

*Śrī Caitanya-caritāmṇa, Mādhyama-līlā, Chapter 11*

## **The Beḍā-kīrtana Pastimes of Śrī Caitanya Mahāprabhu**



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!

## BEDĀ KIRTANA PASTIMES OF ŚRĪ CAITANYA MAHĀPRABHU



Texts 1-13: Sārvabhauma Bhaṭṭācārya begs Caitanya Mahāprabhu to give mercy to Pratāpa Rudra Mahārāja

- ❖ Bhaṭṭācārya requested Lord Caitanya to permit him to submit a fearless statement (TEXT 3)
- ❖ The Lord said – “If suitable He would accept it, else reject” (TEXT 4)
- ❖ Bhaṭṭācārya – “King Pratāparudra - Anxious to meet You - Your permission.” (TEXT 5)
- ❖ Lord covered His ears – said – “Why are you requesting an undesirable thing?” (TEXT 6)

### TEXT 7

*virakta sannyāsi āmāra rāja-daraśana  
strī-daraśana-sama viṣera bhakṣaṇa*

“Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. To meet either would be just like drinking poison.”

### TEXT 8

*niṣkiñcanasya bhagavad-bhajanonmukhasya  
pāraṁ paraṁ jigamiṣor bhava-sāgarasya  
sandarśanaṁ viṣayiṇām atha yoṣitām ca  
hā hanta hanta viṣa-bhakṣaṇato 'py asādhu*

Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, “Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.” (Śrī Caitanya-candrodaya-nāṭaka 8.23)

1

**Lesson 1: Spiritual advancement is not meant for magic shows and jugglery but for crossing the material world and being transferred to the spiritual world.**

**PURPORT: TEXT 8**

- ✓ Vaitaraṇī River is compared to a great ocean, it is named bhava-sāgara, the ocean of repeated birth and death.

2

**Lesson 2: A sannyāsī should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous**

**PURPORT: TEXT 8**

- ✓ In the material world, the via media for sense gratification is mainly a woman.
- ✓ Lord Caitanya's strictness - Refused to see the King despite the request of Sārvabhauma Bhaṭṭācārya, who was the Lord's intimate friend and devotee.

- ❖ Bhaṭṭācārya – “What You have said is correct - But this King is not an ordinary king - Great devotee and servant of Lord Jagannātha.” (TEXT 9)

**TEXT 10**

*prabhu kahe,—tathāpi rājā kāla-sarpākāra  
kāṣṭha-nārī-sparśe yaiche upaje vikāra*

Śrī Caitanya Mahāprabhu said, “Although it is correct that the King is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

**TEXT 11**

*ākārād api bhetavyaṁ strīṇāṁ viṣayiṇām api  
yathāher manasaḥ kṣobhas tathā tasyākṛter api*

Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.”

3

**Lesson 3: However qualified a materialist may be, he is no better than a venomous serpent**

4

**Lesson 4: One should not trust his mind, which is so fickle that it can give way to enemies at any moment. One should never think that his mind is trained and that he can do whatever he likes.**

**PURPORT: TEXT 10**

- ✓ Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake.

5

**Lesson 5: Chanting the Hare Kṛṣṇa mantra engages the mind at the lotus feet of Kṛṣṇa constantly; thus the mind’s enemies do not have a chance to strike.**

**PURPORT: TEXT 10**

- ✓ The mind is specifically agitated through the association of materialistic men and women.
- ✓ Once we indulge the mind, it can create havoc in this life, even though we may be spiritually advanced.

- ❖ “If you continue to speak like this - never see Me here again - Therefore never let such a request come from your mouth.” (TEXT 12)
- ❖ Sārvabhauma afraid - returned home - meditate on the matter. (TEXT 13)

**Texts 14-32: Rāmānanda Rāya informs Lord Caitanya about Pratāpa Rudra’s favor upon him**

- ❖ Mahārāja Pratāparudra arrived at Purī – with his secretaries, ministers and military officers - visited to the temple of Lord Jagannātha. (TEXT 14)
- ❖ Rāmānanda Rāya came with him - goes to Lord Caitanya (TEXT 15)
- ❖ Offer obeisances - Lord embraces - both start to cry - devotees astonished. (TEXTS 16-17)

**1. Rāmānanda Rāya glorifying King (TEXTS 18-25)**

- ❖ “Informed King of Your order for me to retire - By Your grace, he relieved me” (TEXT 18)
- ❖ “Not willing to engage in politics - desire only to stay at Lord Caitanya’s lotus feet – permit me.” (TEXT 19)
- ❖ “King pleased upon hearing Your name and embraced me.” (TEXT 20)
- ❖ “Overwhelmed by ecstatic love – held my hand” (TEXT 21)

TEXT 22

*tomāra ye vartana, tumi khāo sei vartana  
niścinta hañā bhaja caitanyera caraṇa*

“As soon as he heard my petition, he immediately granted me a pension without reductions. Thus the King granted me a full salary as a pension and requested me to engage without anxiety in the service of Your lotus feet.”

TEXT 23

*āmi—chāra, yogya nahi tānra daraśane  
tānre yei bhaje tānra saphala jīvane*



“Then Mahārāja Pratāparudra very humbly said, ‘I am most fallen and abominable, and I am unfit to receive an interview with the Lord. One’s life is successful if one engages in His service.’”

TEXT 24

*parama kṛpālu teṅha vrajendra-nandana  
kona-janme more avaśya dibena daraśana*

“The King then said, ‘Śrī Caitanya Mahāprabhu is Kṛṣṇa, the son of Mahārāja Nanda. He is very merciful, and I hope that in a future birth He will allow me an interview.’”

- ❖ “I don’t think that there is even a fraction of King’s loving ecstasy in me.” (TEXT 25)

2. Lord Caitanya replies (TEXTS 26 – 27)

TEXT 26

*prabhu kahe,—tumi kṛṣṇa-bhakata-pradhāna  
tomāke ye prīti kare, sei bhāgyavān*

Śrī Caitanya Mahāprabhu then said, “My dear Rāmānanda Rāya, you are the foremost of all the devotees of Kṛṣṇa; therefore whoever loves you is certainly a very fortunate person.

TEXT 27

*tomāte ye eta prīti ha-ila rājāra  
ei guṇe kṛṣṇa tānre karibe aṅgikāra*

“Because the King has shown so much love for you, Lord Kṛṣṇa will certainly accept him.

6

Lesson 6: The Lord is more pleased when one serves the servant of the Lord.

**PURPORT: TEXT 27**

- ✓ **Analogy:** “If you love me, love my dog.”
- ✓ **Approach the Supreme Lord through His confidential servant**

**3. Lord Caitanya quotes various texts substantiating greatness of service to devotees: (TEXTS 28 – 32)**

**TEXT 28**

*ye me bhakta-janāḥ pārtha  
na me bhaktās ca te janāḥ  
mad-bhaktānām ca ye bhaktās  
te me bhakta-tamā matāḥ*

“[Lord Kṛṣṇa told Arjuna:] ‘Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.’ (Ādi Purāṇa)

**TEXT 31**

*ārādhānām sarveṣām  
viṣṇor ārādhanaṁ param  
tasmāt parataram devī  
tadīyānām samarcanam*

“[Lord Śiva told the goddess Durgā:] ‘My dear Devī, although the Vedas recommend worship of demigods, the worship of Lord Viṣṇu is topmost. However, above the worship of Lord Viṣṇu is the rendering of service to Vaiṣṇavas, who are related to Lord Viṣṇu.’” (Padma Purāṇa)

7

**Lesson 7: The worship of devotees engaged in the Lord’s service in mādhyura-rasa is the supreme spiritual activity.**

**PURPORT: TEXT 31**

- ✓ Mādhurya-rasa is the supreme transcendental mellow
- ✓ Lord Caitanya and His followers mainly worship Lord Kṛṣṇa in mādhurya-rasa.

*anarpita-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum unnatojjvala-rasām sva-bhakti-śriyam*

Śrī Caitanya Mahāprabhu appeared in this Age of Kali to exhibit the superexcellence of mādhurya-rasa, a gift never previously bestowed by any ācārya or incarnation. Consequently Śrī Caitanya Mahāprabhu is accepted as the most magnanimous incarnation. (Vidagdha-mādhava 1.2)

**TEXT 32**

*durāpā hy alpa-tapasah  
sevā vaikuṇṭha-vartmasu  
yatropagīyate nityam  
deva-devo janārdanaḥ*

“Those whose austerity is meager can hardly obtain the service of the pure devotees progressing on the path back to the kingdom of Godhead, the Vaikuṇṭhas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities.” (SMB 3.7.20)

**Texts 33-34: Rāmānanda Rāya offers obeisances**

- ❖ Śrī Rāmānanda Rāya offered his obeisances to Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara and Lord Nityānanda and other devotees

**Texts 35 -40: Rāmānanda Rāya seeks permission of Lord Caitanya to take darśana of Lord Jagannāth**

- ❖ Lord Caitanya asked Rāmānanda – “Visited Jagannātha temple?” - Rāya – “Now go visit” (TEXT 35)
- ❖ Lord Caitanya - “What have you done? Why did you not first see Lord Jagannātha? Why have you come here first?” (TEXT 36)

**TEXT 37**

*rāya kahe, caraṇa—ratha, hṛdaya—sārathi  
yāhān lañā yāya, tāhān yāya jīva-rathī*

Rāmānanda Rāya said, “The legs are like the chariot, and the heart is like the charioteer. Wherever the heart takes the living entity, the living entity is obliged to go.”

8

**Lesson 8: One who can control the senses by his mind and intelligence can very easily approach the Supreme Personality of Godhead, or Viṣṇu.**

**PURPORT: TEXT 37**

*Tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ*

Those who are actually advanced approach Lord Viṣṇu, their ultimate goal. Such people are never captivated by Lord Viṣṇu’s external energy, the material world.

- ❖ Rāya - “What shall I do? - My mind brought me here - not considered going first to Lord Jagannātha’s temple.” (TEXT 38)
- ❖ Lord Caitanya - “Immediately go to Lord Jagannātha’s temple - Then go home and meet family members.” (TEXT 39)
- ❖ Having received Lord’s permission - Rāya hastily went to the temple - Who can understand the devotional service of Rāya Rāmānanda? (TEXT 40)

**Texts 41 -60: Sārvabhauma Bhaṭṭācārya advises Pratāpa Rudra Mahārāja how to get Lord's mercy**

- ❖ King Pratāparudra returned Purī - called Bhaṭṭācārya – offered respects - inquired. (TEXT 41)
- ❖ King – “Submitted my petition to Lord?” - Sārvabhauma - “Tried my best, but not agreeing – If asked again, He would quit Jagannātha Purī and go elsewhere” (TEXTS 42-43)

### **1. Mahārāja Pratāparudra's lamentation (TEXTS 43-47)**

#### TEXT 45

*pāpī nīca uddhārite tānra avatāra  
jagāi mādhai teṅha karilā uddhāra*

The King said, “Śrī Caitanya Mahāprabhu has descended just to deliver all kinds of sinful, lowborn persons. Consequently He has delivered sinners like Jagāi and Mādhai.

#### TEXT 46

*pratāparudra chāḍi' karibe jagat nistāra  
ei pratijñā kari' kariyāchena avatāra?*

“Alas, has Śrī Caitanya Mahāprabhu incarnated to deliver all kinds of sinners with the exception of a king named Mahārāja Pratāparudra?

9

**Lesson 9: The more fallen a person is, the more he has the right to be delivered by the Lord—provided, of course, he surrenders unto the Lord.**

**PURPORT: TEXT 46**

- ✓ *patita-pāvana-hetu tava avatāra/ mo-sama patita prabhu nā pāibe āra*
- ✓ Mahārāja Pratāparudra considered himself a most fallen soul because he had to deal with material things constantly and enjoy material profits.

**TEXT 47**

*adarśanīyān api nīca-jātīn  
saṁvīkṣate hanta tathāpi no mām  
mad-eka-varjam kṛpayiṣyatīti  
nirñya kiṁ so 'vatatāra devaḥ*

“Alas, has Śrī Caitanya Mahāprabhu made His advent deciding that He will deliver all others with the exception of me? He bestows His merciful glance upon many lower-class men who are usually not even to be seen.”

**2. Mahārāja Pratāparudra’s determination – Excellent Example (TEXTS 48-50)**

**TEXT 48**

*tānra pratijñā—more nā karibe daraśana  
mora pratijñā—tānhā vinā chāḍiba jīvana*

Mahārāja Pratāparudra continued, “If Śrī Caitanya Mahāprabhu is determined not to see me, then I am determined to give up my life if I do not see Him.

10

**Lesson 10: A devotee with Mahārāja Pratāparudra’s determination will certainly be victorious in advancing in Kṛṣṇa consciousness.**

PURPORT: TEXT 48

*satataṁ kīrtayanto mām yatantaś ca dṛḍha-vratāḥ  
namasyantaś ca mām bhaktyā nitya-yuktā upāsate*

“Always chanting My glories, endeavoring with great determination, bowing down before Me, these great souls perpetually worship Me with devotion.” (BG 9.14)

TEXT 49

*yadi sei mahāprabhura nā pāi kṛpā-dhana  
kibā rājya, kibā deha,—saba akāraṇa*

“If I do not receive Śrī Caitanya Mahāprabhu’s mercy, my body and my kingdom are certainly useless.”

11

Lesson 11: If one does not receive the Supreme Personality of Godhead’s mercy, one’s life is defeated.

12

Lesson 12: Without spiritual inquiry, our labor and the object of our labor are simply a waste of time.

PURPORT: TEXT 49

✓ *parābhavas tāvad abodha-jāto yāvan na jijñāsata ātma-tattvam.*  
Unless one inquires into spiritual life, everything is useless.

TEXT 50

*eta śuni’ sārvaḥma ha-ilā cintita  
rājāra anurāga dekhi’ ha-ilā vismita*

“Hearing King Pratāparudra’s determination, Sārvaḥma Bhaṭṭācārya became thoughtful. Indeed, he was very much astonished to see the King’s Study Notes of HG Gaurāṅga Dāsa [www.iskcondesiretree.com](http://www.iskcondesiretree.com)

determination.”

13

**Lesson 13: Devotional service is so exalted that it can be executed by anyone in any position. One must simply be dṛḍha-vrata, firmly determined.**

**PURPORT: TEXT 50**

- ✓ Sārvabhauma Bhaṭṭācārya was astonished because such determination is not possible for a worldly man attached to material enjoyment.
- ✓ The King certainly had ample opportunity for material enjoyment, but he was thinking that his kingdom and everything else was useless if he could not see Śrī Caitanya Mahāprabhu.
- ✓ In Śrīmad-Bhāgavatam it is stated that bhakti, devotional service, must be unconditional.
- ✓ No material impediments can actually check the advancement of devotional service, be it executed by a common man or a king.

**3. Sārvabhauma Bhaṭṭācārya consoles (Text 51-52)**

**A. Determination**

**TEXT 51**

*bhaṭṭācārya kahe—deva nā kara viṣāda  
tomāre prabhura avaśya ha-ibe prasāda*

Finally Sārvabhauma Bhaṭṭācārya said, “My dear King, do not worry. Because of your firm determination, I am sure that Śrī Caitanya Mahāprabhu’s mercy will definitely be bestowed upon you.”

14

**Lesson 14: The mercy of the spiritual master and Kṛṣṇa combine to grant success to a devotee engaged in Kṛṣṇa consciousness.**



**PURPORT: TEXT 51**

- ✓ Due to King Pratāparudra’s firm determination, the Bhaṭṭācārya predicted that the King would receive Śrī Caitanya Mahāprabhu’s mercy without fail.
- ✓ The Bhaṭṭācārya was the spiritual master of King Pratāparudra, and he gave his blessings to the effect that the Lord would be merciful upon the King.

15

Lesson 15: The process is very simple.

1. One need only be firmly convinced by the spiritual master that Kṛṣṇa is the Supreme Personality of Godhead.
2. If one decides this, he can make further progress by thinking of Kṛṣṇa, chanting of Kṛṣṇa and glorifying Him

**PURPORT: TEXT 51**

- ✓ Having firm faith in the Bhaṭṭācārya as his spiritual master, King Pratāparudra immediately accepted Śrī Caitanya Mahāprabhu as the Supreme Lord and began worshiping Him in his mind.
- ✓

*yasya deve parā bhaktir yathā deve tathā gurau  
tasyaite kathitā hy arthāḥ prakāśante mahātmanaḥ*

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (Śvetāśvatara Upaniṣad 6.23)

**B. Deep love**

**TEXT 52**

*teṅha—premādhīna, tomāra prema—gāḍhatara  
avaśya karibena kṛpā tomāra upara*

As soon as the Bhaṭṭācārya saw the King’s firm determination, he declared,

“The Supreme Lord is approached only by pure love. Your love for Śrī Caitanya Mahāprabhu is very, very deep; therefore without a doubt He will be merciful upon you.”

16

**Lesson 16: When one engages in devotional service, he must maintain this firm determination.**

**PURPORT: TEXT 52**

✓ Such determination is the first qualification

17

**Lesson 17: If the disciple follows the principles rigidly and undeviatingly, he will certainly receive the mercy of Kṛṣṇa.**

#### 4. Sārvabhauma Bhaṭṭācārya's suggestions (TEXTS 53-58)

“One means to directly see Him - Ratha-yātrā - Guṇḍicā garden – read Gopī-gīta.” (TEXTS 53-56)

##### TEXT 57

*bāhya-jñāna nāhi, se-kāle kṛṣṇa-nāma śuni,  
ālingana karibena tomāya 'vaiṣṇava' 'jāni'*

“Lord Śrī Caitanya Mahāprabhu will be in a mood of ecstatic love, without external consciousness. At that time, as you recite those chapters from Śrīmad-Bhāgavatam, He will embrace you, knowing you to be a pure Vaiṣṇava.

18

**Lesson 18: A Vaiṣṇava is always ready to help another Vaiṣṇava progress toward realization of the Absolute Truth.**

19

Lesson 19: A Vaiṣṇava is always compassionate, especially when he sees a prospective devotee very determined (dṛḍha-vrata).

TEXT 58

*rāmānanda rāya, āji tomāra prema-guṇa  
prabhu-āge kahite prabhura phiri' gela mana*

“The Lord has already changed His mind due to Rāmānanda Rāya’s description of your pure love for Him.”

20

Lesson 20: Secret of advancement: First there must be the devotee’s mercy; then Kṛṣṇa’s mercy will descend.

**PURPORT: TEXT 58**

- ✓ The Lord already declared that Kṛṣṇa would be merciful upon the King due to the King’s service to the devotees.
- ✓ A common man must first begin to serve the spiritual master, or the devotee. Then, through the mercy of the devotee, the Lord will be satisfied.

*yasya prasādād bhagavat-prasādo  
yasyāprasādān na gatiḥ kuto 'pi*

- ✓ Unless one receives the dust of a devotee’s lotus feet on one’s head, there is no possibility of advancement.

*naiṣāṁ matis tāvad urukramāṅghriṁ  
spṛśaty anarthāpagamo yad-arthaḥ  
mahīyasāṁ pāda-rajo-'bhīṣekaṁ  
niṣkiñcanānām na vṛṇīta yāvat*

**PURPORT: TEXT 58**

“Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.” (SMB 7.5.32)

- ✓ Mahārāja Pratāparudra worshiped both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya. Thus he touched the lotus feet of pure devotees and was able thereby to approach Śrī Caitanya Mahāprabhu.

- ❖ Mahārāja Pratāparudra took Bhaṭṭācārya’s advice - firmly decided (TEXT -59)
- ❖ King asked – “When is Snāna-yātrā?” - Bhaṭṭācārya - “Only three days left” (TEXT-60)

**Texts 61 -64: Snāna Yātrā**

- ❖ Bhaṭṭācārya returned home - On Snāna-yātrā - Lord Caitanya - very happy (TEXT 61)
- ❖ But when Lord Jagannātha retired - Lord Caitanya very unhappy – Unable to see Him. (TEXT 62)

**PURPORT: TEXT 62**

✓ **Anavasara:** After the bathing ceremony of Śrī Jagannātha, the body of the Lord Jagannātha Deity is repainted, and this takes just about a fortnight to complete.

- ❖ Separation from Lord Jagannātha – Lord Caitanya in gopī-bhāva - Gave up all association and went to Ālālanātha. (TEXT 63)
- ❖ Devotees who followed the Lord came into His presence – requested

to return Purī - Submitted that devotees from Bengal - coming to Puruṣottama-kṣetra. (TEXT 64)

**Texts 65 -118: Pratāpa Rudra Mahārāja observes devotees with the assistance of Sārvabhauma Bhaṭṭācārya**

- ❖ Bhaṭṭācārya brought Lord back to Purī - informed king of Lord's arrival. (TEXT 65)
- ❖ Gopīnātha Ācārya told Bhaṭṭācārya in presence of king – “Two hundred devotees from Bengal - greatly advanced and devoted to Lord Caitanya - Arrived at Lake Narendra - waiting - desire residential quarters and prasādam arrangements” (TEXTS 66-68)
- ❖ King - “I will order to temple attendant - He will arrange for residential quarters, prasādam” (TEXT 69)
- ❖ King - “Bhaṭṭācārya show me - All of Lord Caitanya's devotees from Bengal” (TEXT 70)
- ❖ Bhaṭṭācārya - “Gopīnātha Ācārya knows – I don't - He will identify - Go up on roof” (TEXTS 71-72)
- ❖ Sārvabhauma Bhaṭṭācārya + King + Gopīnātha Ācārya went on the roof. (TEXT 73)
- ❖ Svarūpa Dāmodara + Govinda - took flower garlands and prasādam - proceeded towards the Vaiṣṇavas (TEXT 74)
- ❖ Lord Caitanya sent those two persons in advance. King - “Who are they?” (TEXT 75)
- ❖ Bhaṭṭācārya – “Here is Svarūpa Dāmodara - second expansion of Lord's body - Other is Govinda - Lord Caitanya's personal servant - Lord has sent garlands and remnants of Lord Jagannātha's food to honor the devotees from Bengal.” (TEXTS 76 -77)
- ❖ Svarūpa Dāmodara garlanded Advaita Ācārya- Govinda offered a second garland to Advaita Ācārya. (TEXT 78)
- ❖ Govinda offered obeisances to Advaita Ācārya - Advaita Ācārya asked Svarūpa Dāmodara about him (TEXT 79)
- ❖ Svarūpa Dāmodara – “Govinda - servant of Īśvara Purī - highly qualified - Īśvara Purī ordered him to serve Lord Caitanya - Lord keeps him by His side.” (TEXTS 80-81)
- ❖ King – “Whom did Svarūpa Dāmodara and Govinda offer the two

garlands? - His bodily effulgence is so great that He must be a very great devotee.” (TEXT 82)

### 1. Gopīnātha Ācārya identifying devotees (TEXTS 84-93)

- ❖ Gopīnātha Ācārya - “His name is Advaita Ācārya - Here are Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita, Vidyānidhi Ācārya and Gadādhara Paṇḍita, Ācāryaratna, Purandara Paṇḍita, Gaṅgādāsa Paṇḍita and Śaṅkara Paṇḍita, Murāri Gupta, Paṇḍita Nārāyaṇa and Haridāsa Ṭhākura, the deliverer of the whole universe, Hari Bhaṭṭa, and there is Nṛsimhānanda. Here are Vāsudeva Datta and Śivānanda Sena.” (TEXTS 84-87)

#### TEXT 88

*govinda, mādharma ghoṣa, ei vāsugaṣa  
tina bhāira kīrtane prabhu pāyena santoṣa*

“Here also are Govinda Ghoṣa, Mādhava Ghoṣa and Vāsudeva Ghoṣa. They are three brothers, and their saṅkīrtana, congregational chanting, pleases the Lord very much.

#### TEXT 89

*rāghava paṇḍita, iṅha ācārya nandana  
śrīmān paṇḍita ei, śrīkānta, nārāyaṇa*

“Here is Rāghava Paṇḍita, here is Nandana Ācārya, there is Śrīmān Paṇḍita, and here are Śrīkānta and Nārāyaṇa.”

21

Lesson 21: One who is engaged in the Lord’s devotional service twenty-four hours daily and never forgets the Lord is called nitya-siddha.

PURPORT: TEXT 89

*gaurāṅgera saṅgi-gaṇe nitya-siddha kari' māne  
se yāya vrajendra-suta-pāsa*

One who is intelligent understands that all the personal associates and devotees of Lord Śrī Caitanya Mahāprabhu are ever liberated.

*ihā yasya harer dāsyē karmanā manasā girā  
nikhilāsv apy avasthāsu jīvan-muktaḥ sa ucyate*

“A person acting in the service of Kṛṣṇa with body, mind, intelligence and words is a liberated person even within the material world, although he may be engaged in many so-called material activities.”  
(Bhakti-rasāmṛta-sindhu, 1.2.187)

22

Lesson 22: One who is nitya-siddha has no business other than broadcasting the glories of the Lord all over the world according to his ability.

23

Lesson 23: Narottama dāsa Ṭhākura - Anyone is a nitya-siddha if he acts on behalf of Lord Caitanya by spreading the glories of the holy name of the Lord.

PURPORT: TEXT 89

- ✓ Such people are already associates of Lord Caitanya Mahāprabhu.
- ✓ Therefore Narottama dāsa Ṭhākura says, *nitya-siddha kari' māne*

24

Lesson 24: We should respect those devotees preaching the glories of the Lord as nitya-siddha and should not consider them conditioned.

**PURPORT: TEXT 89**

- ✓ One should not think that because Śrī Caitanya Mahāprabhu was personally present five hundred years ago, only His associates were liberated
- ✓ Simply by accepting the associates of Lord Caitanya Mahāprabhu as nitya-siddha, one can very easily go back home, back to Godhead.

- ❖ “Here is Śuklāmbara. See, there is Śrīdhara. Here is Vijaya, and there is Vallabha Sena. Here is Puruṣottama, and there is Sañjaya. And here are all the residents of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda. Indeed, all of them are present here. Please see. Here are Mukunda dāsa, Narahari, Śrī Raghunandana, Cirañjīva and Sulocana, all residents of Khaṇḍa.” (TEXTS 90-92)

**TEXT 93**

*kateka kahiba, ei dekha yata jana  
caitanyera gaṇa, saba—caitanya-jīvana*

How many names shall I speak to you? All the devotees you see here are associates of Śrī Caitanya Mahāprabhu, who is their life and soul.”

**2. Pratāpa Rudra Mahāraja astonished (TEXTS 94-96)**

- ❖ King - seeing devotees - very much astonished - never seen such effulgence (TEXT 94)

**TEXT 95**

*koṭi-sūrya-sama saba—ujjala-varaṇa  
kabhu nāhi śuni ei madhura kīrtana*

“Indeed, their effulgence is like the brilliance of a million suns. Nor have I ever heard the Lord’s names chanted so melodiously.

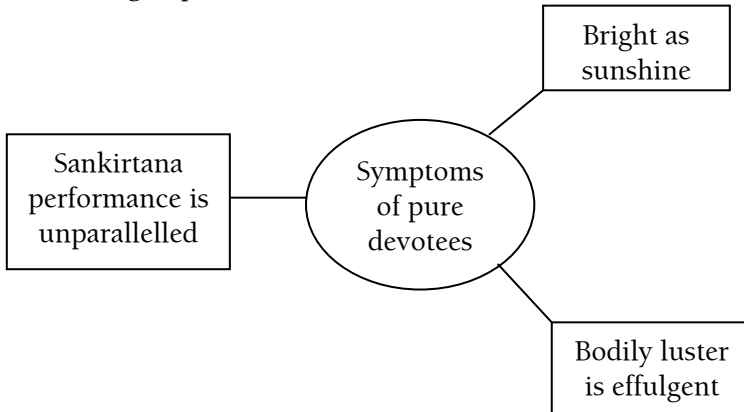


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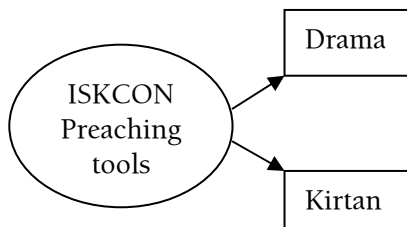
Lesson 25: If a devotee sticks strictly to the principles governing Vaiṣṇava behavior, his bodily luster will naturally be attractive, and his singing and chanting of the holy names of the Lord will be effective.

PURPORT: TEXT 95

- ✓ People will appreciate such kīrtana without hesitation.
- ✓ Many professional chanters can perform congregational chanting with various musical instruments in an artistic and musical way, but their chanting cannot be as attractive as the congregational chanting of pure devotees.



- ✓ Even dramas about the pastimes of Lord Caitanya or Śrī Kṛṣṇa should be played by devotees. Such dramas will immediately interest an audience and be full of potency.



TEXT 96

*aiche prema, aiche nṛtya, aiche hari-dhvani  
kāhān nāhi dekhi, aiche kāhān nāhi śuni*

“I have never before seen such ecstatic love, nor heard the vibration of the holy name of the Lord chanted in such a way, nor seen such dancing during saṅkīrtana.”

26

Lesson 26: Anyone who is 1. Pure in life and 2. Devoted to the mission of Śrī Caitanya Mahāprabhu is to be understood as a nitya-siddha associate of the Lord.

**PURPORT: TEXT 96**

- ✓ Jagannātha Purī - World famous kirtana center but the kīrtana performed by the associates of the Lord Caitanya was unique.
- ✓ Pratāpa Rudra Mahārāja had never before heard such saṅkīrtana nor seen such attractive features manifest by the devotees.
- ✓ The members of ISKCON should go to Māyāpur during Gaur Poornimā and perform saṅkīrtana congregationally. This will attract the attention of all the important personalities in India, just as the beauty, bodily luster and saṅkīrtana performance by the Lord's associates attracted the attention of Mahārāja Pratāparudra.

**3. Sārvabhauma Bhaṭṭācārya speaks (TEXT 97-100)**

TEXT 97

*bhaṭṭācārya kahe ei madhura vacana  
caitanyera sṛṣṭi—ei prema-saṅkīrtana*

Sārvabhauma Bhaṭṭācārya replied, “This sweet transcendental sound is a special creation of the Lord known as prema-saṅkīrtana, congregational chanting in love of Godhead”

**TEXT 98**

*avatari' caitanya kaila dharma-pracāraṇa  
kali-kāle dharma—kṛṣṇa-nāma-saṅkīrtana*

“In this Age of Kali, Śrī Caitanya Mahāprabhu has descended to preach the religion of Kṛṣṇa consciousness. Therefore the chanting of the holy names of Lord Kṛṣṇa is the religious principle for this age.”

**TEXT 99**

*saṅkīrtana-yajñe tāñre kare ārādhana  
sei ta' sumedhā, āra—kali-hata-jana*

“Anyone who worships Lord Caitanya Mahāprabhu by congregational chanting should be understood to be very intelligent. One who does not do so must be considered a victim of this age and bereft of all intelligence.

**PURPORT: TEXT 99**

- ✓ Rascals propose that anyone can invent his own religious process, and this proposition is condemned herein.
- ✓ The real meaning of religion is stated as

*dharmam tu sāksād-bhagavat-praṇītaṁ  
na vai vidur ṛṣayo nāpi devāḥ  
na siddha-mukhyā asurā manuṣyāḥ  
kutaś ca vidyādhara-cāraṇādayaḥ*

“Dharma, or religion, cannot be manufactured by a human being. Religion is the law or code of the Lord. Consequently religion cannot be manufactured even by great saintly persons, demigods or siddha-mukhyas, and what to speak of asuras, human beings, Vidyādharas, Cāraṇas, and so on.” (SMB 6.13.19-20)

**PURPORT: TEXT 99**

*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ  
prahlādo janako bhīṣmo balir vaiyāsakir vayam*

“The principles of dharma, religion, come down in the paramparā system beginning with twelve personalities—namely, Lord Brahmā; the great saint Nārada; Lord Śiva; the four Kumāras; Kapila, the son of Devahūti; Svāyambhuva Manu; Prahlāda Mahārāja; King Janaka; grandfather Bhīṣma; Bali Mahārāja; Śukadeva Gosvāmī; and Yamarāja.” (SMB 6.13.19)

*dvādaśaite vijānīmo dharmam bhāgavatam bhaṭāḥ  
guhyaṁ viśuddham durbodham yaṁ jñātvāmṛtam aśnute*

“The principles of religion are known to these twelve personalities. Dharma refers to the religious principles by which one can understand the Supreme Personality of Godhead. Dharma is very confidential, uncontaminated by any material influence, and very difficult for ordinary men to understand. However, if one actually understands dharma, he immediately becomes liberated and is transferred to the kingdom of God.” (SMB 6.13.20)

*etāvān eva loke ’smin puṁsām dharmah paraḥ smṛtaḥ  
bhakti-yogo bhagavati tan-nāma-grahaṇādibhiḥ*

“Bhāgavata-dharma, or the principle of religion enunciated by the paramparā system, is the supreme principle of religion. In other words, dharma refers to the science of bhakti-yoga, which begins by the novice’s chanting the holy name of the Lord” (SMB 6.13.21)

**TEXT 100**

*kṛṣṇa-varṇam tviṣākṛṣṇam  
sāṅgopāṅgāstra-pārsadam  
yajñaih saṅkīrtana-prāyair  
yajanti hi su-medhasaḥ*

“In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.” (SMB 11.5.32)

**4. Pratāpa Rudra Mahārāja’s first doubt (TEXT 101)**

**TEXT 101**

*rājā kahe,—śāstra-pramāṇe caitanya hana kṛṣṇa  
tabe kene pañḍita saba tānhāte vitṛṣṇa?*

The King said, “According to evidence given in the revealed scriptures, it is concluded that Lord Śrī Caitanya Mahāprabhu is Lord Kṛṣṇa Himself. Why, then, are learned scholars sometimes indifferent to Him?”

**5. Sārvabhauma Bhaṭṭācārya answers (TEXT 102-104)**

**TEXT 102**

*bhaṭṭa kahe,—tānra kṛpā-leśa haya yānre  
sei se tānhāre ‘kṛṣṇa’ kari’ la-ite pare*

The Bhaṭṭācārya replied, “A person who has received but a small fraction of mercy from Śrī Caitanya Mahāprabhu can understand that He is Lord Kṛṣṇa. No one else can.

**PURPORT: TEXT 102**

- ✓ Artificial chanting and dancing may be due to sentiments or sentimental agitation, but this cannot help one advance in Kṛṣṇa consciousness.

28

**Lesson 28: FAVOR:** The saṅkīrtana movement can be spread by a person who is especially favored by Lord Kṛṣṇa

**PURPORT: TEXT 102**

- ✓ *kṛṣṇa-śakti vinā nahe tāra pravartana*
- ✓ Without first obtaining the mercy of the Lord, one cannot spread the holy name of the Lord.
- ✓ One who can spread the Lord's name is called labdha-caitanya in the words of Bhaktisiddhānta Sarasvatī.

29

**Lesson 29: INCREASE:** Pure devotees awaken others to become immediately Kṛṣṇa conscious and engage themselves in the transcendental loving service of Kṛṣṇa

**PURPORT: TEXT 102**

- ✓ In this way, descendants of pure devotees increase, and Lord Caitanya Mahāprabhu takes much pleasure in seeing the increase of His devotees.

30

**Lesson 30: INTELLIGENCE:** When one's intelligence is sharp, he can increase the interests of common men in loving Caitanya Mahāprabhu and through Him in loving Rādhā-Kṛṣṇa.

**PURPORT: TEXT 102**

- ✓ Su-medhasaḥ means “sharply intelligent.”

**TEXT 103**

*tānra kṛpā nahe yāre, paṇḍita nahe kene  
dekhile śunileha tānre 'īśvara' nā mane*

“If the mercy of Śrī Caitanya Mahāprabhu is not bestowed upon a person—regardless of how learned a scholar that person may be and regardless of his seeing or listening—he cannot accept Lord Caitanya as the Supreme Personality of Godhead.”

**PURPORT: TEXT 103**

- ✓ The same principles can be applied to demoniac persons, even though they be in the sampradāya of Lord Śrī Caitanya Mahāprabhu.

31

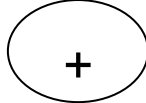
Lesson 31: One must be considered bereft of Lord Caitanya’s mercy when he 1. Criticizes the Kṛṣṇa consciousness movement or 2. Finds fault with this movement or 3. Finds fault with the leader of the movement

**PURPORT: TEXT 103**

- ✓ Without receiving the Lord’s special power, one cannot preach His glories all over the world.

**PURPORT: TEXT 103**

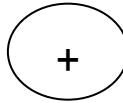
1. One may celebrate himself as a learned follower of Lord Caitanya



2. One may attempt to spread holy name of the Lord all over the world

But if he is not favored by Śrī Caitanya Mahāprabhu

1. He will find fault with the pure devotee



2. He will not be able to understand how a preacher is empowered by Lord Caitanya

**TEXT 104**

*athāpi te deva padāmbuja-dvaya-  
prasāda-leśānuḡhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvan*

“[Lord Brahmā said:] ‘My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.’” (SMB 10.14.29)



#### 6. Pratāpa Rudra Mahārāja's second doubt (TEXT 105)

“Instead of visiting the temple of Lord Jagannātha, all the devotees are running toward the residence of Śrī Caitanya Mahāprabhu.”

#### 7. Sārvabhauma Bhaṭṭācārya answers (TEXTS 106-107)

“Spontaneous love - All the devotees very anxious to meet Śrī Caitanya Mahāprabhu - After meeting - take Him with them to see Lord Jagannātha” (TEXT 106-107)

#### 8. Pratāpa Rudra mahārāja's third doubt (TEXT 108-109)

“The son of Bhavānanda Rāya –Vāṇīnātha - with five or seven other men - went to obtain Lord Jagannātha's remnants - taken huge quantity of mahā-prasādam – Why?” (TEXTS 108 – 109)

#### 9. Sārvabhauma Bhaṭṭācārya explains reason for mahā-prasād quantity (texts 110) – devotee beyond rules

“Understanding that all the devotees have come, Lord Caitanya gave the sign, and therefore Vāṇīnātha and the others have brought such great quantities of mahā-prasādam.”

#### 10. Pratāpa Rudra Mahārāja's fourth doubt (TEXT 111)

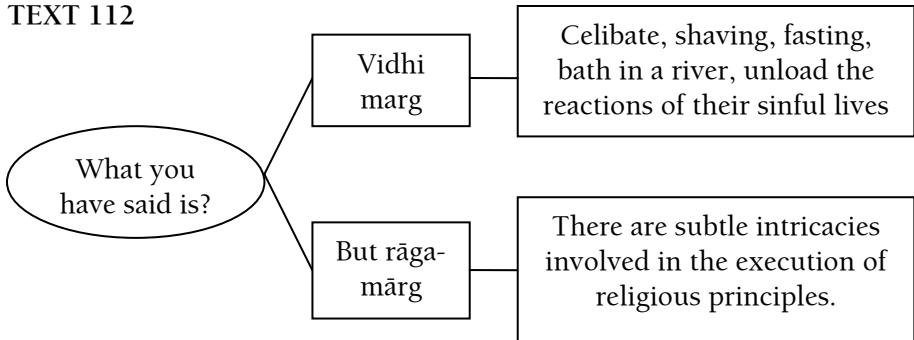
##### TEXT 111

*rājā kahe,—upavāsa, kṣaura—tīrthera vidhāna  
tāhā nā kariyā kene khāiba anna-pāna*

“Why have the devotees not observed the regulations for visiting the pilgrimage place, such as fasting, shaving and so on? Why have they first eaten prasādam?”

11. Sārvabhauma Bhaṭṭācārya explains (TEXTS 112-118)

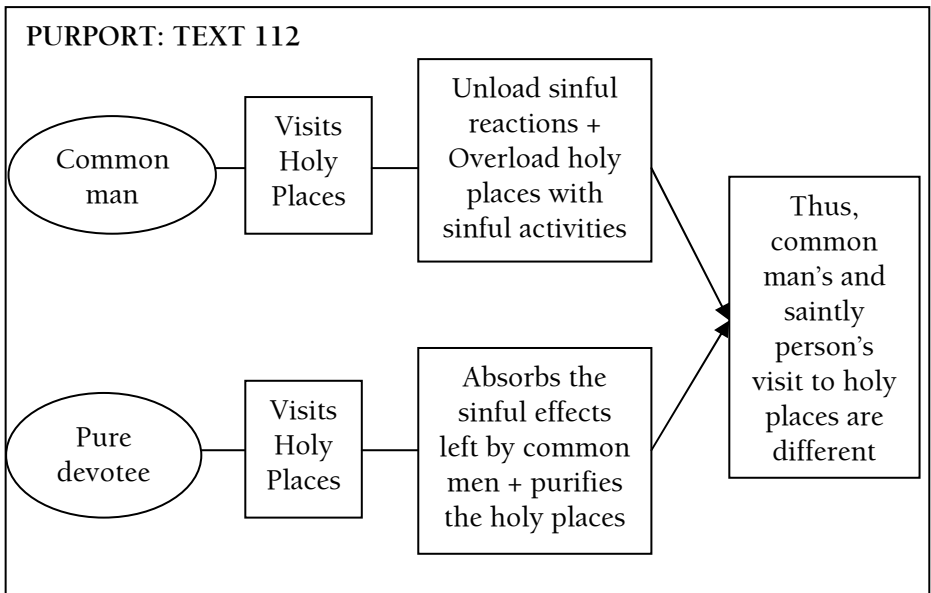
TEXT 112



32

Lesson 32: The common man leaves his sins in the holy place, and a saintly person or devotee cleanses these sins simply by his presence.

PURPORT: TEXT 112



**PURPORT: TEXT 112**

- ✓ The devotees of Lord Caitanya Mahāprabhu
1. Were not common men
  2. Could not be subjected to the rules and regulations governing the visiting of holy places.
  3. Rather, they exhibited their spontaneous love for Śrī Caitanya Mahāprabhu by
    - ✚ Immediately upon arrival at the holy place, they went to see Lord Caitanya
    - ✚ By His order they took mahā-prasādam without following the regulations governing holy places.

**TEXT 113**

*īśvarera parokṣa ājñā—kṣaura, upoṣaṇa  
prabhura sākṣāt ājñā—prasāda-bhojana*

“The scriptural injunctions for shaving and fasting are indirect orders of the Supreme Personality of Godhead. However, when there is a direct order from the Lord to take prasādam, naturally the devotees take prasādam as their first duty.”

**TEXT 114**

*tāhāṅ upavāsa, yāhāṅ nāhi mahā-prasāda  
prabhu-ājñā-prasāda-tyāge haya aparādha*

“When mahā-prasādam is not available, there must be fasting, but when the Supreme Personality of Godhead directly orders one to take prasādam, neglecting such an opportunity is offensive.”

**TEXT 115**

*viśeṣe śrī-haste prabhu kare pariveśana  
eta lābha chāḍī' kon kare upoṣaṇa*

“When Śrī Caitanya Mahāprabhu is distributing prasādam with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting?”

- ❖ Bhaṭṭācārya - “Previously the Lord gave me mahā-prasādam rice - I ate it on my bed - without having washed my mouth.” (TEXT 116)
- ❖ Bhaṭṭācārya - “The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Kṛṣṇa and abandons all Vedic and social customs.” (TEXT 117)

**TEXT 118**

*yadā yam anugṛhṇāti  
bhagavān ātma-bhāvitaḥ  
sa jahāti matiṁ loke  
vede ca pariniṣṭhitām*

“When one is inspired by the Lord, who is sitting in everyone’s heart, he does not care for social custom or Vedic regulative principles.” (SMB 4.29.46)

33

**Lesson 33: Without the mercy of the Supreme Personality of Godhead one cannot extricate himself from the fruitive activities that are under the jurisdiction of the Vedas.**

**Texts 119-126: Preparations before meeting the Lord**

- ❖ Pratāparudra came down - called Kāśī Mīśra and inspector of temple (TEXT 119)
- ❖ Told them – “Provide all devotees comfortable residences, convenient eating facilities and visiting arrangements at the temple.” (TEXTS 120-121)
- ❖ “Orders of Lord Caitanya must be carefully carried out. Although the Lord may not give direct orders – still fulfill His desires by understanding His indications” (TEXT 122)
- ❖ The King gave them permission to leave. Bhaṭṭācārya went to see the assembly of all the Vaiṣṇavas. (TEXT 123)
- ❖ From a distant place, Gopīnātha Ācārya and Sārvabhauma Bhaṭṭācārya watched the meeting of all the Vaiṣṇavas with Śrī Caitanya Mahāprabhu. (TEXT 124)

- ❖ All the Vaiṣṇavas began to proceed toward the house of Kāśī Mīśra. (TEXT 125)
- ❖ Śrī Caitanya Mahāprabhu, accompanied by His personal associates, met all the Vaiṣṇavas on the road with great jubilation. (TEXT 126)

### Texts 127-130: Dealings between Lord & his devotees

- ❖ First Advaita Ācārya offered prayers to the lotus feet of the Lord - Lord immediately embraced Him in ecstatic love. (TEXT 127)
- ❖ Lord Caitanya and Advaita Ācārya displayed agitation due to ecstatic love - Lord Caitanya remained patient. (TEXT 128)
- ❖ All the devotees, headed by Śrīvāsa Ṭhākura, offered prayers to the lotus feet of the Lord - Lord embraced each and every one of them in great love and ecstasy. (TEXT 129)
- ❖ The Lord addressed all the devotees and took all of them into His house. (TEXT 130)

### Texts 130-183: Reciprocation of Lord with His devotees in Gambhirā

- ❖ Gambhirā was insufficient - all the assembled devotees were overcrowded. (TEXT 131)
- ❖ Lord Caitanya made all the devotees sit at His side - With His own hand offered them garlands and sandalwood pulp. (TEXT 132)
- ❖ Gopīnātha Ācārya and Bhaṭṭācārya met all the Vaiṣṇavas at Gambhirā (TEXT 133)

### 1. Lord's dealings with Advaita Ācārya (TEXTS 134-136)

- ❖ Lord Caitanya – “Today I have become perfect because of Your arrival.”(TEXT 134)
- ❖ Advaita Ācārya – “Natural characteristic of Supreme Lord - Personally full in all opulences – still takes transcendental pleasure in His devotees’ association - with whom He has a variety of eternal pastimes.” (TEXTS 135-136)

## 2. Lord's dealings with Vāsudeva Datta (TEXTS 137-143)

- ❖ Lord Caitanya - “Although Mukunda is My friend from childhood, I nonetheless take greater pleasure in seeing you than in seeing him.” (TEXTS 137-138)
- ❖ Vāsudeva – “Mukunda got Your association in the beginning - Took shelter at Your lotus feet - That is his transcendental rebirth - Although Mukunda is my junior - he first received Your favor - Consequently transcendently senior to me - Besides that, You very much favored Mukunda - Thus superior in all good qualities.” (TEXTS 139-140)
- ❖ Lord Caitanya – “For your sake only brought two books [the Brahma-saṁhitā and Śrī Kṛṣṇa-karṇāmṛta] – can get them copied” (TEXTS 141-142)

## 3. Lord's dealings with Śrīvāsa and his brothers (TEXTS 144-145)

- ❖ Lord - “I am so obliged that I am purchased by you four brothers.” (TEXT 144)
- ❖ Śrīvāsa – “Speaking contradictory - We have been purchased by Your mercy.” (TEXT 145)

## 4. Lord's dealings with Dāmodara Paṇḍita & his brother (TEXTS 146-148)

- ❖ Lord Caitanya – “My affection for you is with awe and reverence - Thus keep your younger brother Śaṅkara - he is connected to Me by pure unalloyed love.” (TEXT 146-147)
- ❖ Dāmodara Paṇḍita - “Śaṅkara is my younger brother, but from today he becomes elder - because of Your special mercy upon him.” (TEXT 148)

## 5. Lord's dealings with Śivānanda Sena (TEXTS 149-151)

- ❖ Lord – “Your affection for Me has been very great.” (TEXT 149)
- ❖ Śivānanda Sena began to recite the following text. (TEXT 150)

**TEXT 151**

*nimajjato 'nanta bhavārṇavāntaś  
cirāya me kūlam ivāsi labdhaḥ  
tvayāpi labdham bhagavann idānīm  
anuttamaṁ pātram idaṁ dayāyāḥ*

“O my Lord! O unlimited one! Although I was merged in the ocean of nescience, I have now, after a long time, attained You, just as one may attain the seashore. My dear Lord, by getting me, You have obtained the right person upon whom to bestow Your causeless mercy.” (Stotra-ratna 21)

**PURPORT: TEXT 151**

- ✓ The Lord, being very kind to fallen souls, is always anxious to get the living entity out of the ocean of nescience.
- ✓ If the living entity understands his position and surrenders to the Lord, his life becomes successful.

**6. Lord's dealings with Murāri-Gupta (TEXTS 152-158)**

- ❖ Murāri Gupta first did not meet the Lord - remained outside - falling down like a stick to offer obeisances. (TEXT 152)
- ❖ Lord inquired - Many people immediately went to Murāri to take him to the Lord. (TEXT 153)
- ❖ With two bunches of straw in his teeth -went before Śrī Caitanya Mahāprabhu - Lord Caitanya went up to him, but Murāri began to run away (TEXTS 154-155)
- ❖ Murāri - “My Lord, please do not touch me. I am most abominable and am not fit for You to touch because my body is sinful.” (TEXT 156)
- ❖ Lord – “Restrain your unnecessary humility. My mind is disturbed to see your meekness.” (TEXT 157)
- ❖ Lord embraced Murāri and had him sit down by His side - Began to cleanse his body with His own hands. (TEXT 158)

### 7. Lord's dealings with other devotees (TEXTS 159-160)

- ❖ Lord embraced all the devotees, including Ācāryaratna, Vidyānidhi, Paṇḍita Gadādhara, Gaṅgādāsa, Hari Bhaṭṭa and Ācārya Purandara - described their good qualities and glorified them again and again. (TEXTS 159-160)

### 8. Lord's dealings with Haridāsa Ṭhākura (TEXTS 161-167)

- ❖ Not seeing Haridāsa Ṭhākura, He inquired, “Where is Haridāsa?” (TEXT 161)
- ❖ Lord saw in the distance that Haridāsa Ṭhākura was lying down flat on the road offering obeisances. (TEXT 162)
- ❖ Haridāsa Ṭhākura did not come to the Lord's meeting place but remained fallen flat on the common road at a distance. (TEXT 163)
- ❖ All the devotees went - Lord wants to meet you. Please come immediately. (TEXT 164)

#### TEXT 165

*haridāsa kahe,—muṇi nīca-jāti cāra  
mandira-nikaṭe yāite mora nāhi ādhikāra*

Haridāsa Ṭhākura replied, “I cannot go near the temple because I am a low-caste, abominable person. I have no authority to go there.”

#### **PURPORT: TEXT 165**

- ✓ Although Haridāsa Ṭhākura was such a highly exalted Vaiṣṇava, he still did not like to disturb the common sense of the general populace.
- ✓ The spiritual master is generally called gosāṇi, and ṭhākura is used to address the paramahāṁsas
- ✓ The Jagannātha temple still accepts only those Hindus who are in varṇāśrama order. Other castes, especially those who are not Hindu, are not allowed to enter temple.



**PURPORT: TEXT 165**

✓ **Vaishnava humility:** Haridāsa Ṭhākura respected long-standing regulation and although certainly competent and qualified to enter the temple, he didn't want to go near it.

- ❖ Haridāsa Ṭhākura – “If I could just get a solitary place near the temple, I could stay there alone and pass my time. I do not wish the servants of Lord Jagannātha to touch me. I would remain there in the garden alone. That is my desire.” (TEXTS 166-167)
- ❖ Lord Caitanya was very happy to hear that (TEXT 168)

**9. Lord arranging residence & prasadam for devotees (TEXTS 169-174)**

- ❖ Kāśī Mīśra, along with the superintendent of the temple, came and offered his respects unto the lotus feet of Lord Caitanya. With great happiness they met with the devotees in a befitting manner. (TEXTS 169-170)
- ❖ They said to Lord – “Give us orders to make proper arrangements for accomodation and mahā-prasādam.” (TEXTS 171-172)
- ❖ Lord told Gopīnātha Ācārya – “Go with Vaiṣṇavas and accommodate them in residences Kāśī Mīśra and the temple superintendent offer.” (TEXT 173)
- ❖ “Give Jagannātha’s remnants to Vāṇīnātha Rāya - He can take care of Vaiṣṇavas and distribute mahā-prasādam to them.” (TEXT 174)

**10. Lord Caitanya requests for solitary place (TEXTS 175-176)**

- ❖ Lord – “Nearby My place, in this garden of flowers, is a single solitary room” (TEXT 175)

**TEXT 176**

*sei ghara āmāke deha’—āche prayojana  
nibhṛte vasiyā tāhān kariba smarāṇa*

“Please give that room to Me, for I have a need for it. Indeed, I shall remember the lotus feet of the Lord sitting in that solitary place.”

34

**Lesson 34: Neophyte students are not to imitate sitting in a solitary place and remembering the lotus feet of the Lord by chanting the mahā-mantra**

**PURPORT: TEXT 176**

- ✓ It was Śrī Caitanya Mahāprabhu Himself who wanted such a place, either for Himself or Haridāsa Ṭhākura.
- ✓ Only an exalted person like Haridāsa Ṭhākura or Lord Caitanya, who is personally exhibiting the proper behavior for an ācārya, can engage in such a practice.

35

**Lesson 35: Neophyte students must act and work very laboriously under the direction of spiritual master and thus preach the cult of Lord Caitanya. Only after maturing in devotion can he sit down in a solitary place to chant**

**PURPORT: TEXT 176**

- ✓ Some members of ISKCON are tending to leave their preaching activities in order to sit in a solitary place. Śrīla Sarasvatī Ṭhākura has condemned this process for neophytes.

*pratiṣṭhāra tare, nirjanera ghare, tava hari-nāma kevala kaitava*

“Sitting in a solitary place intending to chant the Hare Kṛṣṇa mahā-mantra is considered a cheating process.”

- ✓ Lord Caitanya to teach us did two things:
  1. Traveled all over India continuously for six years and only then retired at Jagannātha Purī.
  2. Even at Jagannātha Purī the Lord chanted the Hare Kṛṣṇa mahā-mantra in great meetings at the Jagannātha temple.

36

Lesson 36: The requisites to chant alone are 1. Become mature in devotion 2. Receive the approval of Śrī Caitanya Mahāprabhu.

PURPORT: TEXT 176

4 Warnings in case of premature nirjana-bhajana:



1. Disturb: Senses are very strong enemies. They will disturb him
2. Fatigue: They will also fatigue him
3. Sleep: Instead of chanting Hare Kṛṣṇa, the neophyte will simply sleep soundly
4. Fall: Fall down, just like the sahajiyās in Vṛndāvana

## 11. Kāśī Miśra told Śrī Caitanya Mahāprabhu (TEXTS 177-181)

- ❖ “Everything belongs to You. What is the use of Your begging? By Your own will You can take whatever You like. My Lord, we are Your two servants and are here just to carry out Your orders. By Your mercy, please tell us to do whatever You want.” (TEXTS 177-178)
- ❖ Kāśī Miśra and inspector left - Gopīnātha and Vāṇīnātha went with them- Gopīnātha was shown all the residential places - Vāṇīnātha was given large quantities of mahā-prasādam - Vāṇīnātha returned with Lord Jagannātha’s food remnants, including cakes and other good eatables - Gopīnātha returned after cleansing all the quarters. (TEXT 179-181)

## 12. Caitanya Mahāprabhu to vaiṣṇavās (TEXTS 182-184)

- ❖ “Go to residential quarters - sea and bathe - look at cakra - come back herefor lunch.” (TEXTS 182-183)
- ❖ Offered obeisances to Lord Caitanya - departed for their residences - Gopinātha Ācārya showed them quarters. (TEXT 184)

### Texts 185-195: Lord Caitanya & Haridās Thākura

- ❖ Lord Caitanya went to meet Haridāsa - saw him chanting in ecstasy (TEXT 185)
- ❖ Haridāsa Thākura saw Lord - immediately fell down like a stick to offer obeisances- Lord raised and embraced him. (TEXT 186)

## 1. Reciprocation of love (TEXTS 187-192)

### TEXT 187

*dui-jane premāveśe karena krandane  
prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe*

“Then both the Lord and His servant began to cry in ecstatic love. Indeed, the Lord was transformed by the qualities of His servant, and the servant was transformed by the qualities of his master.”

#### PURPORT (TEXT 187):

- ✓ **Māyāvādīs:** Transformation of Lord and jiva => Lord = jiva  
If the living entity is pleased, the Lord is also pleased, and if the living entity is displeased, the Lord is also displeased, since no difference
- ✓ *prabhu-guṇe bhṛtya vikala, prabhu bhṛtya-guṇe:* Lord and the living entity are not equal, for the Lord is always the master, and the living entity is always the servant.
- ✓ Transformation takes place due to transcendental qualities. It is thus said that the servant of the Lord is the heart of the Lord, and the Lord is the heart of the servant.
- ✓ The Lord is always eager to congratulate the servant because of the servant’s transcendental qualities.
- ✓ The servant pleasingly renders service unto the Lord, and the Lord also very pleasingly reciprocates, rendering even more service unto the servant

**TEXT 188**

*haridāsa kahe,—prabhu, nā chuñio more  
muñi—ñica, aspr̥ṣya, parama pāmāre*

Haridāsa Ṭhākura said, “My dear Lord, please do not touch me, for I am most fallen and untouchable and am the lowest among men.”

**TEXT 189**

*prabhu kahe,—tomā spar̥śi pavitra ha-ite  
tomāra pavitra dharma nāhika āmāte*

The Lord said, “I wish to touch you just to be purified, for your purified activities do not exist in Me.”

37

**Lesson 37: The servant thinks that he is most impure and that the master should not touch him, and the master thinks that because He has become impure by associating with so many impure living entities, He should touch a pure devotee**

**PURPORT: TEXT 189**

**(1) Reciprocation of feelings between master and servant**

- ✓ Actually both the servant and the master are already purified because neither of them is in touch with the impurities of material existence. They are equal in quality but different in quantity because the master is unlimited and servant is limited and always remains subordinate.

**(2) Incorrect Māyāvāda explanation**

- ✓ Māyā is the master’s energy and is also unlimited; therefore the limited servant is forced to remain under the master or the master’s potency. Being freed from māyā’s influence, one can again become a pure servant and equal qualitatively to the Lord.
- ✓ The relationship between master and servant continues due to their being unlimited and limited respectively.

TEXT 190

*kṣaṇe kṣaṇe kara tumi sarva-tīrthe snāna  
kṣaṇe kṣaṇe kara tumi yajña-tapo-dāna*

Śrī Caitanya Mahāprabhu exalted Haridāsa Ṭhākura, stating, “At every moment you take your bath in all the holy places of pilgrimage, and at every moment you perform great sacrifices, austerity and charity.

TEXT 191

*nirantara kara cāri veda adhyayana  
dvija-nyāsī haite tumi parama-pāvana*

“You are constantly studying the four Vedas, and you are far better than any brāhmaṇa or sannyāsī.”

TEXT 192

*aho bata śva-paco ’to garīyān  
yaj-jihvāgre vartate nāma tubhyam  
tepus tapas te juhuvuḥ sasnur āryā  
brahmānūcur nāma gr̥ṇanti ye te*

Śrī Caitanya Mahāprabhu then recited the following text: “My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan.” (SMB 3.33.7)

**PURPORT: TEXT 192**

- ✓ Bhakti yoga provides qualifications to be Āryan or spiritually advanced

## 2. Lord shows Haridāsa Thākura his residence (TEXT 193-196)

Lord took Haridāsa within flower garden - in secluded place - showed him residence. (TEXT 193)

### TEXT 194

*ei-sthāne rahi' kara nāma saṅkīrtana  
prati-dina āsi' āmi kariba milana*

Śrī Caitanya Mahāprabhu requested Haridāsa Thākura, “Remain here and chant the Hare Kṛṣṇa mahā-mantra. I shall personally come here to meet you daily.

### TEXT 195

*mandirera cakra dekhi' kariha praṇāma  
ei thāñi tomāra āsibe prasādāna*

Remain here peacefully and look at the cakra on the top of the temple and offer obeisances. As far as your prasādam is concerned, I shall arrange to have that sent here.”

**PURPORT:** TEXT 195 - (1) Why Haridāsa Thākura could not enter the temple?

- a) Muslim
- b) Temple restrictions
- c) Although recognized by Śrī Caitanya Mahāprabhu as Nāmācārya Haridāsa Thākura, he considered himself unfit to enter the Jagannātha temple.
- d) Śrī Caitanya Mahāprabhu could have personally taken Haridāsa Thākura into the temple if He wished, but the Lord did not like to disturb a popular custom.

38

**Lesson 38:** If one is not allowed to enter the temple, or if he thinks himself unfit to enter the temple, he can look at the wheel from outside the temple, and that is as good as seeing the Deity within.

**PURPORT: TEXT 195 - (2) Darśana of Viṣṇu wheel = Darśana of Lord**

- ✓ Lord asked His servant simply to look at the Viṣṇu wheel on top of the temple and offer obeisances (namaskāra)

**PURPORT: TEXT 195 - (3) Haridāsa Ṭhākura's exalted position**

- ✓ Śrīla Haridāsa Ṭhākura was so advanced in spiritual life that, although considered unfit to enter the temple, he was being personally visited by the Lord every day.
- ✓ Śrī Caitanya Mahāprabhu promised to come daily to see him

**PURPORT: TEXT 195 - (4) Lord is the maintainer**

- ✓ Nor was there any need for his going outside his residence to collect food.
- ✓ Śrī Caitanya Mahāprabhu assured Haridāsa Ṭhākura that the remnants of His food would be sent there.
- ✓ yoga-kṣemaṁ vahāmy aham "I arrange all life's necessities for My devotees." (BG 9.22)

39

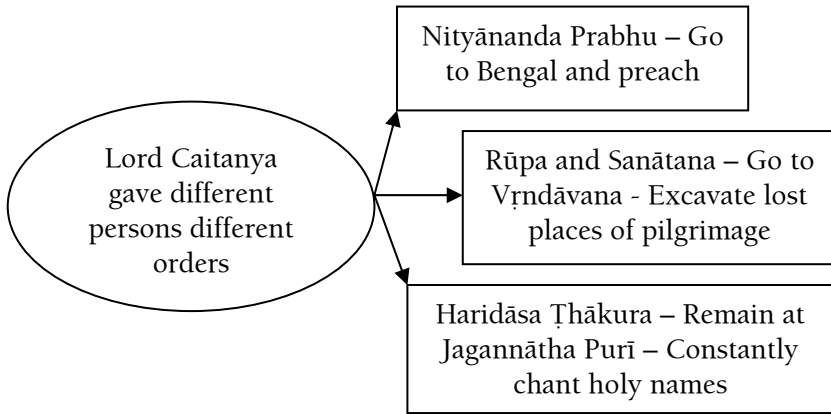
**Lesson 39: One must receive the order of Śrī Caitanya Mahāprabhu or His representative before adopting such a way of life**

**PURPORT: TEXT 195 - (5) Reference for imitators**

- ✓ The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord.
- ✓ Śrī Caitanya Mahāprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridāsa Ṭhākura without being ordered by Lord Caitanya or His representative.



**PURPORT: TEXT 195 - (5) Reference for imitators**



- ✓ Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura condemns such imitations

*duṣṭa mana! tumi kisera vaiṣṇava?  
pratiṣṭhāra tare, nirjanera ghare,  
tava hari-nāma kevala kaitava*

“My dear mind, you are trying to imitate Haridāsa Ṭhākura and chant in a secluded place, but you are not worth being called a Vaiṣṇava because what you want is cheap popularity and not the actual qualifications of Haridāsa Ṭhākura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of māyā, and your so-called chanting in a secluded place will bring about your downfall.”

**Texts 196-211: Prasādam distribution**

- ❖ Nityānanda Prabhu, Jagadānanda Prabhu, Dāmodara Prabhu and Mukunda Prabhu met Haridāsa Ṭhākura - Became very pleased. (TEXT 196)

- ❖ Lord Caitanya returned after bathing - all the devotees, headed by Advaita Prabhu went to bathe - returned and saw the cakra - went to Lord's residence to take lunch (TEXTS 197-198)
- ❖ Lord made all devotees sit - began to distribute prasādam with His hand. (TEXT 199)

### 1. How much served? (TEXTS 200-201)

#### TEXT 200

*alpa anna nāhi āise dite prabhura hāte  
dui-tinera anna dena eka eka pāte*

“All the devotees were served prasādam on plantain leaves, and Śrī Caitanya Mahāprabhu distributed on each leaf a quantity suitable for two or three men to eat, for His hand could not distribute less than that.”

#### TEXT 201

*prabhu nā khāile keha nā kare bhojana  
ūrdhva-haste vasi' rahe sarva bhakta-gaṇa*

“All the devotees kept their hands raised over the prasādam distributed to them, for they did not want to eat without seeing the Lord eat first.”

### 2. Svarūpa Dāmodara Gosvāmī to Śrī Caitanya Mahāprabhu (TEXTS 202-205)

- ❖ “Unless You sit and take - no one will accept -Gopīnātha invited all the sannyāsīs – want to take prasādam with you – already brought sufficient remnants of food - Paramānanda Purī and Brahmānanda Bhārātī are waiting - sit down and accept the luncheon with Nityānanda Prabhu - I shall distribute the prasādam” (TEXTS 202-205)

### 3. Śrī Caitanya Mahāprabhu honoring prasādam (TEXTS 206-210)

- ❖ Lord carefully delivered some prasādam to Govinda for Haridāsa Ṭhākura. (TEXT 206)

- ❖ Lord sat to accept lunch with sannyāsīs - Gopīnātha Ācārya, Svarūpa Dāmodara Gosvāmī, Dāmodara Paṇḍita and Jagadānanda began to distribute prasādam (TEXTS 207-208)

**TEXT 209**

*nānā piṭhā-pānā khāya ākaṅṭha pūriyā  
madhye madhye 'hari' kahe ānandita hañā*

They ate all kinds of cakes and sweet rice, filling themselves up to their throats, and at intervals they vibrated the holy name of the Lord in great jubilation.

40

Lesson 40: One should never consider prasādam to be like ordinary hotel cooking. Nor should one touch any kind of food not offered to the Deity.

**PURPORT: TEXT 209**

- ✓ Prasādam is not ordinary platform, it is transcendental
- ✓ Those who are not pious cannot understand the value of mahā-prasādam or the holy name of the Lord

41

Lesson 41: By worshiping the Deity, eating prasādam and chanting the Hare Kṛṣṇa mahā-mantra, one can always remain on the spiritual platform

- ❖ After everyone finished – Lord decorated everyone with garlands and sandalwood (TEXT 210)
- ❖ All went to take rest - in evening again met Lord Caitanya (TEXT 211)

**Texts 212-242: Bedā Kirtana (Bedā nrtya = dancing surrounding temple)**

- ❖ Rāmānanda Rāya met the lord - Lord introduced him to the Vaiṣṇavas. (TEXTS 212)

- ❖ Lord Caitanya - took them to temple - began congregational chanting (TEXT 213)
- ❖ After dhūpa-ārati - began congregational chanting - temple superintendent offered flower garlands and sandalwood pulp (TEXT 214)

### 1. Description of ecstatic kirtana (TEXTS 215-237)

- ❖ Four parties in four directions – in the middle Lord began to dance (TEXT 215)|
- ❖ Eight mṛdaṅgas and thirty-two cymbals – Everyone - “Very good! Very good!” (TEXT 216)
- ❖ Good fortune awakened - sound penetrated universe through the fourteen planetary systems (TEXT 217)|
- ❖ Ecstatic love overflowed - all the residents of Purī came running (TEXT 218)
- ❖ Everyone astonished - never before such kīrtana and ecstatic love (TEXT 219)
- ❖ Lord Caitanya circumambulated temple and continuously danced (TEXT 220)
- ❖ Four kīrtana parties sang in front and rear - When Lord fell - Nityānanda Rāya Prabhu lifted (TEXT 221)
- ❖ Transformation of ecstatic love tears, jubilation etc in Lord’s body (TEXT 222)
- ❖ Tears from Lord’s eyes came like syringe – All got moistened (TEXT 223)
- ❖ Four saṅkīrtana groups - middle Lord Caitanya danced, jumping high (TEXT 225)
- ❖ Lord ordered four personalities - Nityānanda Prabhu, Advaita Ācārya, Vakreśvara Paṇḍita and Śrīvāsa Ṭhākura to dance (TEXTS 226-228)
- ❖ Lord – miracle – all dancers in all directions - Lord looking at them (TEXT 229-230)
- ❖ Someone came nearby – Lord Caitanya tightly embrace him. (TEXTS 234)
- ❖ King Pratāparudra on roof - watched performance – astonished - King’s anxiety to meet Him increased unlimitedly. (TEXTS 236-237)

2. Śrīla Krishnadāsa Kavirāja Goswāmi's benediction (TEXT 242)

TEXT 242

*ei ta' kahiluṅ prabhura kīrtana-vilāsa  
yebā ihā śune, haya caitanyera dāsa*

In this way I have explained the Lord's pastime of saṅkīrtana, and I bless everyone with this benediction: By listening to this description, one will surely become a servant of Śrī Caitanya Mahāprabhu.

