was not successful.”

TEXT 17

*rājā kahe, -bhaṭṭa tumi vijña-śiromaṇi
tumi tāñre ‘kṛṣṇa’ kaha, tāte satya māni*

The King said, “Bhaṭṭācārya, you are the most learned and experienced person I know. Therefore when you address Śrī Caitanya Mahāprabhu as Lord Kṛṣṇa, I accept this as the truth.

5

Lesson 5: Whatever the spiritual master says must be accepted by the disciple.

PURPORT: TEXT 17

- ✓ One must accept the words of an ācārya, a bona fide spiritual master, to clear the path for spiritual advancement.
- ✓ This is the secret of success.
- ✓ However, one's guide must be a spiritual master who is actually an unalloyed devotee strictly following the instructions of the previous ācārya without deviation.

6

Lesson 6: The entire Varṇāśrama system was based on submissiveness and following authority and not independent whimsical behavior and thus everything was in order.

PURPORT: TEXT 17

- ✓ Śūdras serve the three higher castes - vaiśyas follow Kṣatriya's orders - Kṣatriya kings obey learned brāhmaṇas -> brāhmaṇas, kṣatriyas, vaiśyas and śūdras used to live cooperatively, performing their respective duties.

TEXT 18

*punarapi ihāñ tāñra haile āgamana
eka-bāra dekhi' kari saphala nayana*

“When Śrī Caitanya Mahāprabhu returns, I wish to see Him just once in order to make my eyes perfect.”

2. King Pratāparudra arranges for Lord's residence (TEXTS 19-31)

- ❖ Bhaṭṭācārya – “Return soon –nice solitary and peaceful place for Him - near the temple of Jagannātha. (TEXTS 19-20)
- ❖ King - “Kāśī Miśra's house - suitable” (TEXT 21)
- ❖ King - anxious for Lord to return – Bhaṭṭācārya - went to Kāśī Miśra to convey. (TEXT 22)

TEXT 23

*kāśī-miśra kahe,-āmi baḍa bhāgyavān
mora gr̥he 'prabhu-pādera' habe avasthāna*

When Kāśī Miśra heard the proposal, he said, “I am very fortunate that Śrī Caitanya Mahāprabhu, the Lord of all prabhus, will stay at my home.”

7

Lesson 7: The title “Prabhupāda” is a generic title. It does not refer to any particular person

PURPORT: TEXT 23

- ✓ Śrī Caitanya Mahāprabhu, Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are all viṣṇu-tattva. Therefore all living entities are under Their lotus feet – Thus, addressed as Prabhupāda
- ✓ The representative of Lord Viṣṇu is the Lord's confidential servant. Such a person acts as the spiritual master for neophyte Vaiṣṇavas. For this reason the spiritual master is addressed as Om̐ Viṣṇupāda or Prabhupāda.
- ✓ When many prabhhus remain under the shelter of the lotus feet of another prabhu, the address Prabhupāda is given

TEXT 25

*sarva-lokera utkaṅṭhā yabe atyanta bādila
mahāprabhu dakṣiṇa haite tabahi āila*

When all the residents of Jagannātha Purī became extremely anxious to meet the Lord again, He returned from South India.

- ❖ Hearing of Lord's return - everyone happy - went to Bhaṭṭācārya and spoke –“Please arrang our meeting with Mahāprabhu - only by your mercy attain shelter of Lord's lotus feet” (TEXTS 26-27)
- ❖ Bhaṭṭācārya –“Tomorrow - Kāśī Miśra's house - meeting” (TEXT 28)
- ❖ Next day - Mahāprabhu + Bhaṭṭācārya –enthusiasm - went to see Lord Jagannātha. (TEXT 29)
- ❖ Servants of Lord Jagannātha delivered remnants to Lord Caitanya - Caitanya Mahāprabhu embraced (TEXT 30)
- ❖ After darśana - Mahāprabhu left - Bhaṭṭācārya took Him to Kāśī Miśra's house (TEXT 31)

Texts 32-35: Lord showed four handed form to Kāśī Miśra

- ❖ Kāśī Miśra fell at His lotus feet - surrendered himself and all his possessions.(TEXTS 31-32)
- ❖ Mahāprabhu - Kāśī Miśra - 4-armed form - embraced him. (TEXT 33)

- ❖ Śrī Caitanya Mahāprabhu - sat - all devotees, headed by Lord Nityānanda Prabhu, surrounded. (TEXT 34)
- ❖ Lord very happy with residence - all necessities taken care (TEXT 35)

Texts 36 -48: Sārvabhauma introduces devotees of Puri to Mahāprabhu

TEXT 36

*sārvabhauma kahe,-prabhu, yogya tomāra vāsā
tumi aṅgikāra kara,-kāśī-miśrera āśā*

Sārvabhauma Bhaṭṭācārya said, “This place is just befitting You. Please accept it. It is the hope of Kāśī Miśra that You do.”

TEXT 37

*prabhu kahe,-ei deha tomā-sabākāra
yei tumi kaha, sei sammata āmāra*

Śrī Caitanya Mahāprabhu said, “My body belongs to all of you. Therefore I agree to whatever you say.”

8

Lesson 8: The devotee should be submissive to other devotees, open and should not have any mood of doing thing independent of devotee's desires.

- ❖ Bhaṭṭācārya – introduced all devotees of Purī (TEXT 38)

TEXT 40

*tṛṣṭita cātaka yaiche kare hāhākāra
taiche ei saba,-sabe kara aṅgikāra*

“In Your absence all these people have been exactly like thirsty cātaka birds crying in disappointment. Kindly accept them.”

- ❖ Bhaṭṭācārya introduced many devotees to Lord Caitanya like Janārdana (TEXT 41), Kṛṣṇadāsa & Śikhi Māhiti (TEXT 42), Pradyumna Miśra

(TEXT 43), Murāri Māhiti (TEXT 44), Candaneśvara, Simheśvara, Murāri Brāhmaṇa and Viṣṇudāsa (TEXT 45), Paramānanda Praharaṛāja (TEXT 46)

TEXT 47

*e-saba vaiṣṇava-ei kṣetrera bhūṣaṇa
ekānta-bhāve cinte sabe tomāra caraṇa*

“All these pure devotees serve as ornaments to Jagannātha Purī. They are always undeviatingly meditating upon Your lotus feet.”

9

Lesson 9: The devotees give the beauty and opulence to a holy place. Therefore, we have to focus and concentrate on taking care of devotees so that the devotees are happy.

- ❖ Everyone fell - rods - Being merciful - Mahāprabhu embraced each one (TEXT 48)

Texts 49 -61: Bhavānanda Rāya & family meet Mahāprabhu

- ❖ Bhavānanda Rāya - four sons - all fell at Lord's lotus feet (TEXT 49)
- ❖ Bhaṭṭācārya - “Bhavānanda Rāya - father of Rāmānanda Rāya- first son.” (TEXT 50)
- ❖ Mahāprabhu embraced Bhavānanda Rāya - with great respect spoke of Rāmānanda Rāya (TEXT 51)

TEXT 52

*rāmānanda-hena ratna yānhāra tanaya
tānhāra mahimā loke kahana nā yāya*

Śrī Caitanya Mahāprabhu honored Bhavānanda Rāya by saying, “The glories of a person who has a jewel of a son like Rāmānanda Rāya cannot be described within this mortal world.

10

Lesson 10: The gr̥hastha's duty is to train children in Krishna Consciousness. To have a devotee child is the greatest fortune.

- ❖ “You - Mahārāja Pāṇḍu - your wife - Kuntīdevī - sons - representatives of five Pāṇḍavas.” (TEXT 53)

TEXT 54

*rāya kahe,-āmi śūdra, viṣayī, adhama
tabu tumi sparśa,-ei īśvara-lakṣaṇa*

After hearing Śrī Caitanya Mahāprabhu's praise, Bhavānanda Rāya submitted, “I am in the fourth class of the social order, and I engage in mundane affairs. Although I am very fallen, You have still touched me. This is proof that You are the Supreme Personality of Godhead.”

11

Lesson 11: The spiritual master reclaims all people and encourages everyone in spiritual life. By taking shelter of such a devotee, one can make his life successful.

PURPORT: TEXT 54

- ✓ A spiritually advanced person sees the spiritual identity of every living being, and consequently he makes no distinction (vidyā-vinaya-sampanne ...)
- ✓ Whoever takes shelter of the Lord or His pure devotee is elevated to the spiritual order and purified from material contamination. (mām hi pārtha vyapāśritya ..., kirāta-hūṇāndhra-pulinda-pulkaśā ...)

TEXT 55

*nija-gr̥ha-vitta-bhṛtya-paṅca-putra-sane
ātmā samarpiluṅ āmi tomāra caraṇe*

Appreciating Śrī Caitanya Mahāprabhu's favor, Bhavānanda Rāya also said, “Along with my home, riches, servants and five sons, I surrender myself at Your lotus feet.”

12

Lesson 12: When one wins a person's heart, then the person is ready to surrender himself completely.

13

Lesson 13: If one can surrender with all his family members, there is no need to take sannyāsa.

14

Lesson 14: If the surrendering process is hampered by so-called family members, one should immediately give them up to complete the surrendering process.

PURPORT: TEXT 55

*mānasa, deha, geḥa, yo kichu mora
arpiluṅ tuyā pade nanda-kiśora!*

- ✓ When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession—his house, his body, his mind and whatever else he possesses.
- ✓ If there is any obstruction to this surrendering process, one should immediately give it up without attachment.

- ❖ Bhavānanda – “Son Vāṇinātha at Your lotus feet - attend orders - serve You - consider me relative – don't hesitate to order” (TEXTS 56-57)
- ❖ Mahāprabhu - “Accept without hesitation - not an outsider - Birth after birth - My servant - along with family - Śrī Rāmānanda Rāya coming - five to seven days - as he arrives - My desires fulfilled - great pleasure in his company.” (TEXTS 58-59)
- ❖ Mahāprabhu embraced Bhavānanda - touched the heads of sons with His lotus feet - sent Bhavānanda back to his home - kept Vāṇinātha in His personal service. (TEXTS 60-61)

Texts 62 -66: Lord Caitanya dismisses Kālā Kṛṣṇadāsa

- ❖ Bhaṭṭācārya - asked all - leave - Lord - called Kālā Kṛṣṇadāsa (TEXT 62)
- ❖ Lord Caitanya - “Consider his character - left My company - associate with the Bhaṭṭathāris - I rescued him” (TEXTS 63-64)

TEXT 65

*ebe āmi ihān āni' karilāna vidāya
yāhān icchā, yāha, āmā-sane nāhi āra dāya*

“Now that I have brought him here, I am asking him to leave. Now he can go wherever he likes, for I am no longer responsible for him.”

15

Lesson 15: Māyā is so powerful that one may be next to the Lord but still he can get bewildered.

16

Lesson 16: We have to remain very careful and at the same time know that at any time there could be danger.

17

Lesson 17: When we are dealing with people who have somehow left the association or have stopped practising the principles of bhakti properly, we have to very sensitive how we deal with them and how we even give some feedbacks to them.

18

Lesson 18: If you make mistakes in service that is fine. But when you become bewildered and you are hypocrite and you leave Lord's service to fulfill your own desires then the Lord becomes very heavy.

NOTES: TEXT 65

- ✓ Lord Caitanya didn't chastise him during the south India tour. Only when there was a net of the association of devotees, He corrected him.
- ❖ Hearing Lord rejecting - Kālā Kṛṣṇadāsa – cry - Śrī Caitanya Mahāprabhu - not caring - immediately left for noon lunch (TEXT 66)

Texts 67 -79: Devotees show mercy to Kālā Kṛṣṇadāsa & gives him service

TEXT 67

*nityānanda, jagadānanda, mukunda, dāmodara
cāri-jane yukti tabe karilā antara*

After this, the other devotees—headed by Nityānanda Prabhu, Jagadānanda, Mukunda and Dāmodara—began to consider a certain plan.

19

Lesson 19: If someone engages in Krishna's service, he is to be considered a sādhu, even if he makes some mistake.

20

Lesson 20: Devotees are more merciful than even the Lord Himself

21

Lesson 21: One cannot be relieved from the material clutches without engaging in the service of pure devotees.

- ❖ “Want a person - inform Śacīmātā - Mahāprabhu's arrival - hearing news - Advaita and Śrīvāsa - come to see Him - send Kṛṣṇadāsa” (TEXTS 68 -70)
- ❖ Kept Kṛṣṇadāsa engaged in Lord's service - gave assurance (TEXT 70)
- ❖ Asked Śrī Caitanya Mahāprabhu – “Give permission for a person to go

to Bengal - “Mother Śacī - all devotees headed by Advaita Prabhu - all unhappy - not receiving news about Your return – One person - inform them about Your return.” (TEXTS 71-73)

- ❖ Mahāprabhu - “Do whatever you decide.” (TEXT 73)
- ❖ Kālā Kṛṣṇadāsa - sent - Given Lord Jagannātha's remnants to distribute - first went to Navadvīpa - mother Śacī – offered obeisances - delivered mahā-prasādam - informed her of Mahāprabhu's return - gave pleasure - mother Śacī - all Navadvīpa devotees (TEXTS 74-77)
- ❖ Kṛṣṇadāsa went to Advaita Ācārya - obeisances - offered mahā-prasādam - informed of Lord Caitanya (TEXTS 78-79)

Texts 80 -90: Devotees of Navadvīpa & Kulīna-grāma go to Purī

TEXT 80

*śuni' ācārya-gosāñira ānanda ha-ila
premāveśe huñkāra bahu nṛtya-gīta kaila*

When Advaita Ācārya Gosvāmī heard of Śrī Caitanya Mahāprabhu's return, He became very pleased. In His great ecstasy of love, He made a rumbling sound and danced and chanted for a long time.

- ❖ Haridāsa Ṭhākura, Vāsudeva Datta, Murāri Gupta, Śivānanda Sena etc. – Everyone pleased - gathered - Advaita Ācārya's house (TEXTS 81-85)
- ❖ Obeisances - Advaita Ācārya embraced - Advaita Ācārya - held a festival - two or three days- Decided to go to Purī – took mother Śacī's permission (TEXTS 86-88)
- ❖ The inhabitants of Kulīna-grāma—Satyarāja, Rāmānanda and others joined Advaita Ācārya - Mukunda, Narahari, Raghunandana and others came from Khaṇḍa and also joined (TEXTS 89-90)

Texts 91-101: Paramānanda Purī meets Lord Caitanya

- ❖ Navadvīpa - Paramānanda Purī - board and lodging - house of Śacīmātā –provided everything respectfully - heard of Mahāprabhu's return – left for Purī – with Dvija Kamalākānta (TEXTS 91-94)
- ❖ Lord very happy – seeing him - worshiped the lotus feet - Paramānanda Purī embraced Lord (TEXTS 95-96)

- ❖ Lord – “Please stay with Me - show Me favor” - Paramānanda Purī - “I also wish to stay - Therefore came - Navadvīpa - mother Śacī and all devotees very glad to hear Your return – All coming here – delayed – I came alone” (TEXTS 97-100)
- ❖ Gave Paramānanda Purī solitary room at Kāśī Miśra's house – A servant (TEXT 101)

Texts 102 -130: Svarūpa Dāmodara arrives in Purī & serves Lord Caitanya

1. Qualities & services of Śrī Svarūpa Dāmodara (TEXTS 102 -117)

TEXT 102

*āra dine āilā svarūpa dāmodara
prabhura atyanta marmī, rasera sāgara*

Svarūpa Dāmodara also arrived the next day. He was a very intimate friend of Śrī Caitanya Mahāprabhu's, and he was an ocean of transcendental mellows.

- ❖ Svarūpa Dāmodara - at Navadvīpa - under Mahāprabhu - name Puruṣottama Ācārya (TEXT 103)
- ❖ Mahāprabhu accepted sannyāsa - Puruṣottama Ācārya - like a madman - went Vārāṇasī to take sannyāsa - his spiritual master, Caitanyānanda Bhāratī ordered - “Read Vedānta-sūtra and teach it.” (TEXTS 104-105)

TEXT 106

*parama virakta teṅha parama paṇḍita
kāya-mane āśriyāche śrī-kṛṣṇa-carita*

Svarūpa Dāmodara was a great renunciant as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa.

TEXT 107

*‘niścinte kṛṣṇa bhajiba’ ei ta’ kāraṇe
ummāde karila teṅha sannyāsa grahaṇe*

He was very enthusiastic to worship Śrī Kṛṣṇa without disturbance, and therefore, almost in madness, he accepted the sannyāsa order

TEXT 108

*sannyāsa karilā śikhā-sūtra-tyāga-rūpa
yoga-paṭṭa nā nila, nāma haila 'svarūpa'*

Upon accepting sannyāsa, Puruṣottama Ācārya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron-colored dress. Also, he did not accept a sannyāsī title but remained as a naiṣṭhika-brahmacārī.

22

Lesson 22: Renunciation means not doing anything but serving the Supreme Personality of Godhead, Śrī Kṛṣṇa.

PURPORT: TEXT 108

- ✓ Puruṣottama Ācārya did not want to be disturbed by the formality of the sannyāsa order.
- ✓ He simply wanted to worship Lord Śrī Kṛṣṇa without disturbance;
- ✓ Therefore, with heart and soul he took up the renounced order but not the formalities accompanying it.

*anāśritaḥ karma-phalaṁ kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca na niragnir na cākriyaḥ*

“The Supreme Personality of Godhead said, ‘One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work.’” (BG 6.1)

TEXT 109

*guru-ṭhāṇi ājñā māgi' āilā nilācale
rātri-dine kṛṣṇa-prema-ānanda-vihvale*

After taking permission from his sannyāsa-guru, Svarūpa Dāmodara went to Nīlācala and accepted the shelter of Śrī Caitanya Mahāprabhu. Then all day and night, in ecstatic love of Kṛṣṇa, he enjoyed transcendental mellows in the loving service of the Lord.

TEXT 110

*pāṇḍityera avadhi, vākya nāhi kāro sane
nirjane rahaye, loka saba nāhi jāne*

Svarūpa Dāmodara was the limit of all learned scholarship, but he did not exchange words with anyone. He simply remained in a solitary place, and no one could understand where he was.

TEXT 111

*kṛṣṇa-rasa-tattva-vettā, deha-prema-rūpa
sākṣāt mahāprabhura dvitīya svarūpa*

Śrī Svarūpa Dāmodara was the personification of ecstatic love, fully cognizant of the transcendental mellows in relationship with Kṛṣṇa. He directly represented Śrī Caitanya Mahāprabhu as His second expansion.

TEXT 112

*grantha, śloka, gīta keha prabhu-pāse āne
svarūpa parīkṣā kaile, pāche prabhu śune*

If someone wrote a book or composed verses and songs and wanted to recite them before Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara would first examine them and then correctly present them. Only then would Śrī Caitanya Mahāprabhu agree to listen.

TEXT 113

*bhakti-siddhānta-viruddha, āra rasābhāsa
śunite nā haya prabhura cittera ullāsa*

Śrī Caitanya Mahāprabhu was never pleased to hear books or verses opposed to the conclusive statements of devotional service. The Lord did not like hearing rasābhāsa, the overlapping of transcendental mellows.

23

Lesson 23: Everyone should try to remain aloof from bhakti-siddhānta-viruddha and rasābhāsa. Thus, the devotee can remain pure and free from fall downs.

PURPORT: TEXT 113

- ✓ Bhakti-siddhānta-viruddha - Against the principle of acintya-bhedābheda
- ✓ Rasābhāsa - Appear to be a transcendental mellow but actually is not.
- ✓ These misconceptions practically parallel the Māyāvāda philosophy.
- ✓ If one indulges in Māyāvāda philosophy, he gradually falls down from the platform of devotional service
- ✓ **Danger of Rasābhāsa:** By overlapping mellows - eventually becomes a prākṛta-sahajiyā - takes everything cheap. One may also become a member of the bāula community - gradually become attracted to material activities.

TEXT 114

*ataeva svarūpa āge kare parīkṣaṇa
śuddha haya yadi, prabhure karā'na śravaṇa*

It was the practice of Svarūpa Dāmodara Gosvāmī to examine all literatures to find out whether their conclusions were correct. Only then would he allow them to be heard by Śrī Caitanya Mahāprabhu.

TEXT 115

*vidyāpati, caṇḍidāsa, śrī-gīta-govinda
ei tina gīte karā'na prabhura ānanda*

Śrī Svarūpa Dāmodara used to read the poems of Vidyāpati and Caṇḍidāsa and Jayadeva Gosvāmī's Śrī Gīta-govinda. He used to make Śrī Caitanya Mahāprabhu very happy by singing these songs.

TEXT 116

*saṅgīte-gandharva-sama, śāstre bṛhaspati
dāmodara-sama āra nāhi mahā-mati*

Svarūpa Dāmodara was as expert a musician as the Gandharvas, and in scriptural discussion he was just like Bṛhaspati, the priest of the heavenly gods. Therefore it is to be concluded that there was no great personality quite like Svarūpa Dāmodara.

TEXT 117

*advaita-nityānandera parama priyatama
śrīvāsādi bhakta-gaṇera haya prāṇa-sama*

Śrī Svarūpa Dāmodara was very dear to Advaita Ācārya and Nityānanda Prabhu, and he was the life and soul of all the devotees, headed by Śrīvāsa Ṭhākura.

2. Śrī Svarūpa Dāmodara reciting a verse glorifying Mahāprabhu (TEXT 119)

TEXT 119

*heloddhūnita-khedayā viśadayā prṇmilad-āmodayā
śāmyac-chāstra-vivādayā rasa-dayā cittārpitonmādayā
śaśvad-bhakti-vinodayā sa-madayā mādḥurya-maryādayā
śrī-caitanya dayā-nidhe tava dayā bhūyād amandodayā*

“O ocean of mercy, Śrī Caitanya Mahāprabhu! Let there be an awakening of Your auspicious mercy, which easily drives away all kinds of material lamentation by making everything pure and blissful. Indeed, Your mercy awakens transcendental bliss and covers all material pleasures. By Your auspicious mercy, quarrels and disagreements arising among different scriptures are vanquished. Your auspicious mercy pours forth transcendental mellows and thus causes the heart to jubilate. Your mercy, which is full of joy, always stimulates devotional service and glorifies conjugal love of God. May transcendental bliss be awakened within my heart by Your causeless mercy.”

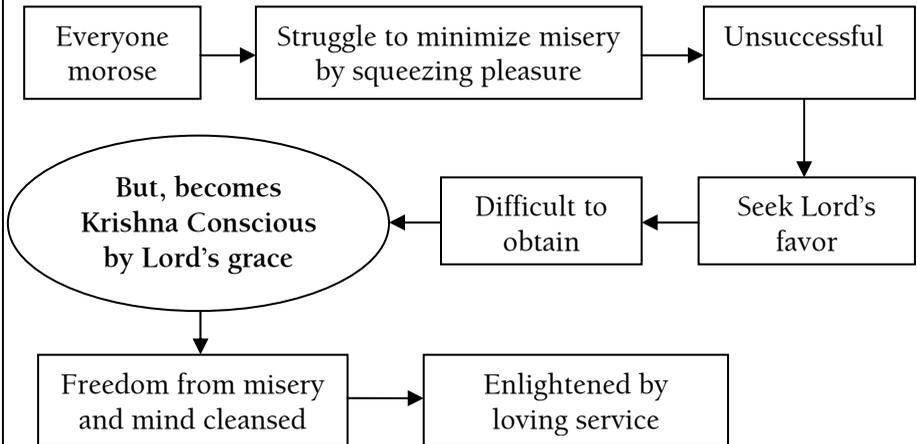
PURPORT: TEXT 119

- ✓ Śrī Caitanya Mahāprabhu distributes His causeless mercy in three ways to the conditioned soul.

24

Lesson 24: Causeless mercy of Lord Caitanya gives one freedom from all miseries and cleanses one's mind

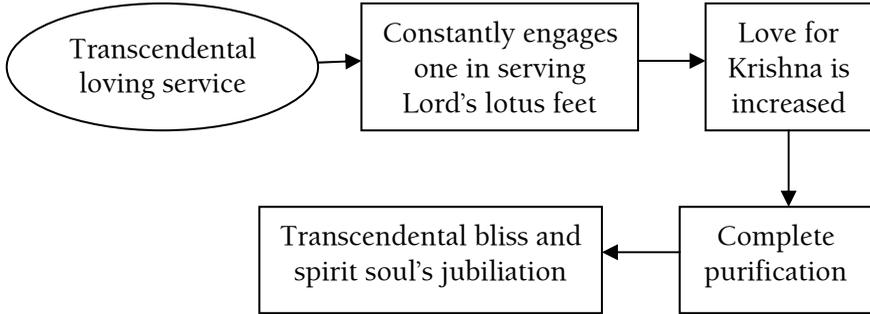
PURPORT: TEXT 119 - PARA 1



25

Lesson 25: Causeless mercy of Lord Caitanya resolves all scriptural disparities, awakens transcendental bliss and makes one fully satisfied

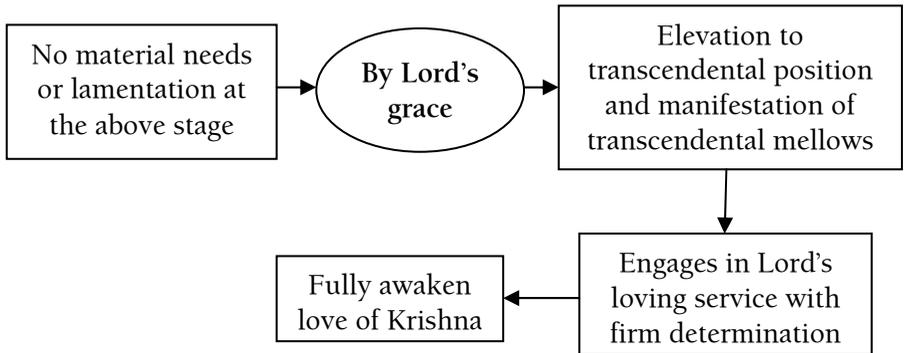
PURPORT: TEXT 119 - PARA 2



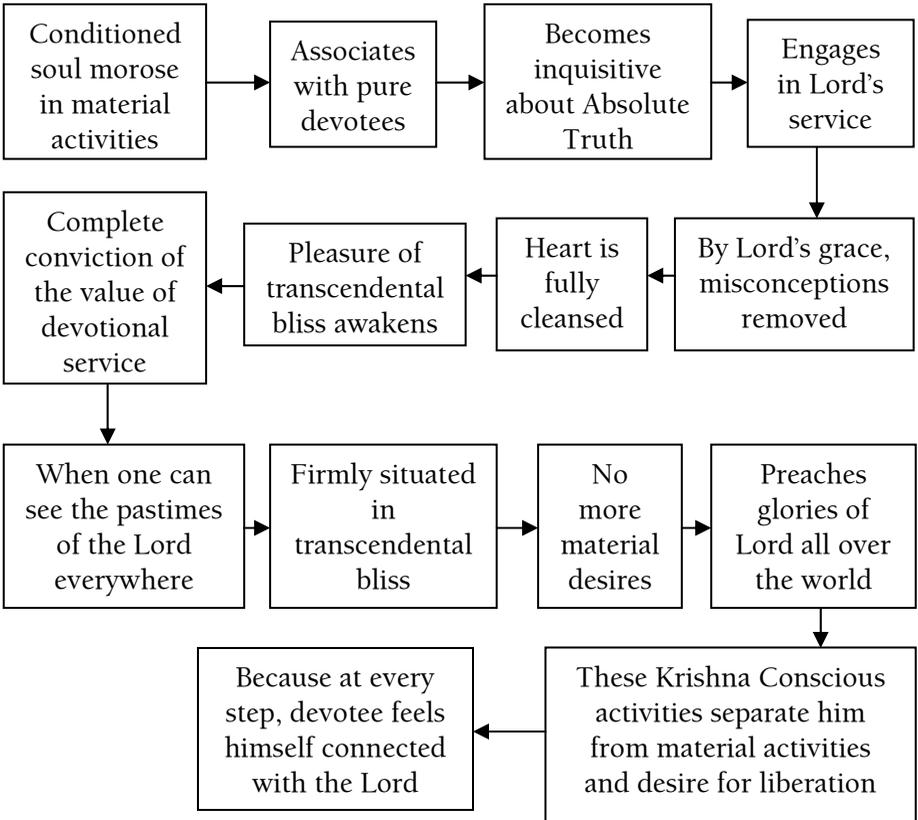
26

Lesson 26: Causeless mercy of Lord Caitanya elevates one to the transcendental position, and then the transcendental mellows of the spiritual world are manifested in him.

PURPORT: TEXT 119 - PARA 3



PURPORT: TEXT 119 -PARA 4



- ✓ Although such a devotee may sometimes be involved in household life, he is untouched by material existence due to his constant engagement in devotional service.
- ✓ Thus everyone is advised to take shelter of devotional service to become happy and liberated.

3. Loving reciprocations between Svarūpa Dāmodara & Mahāprabhu (TEXTS 120 - 125)

- ❖ Mahāprabhu raised Svarūpa Dāmodara - embraced – Both fell unconscious (TEXT 120)
- ❖ After regained patience - Mahāprabhu - “Saw in dream - you coming - very auspicious - blind man - your coming restores My vision.” (TEXTS 121-122)

TEXT 123

*svarūpa kahe,-prabhu, mora kṣama' aparādha
tomā chāḍi' anyatra genu, karinu pramāda*

Svarūpa said, “My dear Lord, please excuse my offense. I gave up Your company to go elsewhere, and that was my great mistake

TEXT 124

*tomāra caraṇe mora nāhi prema-leśa
tomā chāḍi' pāpī muṇi genu anya deśa*

“My dear Lord, I do not possess even a trace of love for Your lotus feet. If I did, how could I have gone to another country? I am therefore a most sinful man.

TEXT 125

*muṇi tomā chāḍila, tumi more nā chāḍilā
kṛpā-pāśa gale bāndhi' caraṇe ānilā*

“I gave up Your company, but You did not give me up. By Your rope of mercy You have bound me by the neck and brought me back again to Your lotus feet.”

4. Loving reciprocations between Svarūpa Dāmodara & Other devotees (TEXTS 126 - 128)

TEXT 126

*tabe svarūpa kaila nitāira caraṇa vandana
nityānanda-prabhu kaila prema-ālingana*

Svarūpa Dāmodara then worshiped the lotus feet of Nityānanda Prabhu, and Nityānanda Prabhu in turn embraced him in the ecstasy of love.

- ❖ Svarūpa Dāmodara met Jagadānanda, Mukunda, Śāṅkara and Sārvabhauma, as was befitting - Offered prayers - Paramānanda Purī-embraced him (TEXTS 127-128)
- ❖ Mahāprabhu to Svarūpa Dāmodara - residence in solitary place - a servant (TEXT 129)
- ❖ Mahāprabhu - with devotees, headed by Bhaṭṭācārya- discussed Kṛṣṇa's pastimes (TEXT 130)

Texts 131 -148: Govinda arrives in Purī & discussions between Sārvabhauma & Mahāprabhu on etiquette

- ❖ Govinda offers obeisances – spoke submissively (TEXT 131)

TEXT 132

*īśvara-purīra bhṛtya,-'govinda' mora nāma
purī-gosānira ājnāya āinu tomāra sthāna*

“I am the servant of Īśvara Purī. My name is Govinda, and following the orders of my spiritual master, I have come here.

- ❖ “Just before his departure - Īśvara Purī told - I should go to Śrī Caitanya Mahāprabhu - render service unto Him.” (TEXT 133)
- ❖ “Kāśīśvara will come - after visiting all holy places - following spiritual master's order, I hastily came” (TEXT 134)
- ❖ Mahāprabhu - “My spiritual master favors Me - paternal affection - out of causeless mercy - sent you” (TEXT 135)

1. Bhaṭṭācārya's inquiry to Mahāprabhu (TEXT 136)

TEXT 136

*eta śuni' sārvabhauma prabhure puchila
purī-gosāni śūdra-sevaka kāñhe ta' rākhila*

After hearing this, Sārvabhauma Bhaṭṭācārya asked Śrī Caitanya Mahāprabhu, “Why did Īśvara Purī keep a servant who comes from a śūdra family?”

27

Lesson 27: An empowered spiritual master is authorized by Kṛṣṇa and his own guru and should therefore be considered as good as the Supreme Personality of Godhead Himself.

PURPORT: TEXT 136

- ✓ As Hari is free to act as He likes, the empowered spiritual master is also free.
- ✓ As Hari is not subject to mundane rules and regulations, the spiritual master empowered by Him is also not subject.
- ✓ An empowered spiritual master like Īśvara Purī can bestow his mercy upon anyone, irrespective of caste or creed

28

Lesson 28: An authorized spiritual master empowered by Kṛṣṇa can spread the glories of the holy name of the Lord, for he has power of attorney from the Supreme Personality of Godhead.

PURPORT: TEXT 136

- ✓ Kṛṣṇa-śakti vinā nahe tāra pravartana
- ✓ In the mundane world, anyone possessing his master's power of attorney can act on behalf of his master.

2. Mahāprabhu's answer (TEXTS 137 - 140)

TEXT 137

*prabhu kahe, -īśvara haya parama svatantra
īśvarera kṛpā nahe veda-paratantra*

Śrī Caitanya Mahāprabhu said, “Both the Supreme Personality of Godhead and My spiritual master, Īśvara Purī, are completely independent. Therefore neither the mercy of the Supreme Personality of Godhead nor that of Īśvara Purī is subject to any Vedic rules and regulations.

TEXT 138

*īśvarera kṛpā jāti-kulādi nā māne
vidurera ghare kṛṣṇa karilā bhojane*

“The mercy of the Supreme Personality of Godhead is not restricted to the jurisdiction of caste and creed. Vidura was a śūdra, yet Kṛṣṇa accepted lunch at his home.

TEXT 139

*sneha-leśāpekṣā mātra śrī-kṛṣṇa-kṛpāra
sneha-vaśa hañā kare svatantra ācāra*

“Lord Kṛṣṇa’s mercy is dependent only on affection. Being obliged only by affection, Lord Kṛṣṇa acts very independently.

29

Lesson 29: Lord Śrī Kṛṣṇa is dependent only on affection and nothing else

PURPORT: TEXT 139

- ✓ Service to Lord Kṛṣṇa can be rendered in two ways:
 1. **Affection:** When service is rendered in affection, it is the Lord’s special mercy.
 2. **Veneration:** When service is rendered in veneration, it is doubtful whether Kṛṣṇa’s mercy is actually involved. If Kṛṣṇa’s mercy is there, it is not dependent on any prescribed caste or

TEXT 140

*maryādā haite koṭi sukha sneha-ācaraṇe
paramānanda haya yāra nāma-śravaṇe*

“In conclusion, dealings in affection with the Supreme Personality of Godhead bring happiness many millions of times greater than dealings with Him in awe and veneration. Simply by hearing the holy name of the Lord, the devotee is merged in transcendental bliss.”

TEXT 141

*eta bali' govindere kaila ālīngana
govinda karila prabhura caraṇa vandana*

After saying this, Śrī Caitanya Mahāprabhu embraced Govinda, and Govinda in turn offered his respectful obeisances unto Śrī Caitanya Mahāprabhu's lotus feet.

3. Mahāprabhu's inquiry to Bhaṭṭācārya (TEXTS 142 - 143)

- ❖ Mahāprabhu - "Servant of spiritual master - respectable - not befitting - guru's servant engage in My personal service - yet My spiritual master has ordered - What shall I do?" (TEXTS 142-143)

4. Bhaṭṭācārya's reply (TEXTS 144 - 146)

TEXT 144

*bhaṭṭa kahe,-gurura ājñā haya balavān
guru-ājñā nā laṅghiye, śāstra-pramāṇa*

Sārvabhauma Bhaṭṭācārya said, "The order of the spiritual master is very strong and cannot be disobeyed. That is the injunction of the śāstras, the revealed scriptures.

30

Lesson 30: The order of spritual master is very strong and cannot be disobeyed

TEXT 145

*sa śuśruvān mātari bhārgaveṇa
pitur niyogāt prahr̥tam dviṣad-vat
pratyagr̥hīd agraja-śāsanam tad
ājñā gurūnām hy avicāraṇīyā*

“Being ordered by his father, Paraśurāma killed his mother, Reṇukā, just as if she were an enemy. When Lakṣmaṇa, the younger brother of Lord Rāmacandra, heard of this, He immediately engaged Himself in the service of His elder brother and accepted His orders. The order of the spiritual master must be obeyed without consideration.’

TEXT 146

*nirvicāraṁ guror ājñā
mayā kāryā mahātmanaḥ
śreyo hy evaṁ bhavatyās ca
mama caiva viśeṣataḥ*

“The order of a great personality like a father must be executed without consideration because there is good fortune in such an order for both of us. In particular, there is good fortune for Me.”

TEXT 147

*tabe mahāprabhu tānre kaila aṅgikāra
āpana-śrī-aṅga-sevāya dila adhikāra*

After Sārvabhauma Bhaṭṭācārya said this, Śrī Caitanya Mahāprabhu embraced Govinda and engaged him in the service of His personal body.

TEXT 148

*prabhura priya bhṛtya kari' sabe kare māna
sakala vaiṣṇavera govinda kare samādhāna*

Everyone respected Govinda as the dearest servant of Śrī Caitanya Mahāprabhu, and Govinda served all the Vaiṣṇavas and saw to their needs.

Texts 149 -161: Brahmānanda Bhāratī & his deerskin

TEXT 149

*choṭa-baḍa-kīrtanīyā-dui haridāsa
rāmāi, nandāi rahe govindera pāśa*

Both Haridāsa senior and Haridāsa junior, who were musicians, as well as Rāmāi and Nandāi, used to stay with Govinda.

TEXT 150

*govindera saṅge kare prabhura sevana
govindera bhāgya-simā nā yāya varṇana*

They all remained with Govinda to serve Śrī Caitanya Mahāprabhu; therefore no one could estimate the good fortune of Govinda.

- ❖ Mukunda Datta informed Śrī Caitanya Mahāprabhu – “Brahmānanda Bhārati has come. – Shall I bring him?” (TEXTS 151-152)
- ❖ Mahāprabhu - “Brahmānanda Bhārati - like spiritual master - better I go” (TEXT 152)

TEXT 154

*brahmānanda pariyāche mṛga-carmāmbara
tāhā dekhi' prabhu duḥkha pāilā antara*

When Śrī Caitanya Mahāprabhu and His devotees approached him, they saw that he was covered with a deerskin. Seeing this, Śrī Caitanya Mahāprabhu became very unhappy.

- ❖ Mahāprabhu pretended - not see him- asked Mukunda Datta - “Where is Brahmānanda Bhārati?” (TEXT 155)
- ❖ Mukunda Datta - “Here is Brahmānanda Bhārati” Lord - “Not Brahmānanda Bhārati - talking of someone else- no knowledge - Why Brahmānanda Bhārati wear deerskin?” (TEXTS 156-158)
- ❖ Brahmānanda Bhārati heard – thought - “Deerskin not approved Mahāprabhu.” (TEXT 158)

TEXT 159

*bhāla kahena,—carmāmbara dambha lāgi' pari
carmāmbara-paridhāne saṁsāra nā tari*

Thus admitting his mistake, Brahmānanda Bhārati thought, “He spoke well. I put on this deerskin only for prestige. I cannot cross over the ocean of nescience simply by wearing a deerskin.

- ❖ “From today no deerskin.” - Mahāprabhu understanding - sent sannyāsī robes - Brahmānanda Bhārati wore sannyāsī robes - Mahāprabhu offered obeisances (TEXTS 160-161)

Texts 162 -183: Brahmānanda Bhāratī glorifies Lord Caitanya

- ❖ Brahmānanda Bhāratī – “You instruct by behavior - not do against Your wishes - else - no respects - neglect me – afraid” (TEXT 162)
- ❖ “See two Brahmans - Lord Jagannātha, who don't move - other moving is You - Both same Brahman - master of the material nature - playing two parts - You fair-complexioned - Lord Jagannātha blackish - Both delivering world.”(TEXTS 163 – 164)
- ❖ Mahāprabhu - “Truth - your presence - two Brahmans at Purī - Brahmānanda and Gaurahari – moving - whereas blackish Lord Jagannātha is sitting tight and immobile.” (TEXTS 165-166)
- ❖ Brahmānanda Bhāratī - “Bhaṭṭācārya - become mediator - logical argument between Mahāprabhu and me” (TEXT 167)
- ❖ Brahmānanda Bhāratī - “living entity localized - Supreme Brahman all-pervading - Mahāprabhu purified me – took away deerskin – Proof - all-pervasive, all-powerful - I subordinate to Him” (TEXTS 168-169)
- ❖ “His bodily hue is golden, and His whole body is like molten gold. Every part of His body is very beautifully constructed and smeared with sandalwood pulp. Accepting the renounced order, the Lord is always equipoised. He is firmly fixed in His mission of chanting the Hare Kṛṣṇa mantra, and He is firmly situated in His dualistic conclusion and in His peace.’ (TEXT 170)
- ❖ “All symptoms - in verse above - visible in Mahāprabhu - arms decorated with sandalwood pulp - thread received from Śrī Jagannātha Deity - ornamental bangles.” (TEXT 171)
- ❖ Bhaṭṭācārya - “Brahmānanda Bhāratī - you are victorious.” (TEXT 172)
- ❖ Mahāprabhu – “Accept - quite all right - disciple certainly defeated in an argument with spiritual master” (TEXTS 172-173)
- ❖ Brahmānanda Bhāratī countered – “Not cause of defeat - another cause - your natural characteristic to accept defeat from Your devotee - another glory of Yours” (TEXT 174)

TEXT 175

*ājanma karinu muṇi 'nirākāra'-dhyāna
tomā dekhi' 'kṛṣṇa' haila mora vidyamāna*

“I have been meditating on the impersonal Brahman since my birth, but since I have seen You, I have fully experienced Kṛṣṇa.”

31

Lesson 31: It is customary that the words of the spiritual master are more worshipable than the words of a disciple.

PURPORT: TEXT 175

- ✓ When there is an argument between the spiritual master and the disciple, the spiritual master is naturally victorious, although the disciple may put forward a strong argument.
- ✓ Since Brahmānanda Bhāratī – In the position of spiritual master - emerged victorious over Śrī Caitanya Mahāprabhu - considered Himself Brahmānanda Bhāratī's disciple

32

Lesson 32: The Lord is voluntarily defeated out of affection for His devotee.

PURPORT: TEXT 175

- ✓ However, Brahmānanda Bhāratī reversed the argument - took position of a devotee - Śrī Caitanya Mahāprabhu was Kṛṣṇa.
- ✓ Ex, Bhīṣma, Kṛṣṇa and Arjuna in battle - The Lord did this to show that His devotee was being maintained at the sacrifice of His own promise.

- ❖ Brahmānanda Bhāratī – “Since seen You - feeling Lord Kṛṣṇa's presence - want to chant Kṛṣṇa's names - in my heart - consider You Kṛṣṇa - eager to serve” (TEXT 176)
- ❖ “Bilvamaṅgala Ṭhākura gave up impersonal realization for realization of Personality of Godhead - my condition similar” (TEXT 177)

TEXT 178

*advaita-vīthī-pathikair upāsyāḥ
svānanda-simhāsana-labdha-dīkṣāḥ
hena kenāpi vyaṁ haṭhena
dāsī-kṛtā gopa-vadhū-viṭena*

Brahmānanda Bhāratī concluded, “Although I was worshiped by those on the path of monism and initiated into self-realization through the yoga system, I have nonetheless been forcibly turned into a maidservant by some cunning boy who is always joking with the gopīs.”

- ❖ Mahāprabhu - “You have deep ecstatic love - wherever you turn your eyes - heighten your Kṛṣṇa consciousness.” (TEXT 179)
- ❖ Bhaṭṭācārya – “The statements of both of you – correct - Kṛṣṇa gives direct audience through His mercy.” (TEXT 180)
- ❖ “Without ecstatic love - cannot see directly - through mercy of Mahāprabhu, Brahmānanda Bhāratī got direct vision.” (TEXT 181)

TEXT 182

*prabhu kahe,—‘viṣṇu’ ‘viṣṇu’, ki kaha sārvaabhauma
‘ati-stuti’ haya ei nindāra lakṣaṇa*

Śrī Caitanya Mahāprabhu said, “Sārvaabhauma Bhaṭṭācārya, what are you saying? Lord Viṣṇu, save Me! Such glorification is simply another form of blasphemy.”

33

Lesson 33: If one is overestimated, glorification is just another form of blasphemy.

- ❖ Mahāprabhu took Brahmānanda Bhāratī to His residence - Brahmānanda Bhāratī remained with Mahāprabhu. (TEXT 183)
- ❖ Rāmabhadra & Bhagavān Ācārya joined - Kāśīsvara Gosāñi also came - used to usher Mahāprabhu into Jagannātha temple - keep the people from touching Him. (TEXTS 184-186)
- ❖ As rivers flow into sea - all devotees throughout country came to Mahāprabhu's shelter - Mahāprabhu showed mercy - kept under His protection. (TEXTS 187-188)

