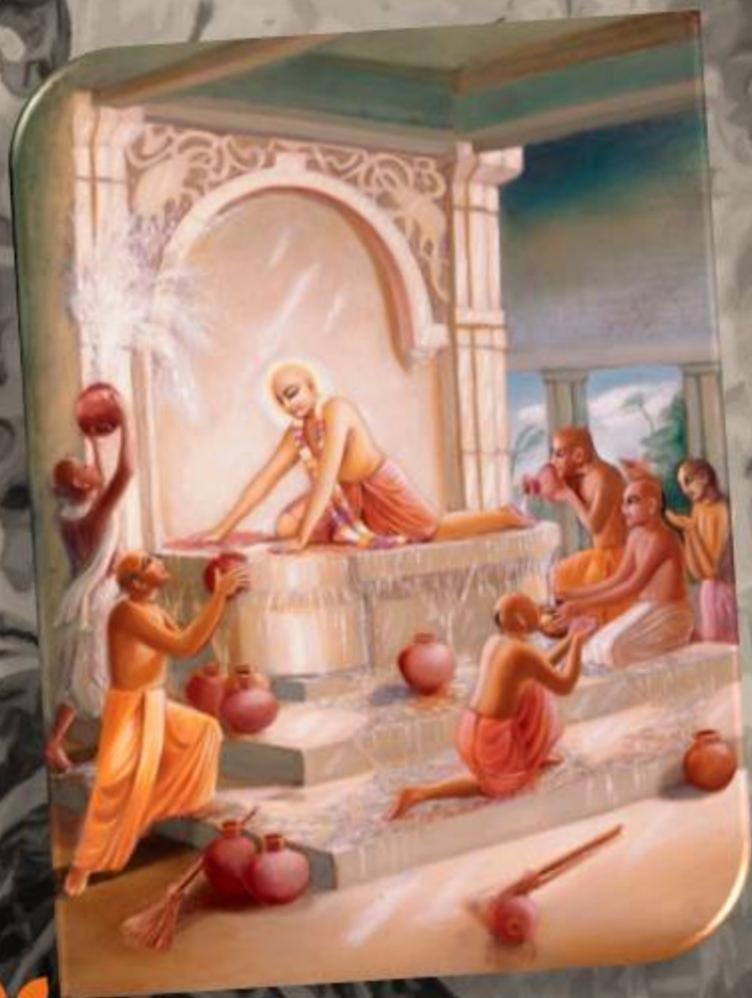


Śrī Caitanya-caritāṃpa. Mādhyā-līlā, Chapter 12

The Cleansing of the Guṇḍicā Temple



STUDY NOTES OF H.G. GAURĀNGA DĀSA

Contents

Text 1: Invocation.....	3
Texts 2-69: Mercy on anxious Mahārāja Pratāparudra.....	3
1. Mahārāja Pratāparudra’s petition (TEXTS 9-10)	3
2. Nityānanda prabhu speaks (TEXTS 18-21)	4
3. Lord Caitanya speaks (TEXTS 22-25)	5
4. Dāmodara Paṇḍita prediction (TEXTS 26-29).....	8
5. Nityānanda prabhu’s suggestion (TEXTS 30-34).....	10
6. How king worships the cloth (TEXT 38).....	11
7. Pratāparudra requests Rāmānanda Rāya again (TEXTS 39-41)	12
8. Rāmānanda Rāya pleads with Lord Caitanya on Pratāpa Rudra’s behalf (TEXTS 43-56)	12
9. Lord Caitanya gives mercy to King’s son (TEXTS 57-69)	15
Texts 72-136: Guṇḍicā mārjana.....	18
1. Lord Caitanya commences cleaning (TEXTS 72-84)	18
2. Lessons from Guṇḍicā mārjana (TEXTS 85-134).....	20
3. How to receive Kṛṣṇa within one’s cleansed & pacified heart? (TEXT 135)	33
Texts 137-142: Śrī Caitanya Mahāprabhu’s kīrtana.....	39
Texts 143-150: Deliverance of Gopāla.....	40
Texts 151-203: Prasādam pastimes	41
1. Lord Caitanya requests simple prasād (TEXTS 167-168).....	41
2. Svarūpa Dāmodara & Jagadānanda offer Lord prasād (TEXTS 169 – 176)	42
3. Gopinātha Ācārya teases Bhaṭṭācārya (TEXTS 179 – 186)	42
4. Mock fighting between Advaita Ācārya & Nityānanda Prabhu (TEXTS 187 -197)	45
Texts 204-222: Netrotsava	49

*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 CLEANSING OF GUṆḌICĀ TEMPLE



Text 1: Invocation

TEXT 1

*śrī-guṇḍicā-mandiram ātma-vṛndaiḥ
sammārijayan kṣālanataḥ sa gaurah
sva-citta-vac chītalam ujjvalam ca
kṛṣṇopaveśaupayikam cakāra*

“Śrī Caitanya Mahāprabhu washed and cleansed the Guṇḍicā temple with His devotees and associates. In this way He made it as cool and bright as His own heart, and thus He made the temple a befitting place for Lord Śrī Kṛṣṇa to sit.”

Texts 2-69: Mercy on anxious Mahārāja Pratāparudra

- ❖ Pratāparudra’s letter to Bhaṭṭācārya for darśana (TEXT 5)
- ❖ Bhaṭṭācārya replied – “Lord did not give permission” – King wrote again (TEXT 6)
- ❖ King wrote – “Appeal to devotees - submit my petition to them” (TEXT 7)
- ❖ “If they are favorably disposed - submit my petition at Lord’s lotus feet.” (TEXT 8)

1. Mahārāja Pratāparudra’s petition (TEXTS 9-10)

TEXT 9

*tān-sabāra prasāde mile śrī-prabhura pāya
prabhu-kṛpā vinā mora rājya nāhi bhāya*

“By the mercy of all the devotees, one can attain the shelter of the lotus feet of the Lord. Without His mercy, my kingdom does not appeal to me.

TEXT 10

*yadi more kṛpā nā karibe gaurahari
rājya chāḍi' yogī ha-i' ha-iba bhikhārī*

“If Gaurahari, Lord Śrī Caitanya Mahāprabhu, will not show mercy to me, I shall give up my kingdom, become a mendicant and beg from door to door.”

- ❖ Bhaṭṭācārya anxious – letter to devotees – inspection – astonished - devotion (TEXTS 11-13)
- ❖ Devotees – “Lord will never meet + If requested He will be unhappy” (TEXT 14)
- ❖ Bhaṭṭācārya – “Go to the Lord - not request to meet the King - simply describe his good behavior” (TEXT 15)
- ❖ Devotees could not even utter a word (TEXT 16)
- ❖ Lord – “What have you all come here to say? What is the reason?” (TEXT 17)

2. Nityānanda prabhu speaks (TEXTS 18-21)

- ❖ “We want to – very afraid – may or may not befitting - King of Orissa – mendicant”. (TEXTS 18-19)

TEXT 20

*kāṇe mudrā la-i' muṇi ha-iba bhikhārī
rājya-bhoga nahe citte vinā gaurahari*

Nityānanda Prabhu continued, “The King has decided to become a mendicant and accept the sign of a mendicant by wearing an ivory earring. He does not want to enjoy his kingdom without seeing the lotus feet of Śrī Caitanya Mahāprabhu.”

PURPORT: TEXT 20

- ✓ Misconception about renunciation: External symbols are considered important.
- ✓ Even Mahārāja Pratāparudra associated renunciation with certain dress code.

TEXT 21

*dekhiba se mukha-candra nayana bhariyā
dhariba se pāda-padma hṛdaye tuliyā*

- ❖ Nityānanda Prabhu continued, “The King also expressed his desire to see the moonlike face of Śrī Caitanya Mahāprabhu to his eyes’ full satisfaction. He would like to raise the lotus feet of the Lord to his heart.”

3. Lord Caitanya speaks (TEXTS 22-25)

- ❖ Lord’s mind softened - externally spoke harsh words. (TEXT 22)

TEXT 23

*tomā-sabāra icchā,-ei āmāre lañā
rājāke milaha ihañ kaṭakete giyā*

Śrī Caitanya Mahāprabhu said, “I can understand that you all desire to take Me to Kaṭaka to see the King.”

1

Lesson 1: Supreme Personality of Godhead is mahāvadanyāya – reservoir of all kindness

PURPORT TEXT 23:

- ✓ Lord’s heart softened and He was ready to go see the King even at Kaṭaka. He did not even consider allowing the King to come from Kaṭaka to Jagannātha Purī to see Him.
- ✓ It is significant that Śrī Caitanya Mahāprabhu was so kind that He was ready to go see the King at Kaṭaka.

- ❖ Lord – “What to speak of spiritual advancement—all the people will blaspheme Me. And what to speak of all the people—Dāmodara would chastise Me.” (TEXT 24)

TEXT 25

*tomā-sabāra ājñāya āmi nā mili rājāre
dāmodara kahe yabe, mili tabe tānre*

“I shall not meet the King at the request of all the devotees, but I shall do so if Dāmodara will give his permission.”

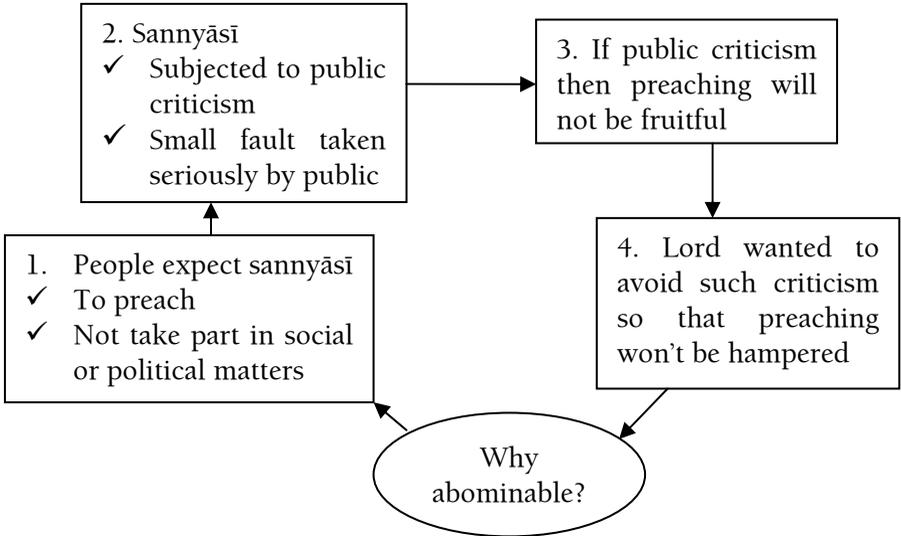
2

Lesson 2: A devotee or a disciple should never attempt to criticize the Lord or His representative, the spiritual master.

PURPORT: TEXT 25

- 1.Meeting between sannyāsī and king is forbidden and always considered abominable (nā mili rājāre)

PURPORT: TEXT 25



2. Dāmodara kahe yabe

A. Who is Dāmodara Paṇḍita?

- ✓ Faithful devotee
- ✓ Staunch lover of Śrī Caitanya Mahāprabhu.
- ✓ Anything that taints the character of the Lord, he would immediately point it out, not even considering the exalted position of the Lord.

B. What is the message Lord Caitanya wants to convey?

- ✓ Fools rush in where angels dare not.
- ✓ Śrī Caitanya Mahāprabhu wanted to point out Dāmodara Paṇḍita's foolishness in coming forward to criticize the Lord.
- ✓ Deep meaning in this statement, for it is a warning that Dāmodara should not dare criticize the Lord any more, for it was not befitting his position as a devotee.

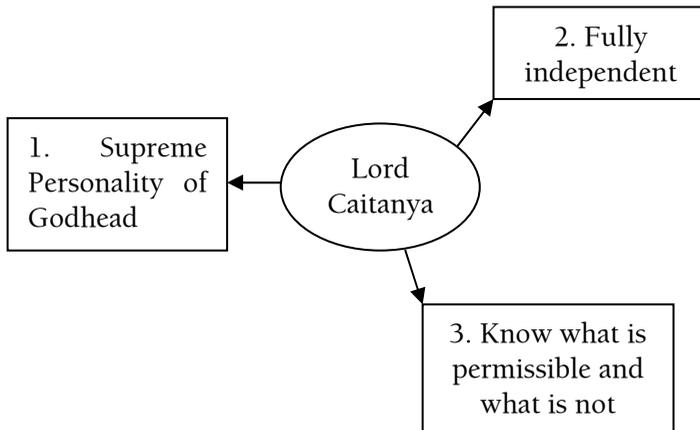
PURPORT: TEXT 25

C. Why Lord Caitanya said this?

- ✓ Śrī Caitanya Mahāprabhu was considered the guide and spiritual master of all the devotees living with Him. Dāmodara Paṇḍita was one of them, and the Lord rendered Dāmodara Paṇḍita a special favor by warning him to avoid criticizing Him any further.

4. Dāmodara Paṇḍita prediction (TEXTS 26-29)

1. Lord's nature (TEXT 26)



2. Dāmodara's Paṇḍita's prediction (TEXTS 27-28)

2. By your own personal choice, You will meet the king (TEXT 27)

1. "I am an insignificant jīva. What power do I have to give directions to you?" (TEXT 27)

Dāmodara's Paṇḍita's prediction

3. "The king is very much attached to You, and You are feeling love and affection toward him. Thus, I can understand that by virtue of that, You will touch him"

TEXT 29

*yadyapi īśvara tumi parama svatantra
tathāpi svabhāve hao prema-paratantra*

"Although You are the Supreme Personality of Godhead and are completely independent, still You are dependent on the love and affection of Your devotees. That is Your nature."

PURPORT: TEXT 29

✓ Lord Caitanya is subordinate to the love of His devotees

5. Nityānanda prabhu's suggestion (TEXTS 30-34)

- ❖ “Who is there in the three worlds who can ask You to see the King?” (TEXT 30)

TEXT 31

*kintu anurāgī lokera svabhāva eka haya
iṣṭa nā pāile nija prāṇa se chāḍaya*

“Still, isn't it the nature of an attached man to give up his life if he does not attain his desired object?

- ❖ “For instance – brāhmaṇas' wives gave up their lives for Kṛṣṇa.” (TEXT 32)
- ❖ Nityānanda Prabhu suggested – “1. Need not meet the King 2.Enable the King to continue living” (TEXT 33)

TEXT 34

*eka bahirvāsa yadi deha' kṛpā kari'
tāhā pāñā prāṇa rākhe tomāra āśā dhari'*

“If You, out of Your mercy, send one of Your outer garments to the King, the King would live hoping to see You some time in the future.”

3

Lesson 3: Devotee must be tactful in Vaishnava seva.

PURPORT: TEXT 34

1. Purpose of giving cloth
 - ✓ King would understand that the Lord was showing mercy to him.
 - ✓ He would then not do anything drastic like giving up life or becoming a mendicant.

- ❖ Lord – “All of you very learned - whatever you decide I shall accept.” (TEXT 35)

- ❖ Nityānanda Prabhu gets cloth from Govinda – give to Bhaṭṭācārya – sent it to the King. (TEXTS 36-37)

6. How king worships the cloth (TEXT 38)

*vastra pāñā rājāra haila ānandita mana
prabhu-rūpa kari' kare vastrera pūjana*

“When the King received the old cloth, he began to worship it exactly as he would worship the Lord personally.”

4

Lesson 4: Everything in relation to Absolute Truth is on the same platform

PURPORT: TEXT 38

*ārādhanānām sarveṣāṃ viṣṇor ārādhanam param
tasmāt parataram devi tadyānām samarcanam*

“O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of tadīya, or anything belonging to Viṣṇu.” (Padma Purāṇa)

5

Lesson 5: If a devotee has a *staunch devotional attitude*, all these conclusions will be awakened or revealed within the heart

PURPORT: TEXT 38

2. How this realization is awakened?

*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).

7. Pratāparudra requests Rāmānanda Rāya again (TEXTS 39-41)

- ❖ After returning from South India, Rāmānanda Rāya requested King to allow him to remain with Lord Caitanya (TEXT 39)
- ❖ King immediately agreed – requested for meeting arrangement (TEXT 40)
- ❖ King told Rāmānanda Rāya- “Lord Caitanya is very, very merciful to you. Please solicit my meeting with Him without fail.” (TEXT 41)
- ❖ Both returned together to Purī - Rāmānanda Rāya met Lord (TEXT 42)

8. Rāmānanda Rāya pleads with Lord Caitanya on Pratāpa Rudra’s behalf (TEXTS 43-56)

TEXT 43

*prabhu-pade prema-bhakti jānāila rājāra
prasāṅga pāṇā aiche kahe bāra-bāra*

At that time, Rāmānanda Rāya informed Śrī Caitanya Mahāprabhu about the ecstatic love of the King. Indeed, as soon as there was some opportunity, he repeatedly informed the Lord about the King.

TEXT 44

*rāja-mantrī rāmānanda-vyavahāre nipuṇa
rāja-prīti kahi’ dravāila prabhura mana*

Śrī Rāmānanda Rāya was indeed a diplomatic minister for the King. His general behavior was very expert, and simply by describing the King’s love for Śrī Caitanya Mahāprabhu, he gradually softened the Lord’s mind.

6

Lesson 6: Diplomacy used for the service of the Lord is a form of devotional service.

PURPORT: TEXT 44

- ✓ **Quality of a diplomat:** Knows how to deal with people in material world, especially in political affairs.
- ✓ Rāmānanda Rāya, Raghunātha dāsa Gosvāmī, Sanātana Gosvāmī and Rūpa Gosvāmī—were government officers and had a background of very opulent householder life. Consequently, they knew how to deal with people.
 - Ex1. **Raghunātha dāsa Gosvāmī:** Settled the affair with the government officers diplomatically
 - Ex2. **Sanātana Gosvāmī:** Bribed the attendant of the jail
 - Ex3. **Rāmānanda Rāya:** A most confidential devotee of the Lord. Diplomatically soften the heart of Śrī Caitanya Mahāprabhu, despite the fact that the Lord definitely decided not to meet the King
- ✓ The diplomacy of Rāmānanda Rāya and entreaties of Sārvabhauma Bhaṭṭācārya and all the other great devotees succeeded.

- ❖ Rāmānanda Rāya requested – “Please show Your lotus feet to the King” (TEXT 46)
- ❖ Lord Caitanya to Rāmānanda – “Make request after consideration—because If mendicant meets king – 1) This world and the next are both destroyed for him 2) In this world, people will joke about him” (TEXTS 47-48)

TEXT 49

*rāmānanda kahe,—tumi īśvara svatantra
kāre tomāra bhaya, tumi naha paratantra*

Rāmānanda Rāya: “My Lord, You are the supreme independent personality. You have nothing to fear from anyone because You are not dependent on anyone.”

- ❖ Lord – “Not Supreme Personality of Godhead - an ordinary human being - fear public opinion in three ways – 1) Body 2) Mind 3) Words”

(TEXT 50)

TEXT 51

*śukla-vastre masi-bindu yaiche nā lukāya
sannyāsīra alpa chidra sarva-loke gāya*

Lord Caitanya: “As soon as the general public finds a little fault in the behavior of a sannyāsī, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent.”

TEXT 52

*rāya kahe,—kata pāpīra kariyācha avyāhati
īśvara-sevaka tomāra bhakta gajapati*

Rāmānanda Rāya replied: “My dear Lord, You have delivered so many sinful people. This King Pratāparudra, the King of Orissa, is actually a servitor of the Lord and Your devotee.”

TEXTS 53-54

*prabhu kahe,—pūrṇa yaiche dugdhera kalasa
surā-bindu-pāte keha nā kare paraśa
yadyapi pratāparudra-sarva-guṇavān
tānhāre malina kaila eka ‘rājā’-nāma*

Śrī Caitanya Mahāprabhu: “There may be much milk in a big pot, but if it is contaminated by a drop of liquor, it is untouchable. The King certainly possesses all good qualities, but simply by taking up the name ‘king,’ he has infected everything.”

PURPORT: TEXT 53-54

Analogy: Milk, liquor, untouchable

- ❖ Lord Caitanya – “Still eager for King to meet Me – bring son to meet Me - son represents father - son’s meeting with Me as good as King’s meeting with Me.” (TEXTS 55-56)

9. Lord Caitanya gives mercy to King's son (TEXTS 57-69)

- ❖ Rāmānanda Rāya informed the King and brought King's son to see Him. (TEXT 57)

TEXTS 58-59

*sundara, rājāra putra-śyāmala-varaṇa
kiśora vayasa, dīrgha kamala-nayana
pītāmbara, dhare aṅge ratna-ābharāṇa
śrī-kṛṣṇa-smaraṇe teṅha hailā 'uddīpana'*

“The prince, just entering upon his youth, was very beautiful. He was blackish in complexion and had large lotus eyes. He was dressed in yellow cloth, and there were jeweled ornaments decorating his body. Therefore anyone who saw him would remember Lord Kṛṣṇa.”

- ❖ Lord Caitanya remembered Kṛṣṇa - Meeting boy in ecstatic love He spoke (TEXT 60)

6

Lesson 6: Qualification is not based on birth

TEXT 61

*ei-mahā-bhāgavata, yānhāra darśane
vrajendra-nandana-smṛti haya sarva-jane*

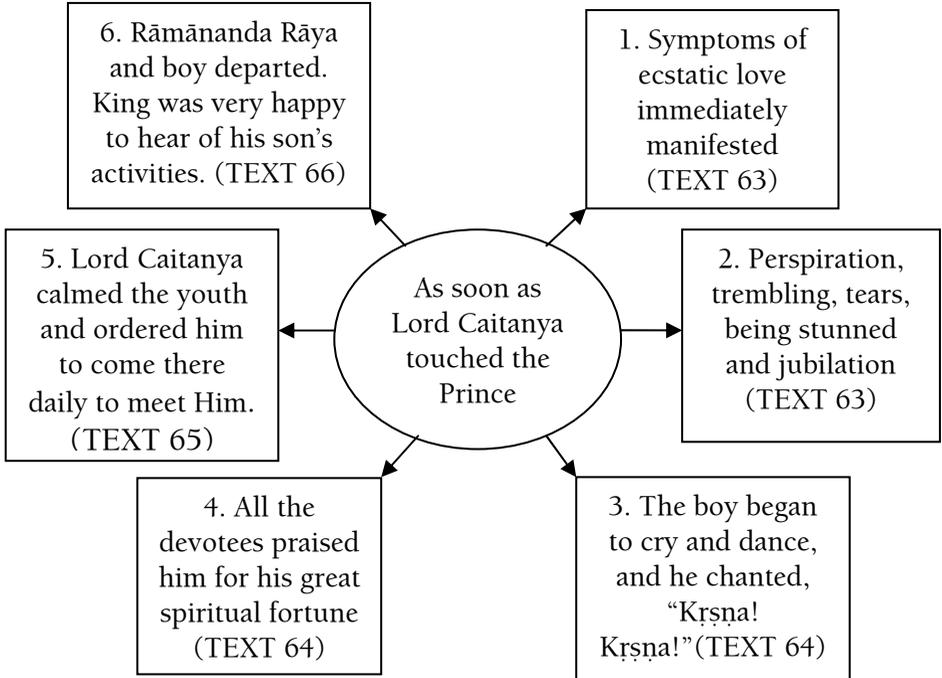
“Here is a great devotee,” Śrī Caitanya Mahāprabhu said. “Upon seeing him, everyone can remember the Supreme Personality of Godhead, Kṛṣṇa, son of Mahārāja Nanda.”

PURPORT (TEXT 61):

- ✓ Lord Caitanya did not consider the son of Mahārāja Pratāparudra as a materialist, being the son of a materialist
- ✓ Lord Caitanya did not consider Himself the enjoyer.

- ❖ Lord - Became obligated by seeing this boy - again embraced prince. (TEXT 62)

TEXTS 63-66:



- ❖ Embrace son - King filled with ecstatic love - as if touched Lord directly. (TEXT 67)

TEXT 68

*sei haite bhāgyavān rājāra nandana
prabhu-bhakta-gaṇa-madhye hailā eka-jana*

From then on, the fortunate prince was one of the most intimate devotees of the Lord.

7

Lesson 7: The Lord is omnipotent—all-powerful or almighty—and He can act as He likes

PURPORT (TEXT 68):

- ✓ By causeless mercy of the Lord
- ✓ If Śrī Caitanya Mahāprabhu simply glanced at someone for a moment, that person immediately turned into one of the most confidential devotees of the Lord.

yat-kāruṇya-kaṭākṣa-vaibhava-vatām

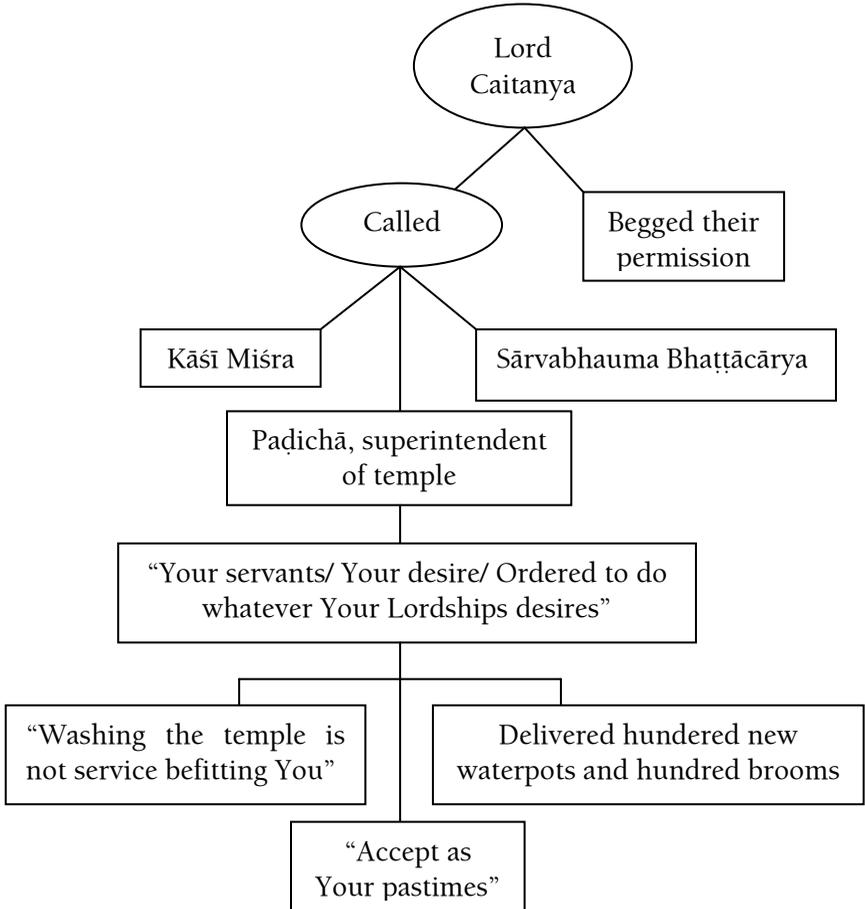
- ✓ Nagna-māṭṛkā-nyāya: If a person is not elevated on such and such a date, he cannot become an exalted devotee overnight, as it were
Counter logic: Evidence to counteract the theory
On the previous day, the boy was simply an ordinary prince, and the next day he was counted as one of the topmost devotees of the Lord.

- ❖ Lord Caitanya with devotees - pastimes & saṅkīrtana - meals at Advaita Advaita Ācārya's homes (TEXTS 69-70)

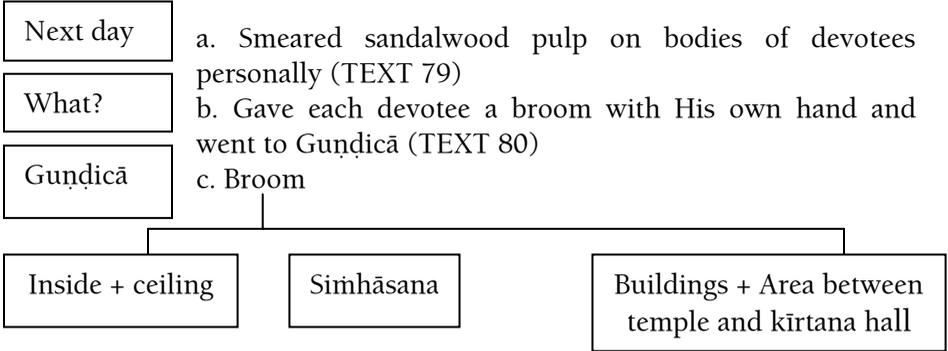
Texts 72-136: Guṇḍicā mārjana

1. Lord Caitanya commences cleaning (TEXTS 72-84)

1. Texts 72-78



2. TEXTS 79-84



TEXT 84

*cāri-dike śata bhakta sammārjanī-kare
āpani śodhena prabhu, śikhā'na sabāre*

Indeed, hundreds of devotees were engaged in cleansing all around the temple, and Śrī Caitanya Mahāprabhu was personally carrying out the operation just to instruct others.

8

Lesson 8: If we are leaders then we have to be leading from the front. We have to set an example personally. We cannot organize any service unless we are willing to that service ourselves. This will give inspiration to others.

2. Lessons from Guṇḍicā mārjana (TEXTS 85-134)

Lessons on rendering sevā in devotee circles (TEXTS 85 - 130)

- | | |
|-----------------------------------|--|
| 1. Enthusiasm (Text 85) | 12. Honesty (Text 109) |
| 2. Absorption/ Devotion (Text 86) | 13. Tolerance (Text 110) |
| 3. Systematic (Texts 87-89) | 14. No prajalpa (Texts 111-113) |
| 4. Set goals (Texts 90-91) | 15. Expertise (Texts 114-115) |
| 5. Delegation/Teamwork (Text 92) | 16. Training (Text 115) |
| 6. Thoroughness (Texts 93-98) | 17. Feedback (Text 116) |
| 7. Discrimination (Text 99) | 18. Equal opportunity (Text 117) |
| 8. Have fun (Texts 101-102) | 19. Avoid Complacency/Hopelessness
(Text 118) |
| 9. Sacrifice (Text 104) | 20. No sevā aparādha (Texts 122-
130) |
| 10. Purifying (Texts 105-106) | 21. Discipline (Text 128) |
| 11. Cooperation (Texts 107-108) | 22. Leniency (Text 129) |

1. ENTHUSIASM (TEXT 85)

TEXT 85

*premollāse śodhena, layena kṛṣṇa-nāma
bhakta-gaṇa 'kṛṣṇa' kahe, kare nija-kāma*

Śrī Caitanya Mahāprabhu washed and cleansed the temple in great jubilation, chanting the holy name of Lord Kṛṣṇa all the time. Similarly, all the devotees were also chanting and at the same time performing their respective duties.

9

Lesson 9: One should perform his services with great *enthusiasm*

2. ABSORPTION/ DEVOTION (TEXT 86)

TEXT 86

*dhūli-dhūsara tanu dekhite śobhana
kāhān kāhān āśru-jale kare sammārjana*

The entire beautiful body of the Lord was covered with dust and dirt. In this way it became transcendently beautiful. At times, when cleansing the temple, the Lord shed tears, and in some places He even cleansed with those tears.

10

Lesson 10: A devotee should render his service with *complete absorption and devotion*.

3. SYSTEMATIC (TEXTS 87-89)

- ❖ Bhoga-mandira was cleansed - then the yard - all the residential quarters (TEXT 87)

TEXT 88

*tṛṇa, dhūli, jhīnkura, saba ekatra kariyā
bahirvāse lañā phelāya bāhira kariyā*

After Śrī Caitanya Mahāprabhu collected all the straw, dust and grains of sand in one place, He gathered it all in His cloth and threw it outside.

11

Lesson 11: While rendering devotional service, one should be *very organized and set up systems for others to follow*.

- ❖ All other devotees also began to gather straw in their cloth – threw them outside (TEXT 89)

4. SET GOALS (TEXTS 90-91)

TEXT 90

*prabhu kahe,—ke kata kariyācha sammārjana
trṇa, dhūli dekhilei jāniba pariśrama*

The Lord then told the devotees, “I can tell how much you have labored and how well you have cleansed the temple simply by seeing all the straw and dust you have collected outside.”

- ❖ Caitanya Mahārabhu’s dirt pile was much greater. (TEXT 91)

12

Lesson 12: One has to do sincere hardwork in order to please Krishna through his service

13

Lesson 13: *Express expectations expertly (EEE)*
Goals should be set and the evaluation parameters should be communicated clearly to all the devotees involved in a particular project or service.

5. DELEGATION/TEAMWORK (TEXT 92)

- ❖ After inside of temple cleansed - Lord allotted areas for devotees to cleanse (TEXT 92)

14

Lesson 14: In order to perform service on a larger scale, one needs to *delegate and work in a team.*

6. THOROUGHNESS (TEXTS 93-98)

- ❖ Ordered everyone to cleanse the inside of temple very perfectly by taking finer dust, straws and grains of sand and throwing them outside (TEXT 93)
- ❖ Lord Caitanya happy to see the cleansing work (TEXT 94)

- ❖ 100 men stood with filled water pots - awaited Lord's order to throw water (TEXT 95)
- ❖ Śrī Caitanya Mahāprabhu called – water came (TEXT 96)
- ❖ First main temple – ceiling, walls, floor, simhāsana etc (TEXT 97)
- ❖ Water on ceiling – cleaned walls, floors (TEXT 98)

15

Lesson 15: One should render his services with complete thoroughness

7. DISCRIMINATION (TEXT 99)

TEXT 99

*śrī-haste karena simhāsanera mārjana
prabhu āge jala āni' deya bhakta-gaṇa*

Then Śrī Caitanya Mahāprabhu began to wash the sitting place of Lord Jagannātha with His own hands, and all the devotees began to bring water to the Lord.

16

Lesson 16: While leading a service in a team, one need to *discriminate* about who does critical tasks. Important tasks must be done by the leader. There is no need to show false humility.

8. HAVE FUN (TEXTS 101-102)

TEXT 101

*keha jala āni' deya mahāprabhura kare
keha jala deya tānra caraṇa-upare*

Someone brought water to pour into the hands of Śrī Caitanya Mahāprabhu, and someone poured water on His lotus feet.

TEXT 102

*keha lukānā kare sei jala pāna
keha māgi' laya, keha anye kare dāna*

The water that fell from the lotus feet of Śrī Caitanya Mahāprabhu was drunk by someone who hid himself. Someone else begged for that water, and another person was giving that water in charity.

- ❖ Room washed – water let out through outlet – filled the yard outside (TEXT 103)

17

Lesson 17: *Enjoy your seva. Relax while you work. Lap up the mercy when it comes*

9. SACRIFICE (TEXT 104):

TEXT 104

*nija-vastre kaila prabhu grha sammārjana
mahāprabhu nija-vastre mājila simhāsana*

The Lord mopped the rooms with His own clothes, and He polished the throne with them also

18

Lesson 18: One should *sacrifice* all his possessions and everything in service

10. PURIFYING (TEXTS 105-106)

TEXT 105

*śata ghāṭa jale haila mandira mārjana
mandira sodhiyā kaila—yena nija mana*

In this way all the rooms were cleansed with a hundred waterpots. After the rooms had been cleansed, the minds of the devotees were as clean as the rooms.

TEXT 106

*nirmala, śītala, snigdha karila mandire
āpana-hṛdaya yena dharila bāhire*

When the temple was cleansed, it was purified, cool and pleasing, just as if the Lord's own pure mind had appeared

19

Lesson 19: Experience of service must be *purifying and pleasing*

11. COOPERATION (TEXTS 107-108)

- ❖ Hundreds of men water from lake – no place to stand on banks (TEXT 107)
- ❖ Someone draw water from well (TEXT 107)

TEXT 108

*pūrṇa kumbha lañā āise śata bhakta-gaṇa
śūnya ghaṭa lañā yāya āra śata jana*

Hundreds of devotees brought water in the pots, and hundreds took the empty pots away to fill them up again. (TEXT 108)

20

Lesson 20: There should be *no competition* amongst devotees in regards to various services. Equal vision should be there for every sevā as every sevā is on an Absolute platform. No question of one sevā higher than other and therefore no refusal to do

NOTES: TEXT 108

- ✓ Pot empty or full – same
- ✓ “You want me to take empty pots or full pots, no problem”

12. HONESTY (TEXT 109)

TEXT 109

*nityānanda, advaita, svarūpa, bhāratī, purī
iñhā vinu āra saba āne jala bhari'*

With the exception of Nityānanda Prabhu, Advaita Ācārya, Svarūpa Dāmodara, Brahmānanda Bhāratī and Paramānanda Purī, everyone was engaged in filling the waterpots and bringing them there.

21

Lesson 21: No cheating, duplicity or kāmchori while doing services

13. TOLERANCE (TEXT 110)

TEXT 110

*ghaṭe ghaṭe theki' kata ghaṭa bhāngi' gela
śata śata ghaṭa loka tāhāñ lañā āila*

Many of the waterpots were broken when people collided with one another, and hundreds of men had to bring new waterpots to fill

22

Lesson 22: One should be ready to tolerate losses, problems, accidents, unforeseen, unwanted situations in his service

14. NO PRAJALPA (TEXTS 111-113)

TEXT 111

*jala bhare, ghara dhoya, kare hari-dhvani
'kṛṣṇa' 'hari' dhvani vinā āra nāhi śuni*

Some people were filling the pots, and others were washing the rooms, but everyone was engaged in chanting the holy name of Kṛṣṇa and Hari.

TEXT 112

*‘kṛṣṇa’ ‘kṛṣṇa’ kahi’ kare ghaṭera prārthana
‘kṛṣṇa’ ‘kṛṣṇa’ kahi’ kare ghaṭa samarpaṇa*

One person begged for a waterpot by chanting the holy names “Kṛṣṇa, Kṛṣṇa,” and another delivered a pot while chanting “Kṛṣṇa, Kṛṣṇa.”

TEXT 113

*yei yei kahe, sei kahe kṛṣṇa-nāme
kṛṣṇa-nāma ha-ila saṅketa saba-kāme*

Whenever anyone had to speak, he did so by uttering the holy name of Kṛṣṇa. Consequently, the holy name of Kṛṣṇa became an indication for everyone who wanted something.

23

Lesson 23: While performing a service, one should not indulge in *prajalpa*. There should only be *Krishna Conscious exchange*

15. NO SPACING OUT/ EXPERTISE (TEXTS 114-115)

TEXT 114

*premāveśe prabhu kahe ‘kṛṣṇa’ ‘kṛṣṇa’-nāma
ekale premāveśe kare śata-janera kāma*

As Śrī Caitanya Mahāprabhu was vibrating the holy name of Kṛṣṇa in ecstatic love, He Himself was performing the work of hundreds of men.

24

Lesson 24: One does not have to be passionate to be productive – Prema leads to production

16. TRAINING (TEXT 115)

TEXT 115

*śata-haste karena yena kṣālana-mārjana
pratijana-pāṣe yāi' karāna śikṣaṇa*

It appeared as though Śrī Caitanya Mahāprabhu were cleansing and washing with a hundred hands. He approached every devotee just to teach him how to work.

25

Lesson 25: Lessons on *training*

- a. Each one teach one
- b. Hard work and expertise not sufficient - Only when you teach and train, effectiveness comes
- c. Do not discriminate while teaching. Equal vision to all - *pratijana-pāṣe*
- d. Skills are taught by simulation

17. FEEDBACK (TEXT 116)

TEXT 116

*bhāla karma dekhi' tāre kare prasamśana
mane nā milile kare pavitra bhartsana*

When He saw someone doing nicely, the Lord praised him, but if He saw that someone was not working to His satisfaction, He immediately chastised that person, not bearing him any grudge.

26

Lesson 26: Lessons on giving *feedbacks*:

- a. Encourage, praise sincere. Chastise others not working up to satisfaction
- b. Praise/ chastise others with detachment, without grudge

18. EQUAL OPPORTUNITY (TEXT 117)

TEXT 117

*tumi bhāla kariyācha, śikhāha anyere
ei-mata bhāla karma seho yena kare*

The Lord would say, “You have done well. Please teach this to others so that they may act in the same way.”

27

Lesson 27: Be a team player

28

Lesson 28: Protection - of the less skilled, by teaching them and giving them chance to be elevated

29

Lesson 29: Focus on the mission goal and not individual gains

19. AVOID COMPLACENCY (FOR SKILLED) – BE HUMBLE AVOID HOPELESSNESS (FOR LESS SKILLED) (TEXT 118)

TEXT 118

*e-kathā śuniyā sabe saṅkucita hañā
bhāla-mate karma kare sabe mana diyā*

As soon as they heard Śrī Caitanya Mahāprabhu say this, everyone became ashamed. Thus the devotees began to work with great attention.

30

Lesson 30: Experts work vigorously while less experts learn. No one higher

31

Lesson 31: Exchange of skills avoid complacency and hopelessness

- ❖ Sixteen places, which Lord Caitanya cleansed:
 - i. Jagamohana area and then the place where food was kept
 - ii. Ceiling
 - iii. Simhāsana
 - iv. Temple buildings – big and small
 - v. Area between temple hall and kirtana hall
 - vi. Bhoga mandira
 - vii. Yard
 - viii. Resident quarters (2 times)
 - ix. Main temple
 - x. Ceiling walls
 - xi. Floors
 - xii. Kitchen
 - xiii. Raised sitting places
 - xiv. Entire yard
 - xv. Meeting place
 - xvi. Prasādam area

20. AVOID SEVĀ APARĀDHA (TEXTS 122-130)

- ❖ Vaiṣṇava from Bengal - intelligent & simple - poured water on Lord's feet (TEXT 122)
- ❖ Gauḍīya Vaiṣṇava drank water – Lord unhappy & outwardly angry (TEXT 123)
- ❖ Lord satisfied – externally angry – to establish etiquette of religious principles (TEXT 124)

TEXT 125

*śikṣā lāgi' svarūpe ḍāki' kahila tānhāre
ei dekha tomāra 'gauḍīyā'ra vyavahāre*

The Lord then called for Svarūpa Dāmodara and told him, “Just see the behavior of your Bengali Vaiṣṇava!

TEXT 126

*īśvara-mandire mora pada dhoyāila
sei jala āpani lañā pāna kaila*

“This person from Bengal has washed My feet within the temple of the Personality of Godhead. Not only that, but he has drunk the water himself.

TEXT 127

*ei aparādhe mora kāhān habe gati
tomāra ‘gauḍiyā’ kare eteka phaijati!*

“I now do not know what My destination is because of this offense. Indeed, your Bengali Vaiṣṇava has greatly implicated Me.”



32

Lesson 32: While performing his services, one should avoid sevā aparādha

33

Lesson 33: It is necessary to observe the paramparā system of the Caitanya cult.

PURPORT (TEXT 127):

1. Significance of “Your Gauḍīya Vaiṣṇava” (tomāra ‘gauḍīyā’)

- ✓ All Gauḍīya Vaiṣṇavas who are followers of the Caitanya cult are subordinate to Svarūpa Dāmodara Gosvāmī
- ✓ The paramparā system is very strictly observed by Gauḍīya Vaiṣṇavas
- ✓ Example, Śrī Caitanya Mahāprabhu -> Svarūpa Dāmodara Gosvāmī -> six Gosvāmīs -> Kavirāja Gosvāmī

34

Lesson 34: Even though one plays the part of a spiritual master, he should not accept obeisances or permit a disciple to wash his feet before the Deity. This is a matter of etiquette.

PURPORT (TEXT 127):

1. ei aparādhe

- ✓ Lord Caitanya - Supreme Personality of Godhead - not offensive to wash His lotus feet in temple - But He was playing the part of an ācārya

21. TAKE IMMEDIATE ACTION – DISCIPLINE – STRICTNESS (TEXT 128)

TEXT 128

*tabe svarūpa gosāṇi tāra ghāde hāta diyā
ḍhekā māri’ purīra bāhira rākhilena laṅā*

At this point Svarūpa Dāmodara Gosvāmī caught the Gauḍīya Vaiṣṇava by the neck and, giving him a little push, ejected him from the Guṇḍicā Purī temple and made him stay outside.

35

Lesson 35: One should be *strict and take immediate action* to rectify the offence or mistake.

22. LENIENCY (TEXT 129)

*punaḥ āsi' prabhu pāya karila vinaya
'ajña-aparādha' kṣamā karite yuyāya*

After Svarūpa Dāmodara Gosvāmī returned within the temple, he requested Śrī Caitanya Mahāprabhu to excuse that innocent person. (TEXT 129)

36

Lesson 36: One should maintain *leniency* for a devotee

- ❖ Lord Caitanya asked devotees to sit in two lines (TEXT 131)
- ❖ Lord sat in middle – gathered straw, grains of sand and dirty things. (TEXT 132)
- ❖ Lord – “I shall gather everyone’s collection - whoever has collected less than all the others to pay a fine of sweet cakes and sweet rice.” (TEXT 133)
- ❖ Quarters of the Guṇḍicā temple - cleansed and cleared, cool and spotless, like one’s cleansed and pacified mind. (TEXT 134)
- ❖ Water from different rooms let out – rivers rushing to meet the ocean (TEXT 135)

3. How to receive Kṛṣṇa within one’s cleansed & pacified heart? (TEXT 135)

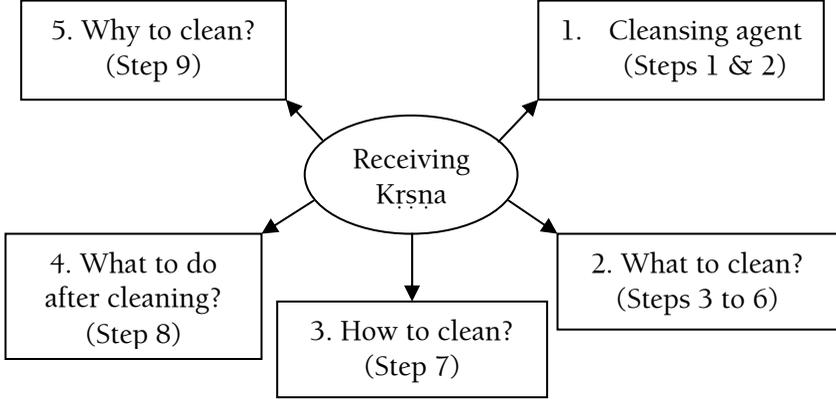
TEXT 135

*ei-mata puradvāra-āge patha yata
sakala śodhila, tāhā ke varṇibe kata*

Outside the gateway of the temple, all the roads were also cleansed, and no one could tell exactly how this was done.

PURPORT: TEXT 135

How to receive Kṛṣṇa within one's cleansed and pacified heart?



1. Cleansing Agent

Step 1: Hear and chant

ceto-darpaṇa-mārjanam/ hṛdy antaḥ-stho hy abhadrāṇi

Step 2: Kṛṣṇa Himself will help cleanse the heart - Since already seated - Kṛṣṇa wants to continue living - to give directions - But we have to keep heart clean – Thus one can be pacified and enriched in devotional service

2. What to clean?

Step 3: Heart cleansed of all material motives - anyābhilāṣitā-śūnyam

- ✓ No external motives – Attempt material upliftment, understanding the Supreme by speculative knowledge, fruitive activity, severe austerity and penance, etc

Step 4: No material desires: Desire to enjoy the material world to its fullest extent

- ✓ An inordinate desire for economic development - straws and grains of sand within the heart
- ✓ Overly engaged in material activities – disturbed

PURPORT: TEXT 135

*samsāra viṣānāle, divā-niṣi hiyā jvale,
juḍāite nā kainu upāya*

- ✓ Endeavor for material opulence includes - 1. yajña 2. dāna 3. tapaḥ
4. kriyāḥ 5. Living happily in material world

Step 5: Modernized material benefits - Dust of material contamination

- ✓ When dust is agitated by the whirlwind of fruitive activity, it overcomes the heart
- ✓ Mirror covered with dust
- ✓ Karmīs – a) Cannot give up the desire for fruitive activity
b) Think that the interaction of fruitive activities can be counteracted by another karma - fruitive activity – Mistaken conception
- ✓ Analogy: Elephant bath; Solution: Krishna Consciousness

Step 6: Grains of sand: Impersonal speculation, monism, speculative knowledge, mystic yoga and meditation

- Effect:
1. Cause irritation to the heart
 2. No one satisfy the Lord by such activity
 3. Nor give chance to Lord to sit peacefully
 4. Disturb the Lord

Symptoms:

1. Take to chanting but give up when they think they are released
2. Do not consider that the ultimate goal is the form or the name of the Lord
3. Never favored by the Lord, for they do not know what devotional service is

*tān ahaṁ dviṣataḥ krūrān samsāreṣu narādhamān
kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu*

“Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life.” (Bg. 16.19)

PURPORT: TEXT 135

1. How to clean?

Step 7:

1) Lord Caitanya showed that all the grains of sand must be picked up thoroughly and thrown outside.

2) Śrī Caitanya Mahāprabhu also cleansed the outside of the temple, fearing that the grains of sand would again come within

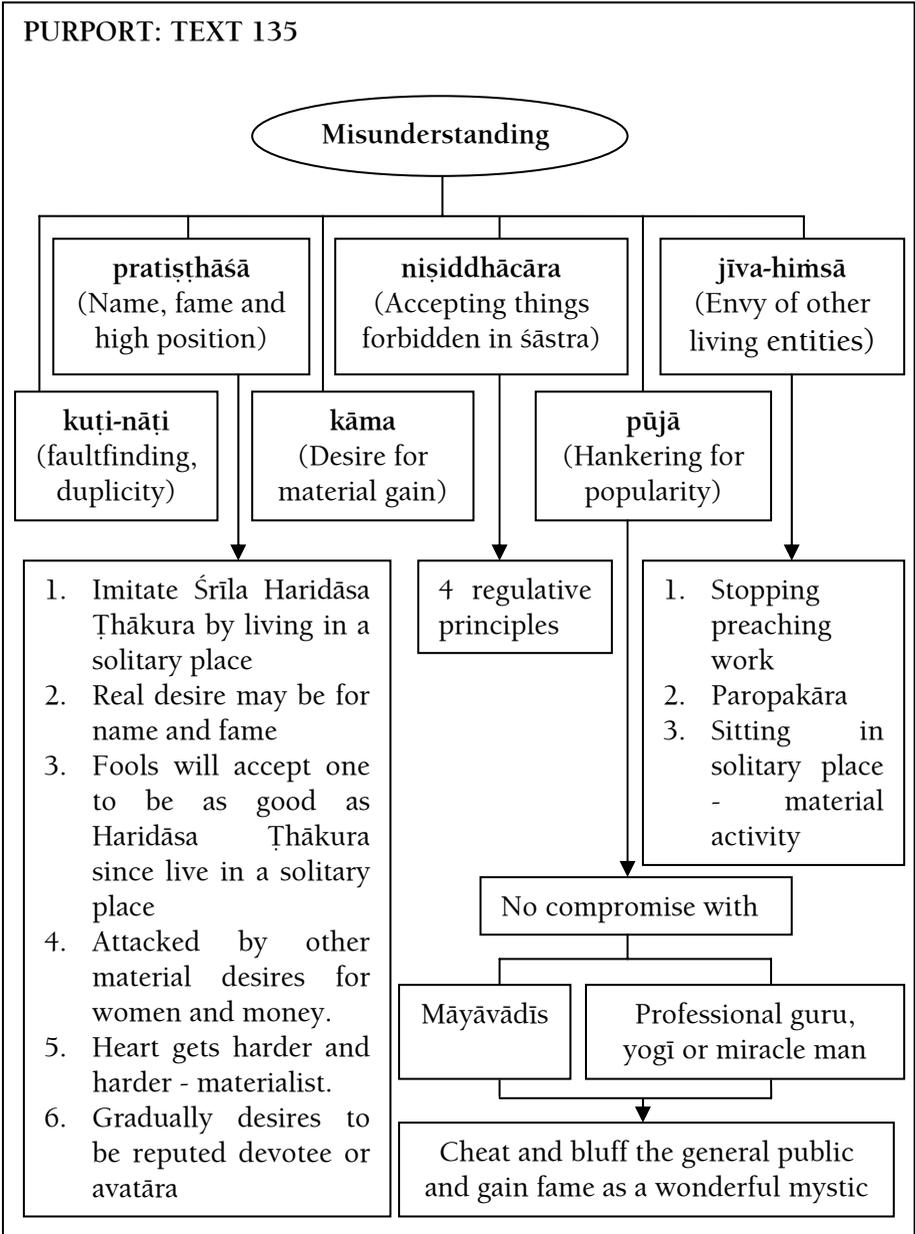
✓ Subtle desire for fruitive activity again comes into being within the heart

1. One often thinks of conducting business to improve devotional activity

2. Misunderstanding



PURPORT: TEXT 135



PURPORT: TEXT 135

Step 7:

- ✓ Subtle desire for fruitive activity again comes into being within the heart
- 3. Cleansed the temple twice – 2nd cleansing more thorough
 - a)
 - ✓ Throw away all the stumbling blocks on the path of devotional service
 - ✓ He cleansed the temple with firm conviction - Used His own personal garments for cleaning.
 - ✓ Śrī Caitanya Mahāprabhu saw personally that the temple was thoroughly cleansed to the standard of clean marble - gives a cooling effect.
 - ✓ Devotional service means attaining peace from all disturbances caused by material contamination.
 - ✓ The mind can be peaceful and thoroughly cleansed when one no longer desires anything but devotional service.
 - b) Subtle desires for impersonalism, monism, success and the four principles of religious activity – Spots on clean cloth

4. What to do after cleaning?

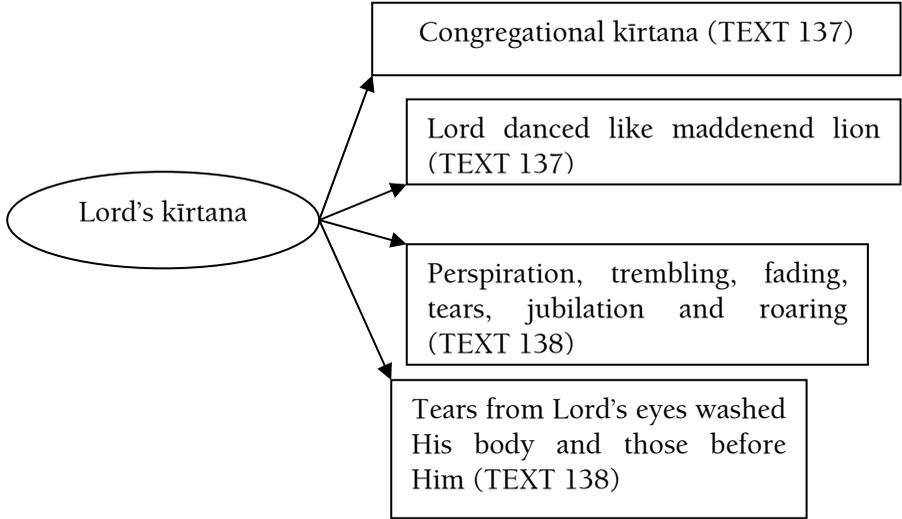
- Step 8:**
1. Celebrate - Invite Lord Śrī Kṛṣṇa to sit down - festival - distributing prasādam and chanting Hare Kṛṣṇa
 2. Preach/ Teach – By personal example
 - Chastising and praising
 - Learn how to train devotees by personal example

5. Why to clean?

Step 9:

1. **Peace:** Clean marble – mind
2. **Pleasing** – to Lord Caitanya – Taking out undesirable things
3. **Puja** - Śrī Kṛṣṇa

Texts 137-142: Śrī Caitanya Mahāprabhu's kīrtana



TEXT 139

*cāri-dike bhakta-aṅga kaila prakṣālana
śrāvaṇera megha yena kare variṣaṇa*

In this way Śrī Caitanya Mahāprabhu washed the bodies of all the devotees with the tears from His eyes. The tears poured like the rains in the month of Śrāvaṇa.

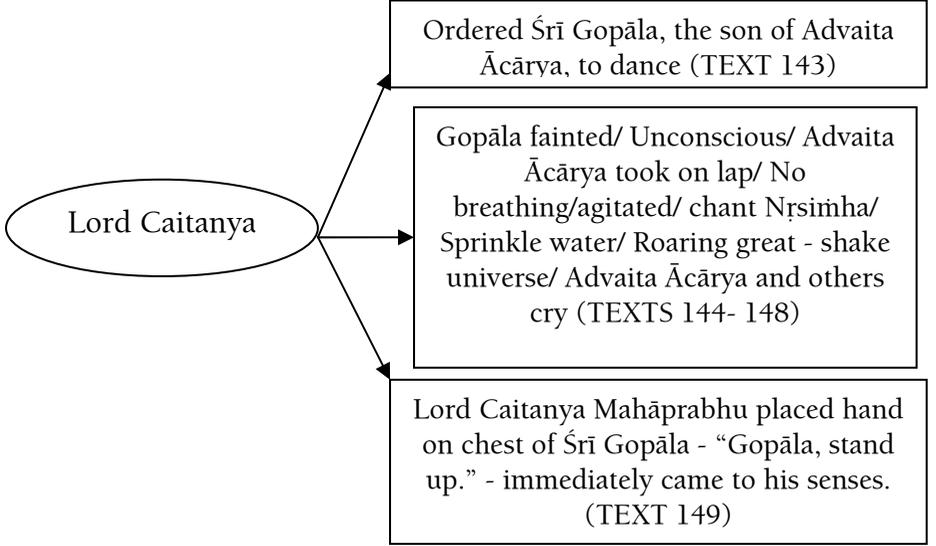
TEXT 140

*mahā-ucca-saṅkīrtane ākāśa bharila
prabhura uddāṇa-nṛtye bhūmi-kampa haila*

The sky was filled with the great and loud chanting of saṅkīrtana, and the earth shook from the jumping and dancing of Lord Caitanya Mahāprabhu.

- ❖ Śrī Caitanya Mahāprabhu always liked the loud chanting of Svarūpa Dāmodara. Therefore when Svarūpa Dāmodara sang, Śrī Caitanya Mahāprabhu danced and jumped high in jubilation – Finally He stopped. (TEXTS 141-142)

Texts 143-150: Deliverance of Gopāla



TEXT 150

*ei lilā varṇiyāchena dāsa vṛndāvana
ataeva saṅkṣepa kari' kariluṅ varṇana*

This incident has been described in detail by Vṛndāvana dāsa Ṭhākura. Therefore I have described it only in brief.

Lesson 37: Lessons on matter of etiquette

- If a previous ācārya has already written about something, there is no need to repeat it for personal sense gratification
- No need to repeat in order to outdo the previous ācārya.
- Unless there is some definite improvement, one should not repeat.

37

Texts 151-203: Prasādam pastimes

- ❖ Lord Caitanya and devotees bathed/ clothes/ garden/ Vāṇinātha Rāya brought prasādam (TEXTS 151-152)
- ❖ Kāśī Miśra and Tulasī - Temple superintendent - five hundred men = prasādam - Large quantity of prasādam - rice, cakes, sweet rice, vegetables, - Lord Caitanya satisfied (TEXT 153-155)
- ❖ With Lord Caitanya - Paramānanda Purī, Brahmānanda Bhāratī, Advaita Ācārya and Nityānanda Prabhu, Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura, Gadādhara Paṇḍita, Śaṅkara, Nandanācārya, Rāghava Paṇḍita and Vakreśvara (TEXTS 156-157)
- ❖ Bhaṭṭācārya sat down - Lord Caitanya & all devotees sat on raised wooden seats (TEXT 158)
- ❖ Sat down in consecutive lines, one beside the other – Lord Caitanya calling “Haridāsa, “Haridāsa, Haridāsa,” (TEXTS 159-160)
- ❖ Haridāsa – Not qualified – Later remnants from Govinda (TEXTS 161-162)
- ❖ Svarūpa Dāmodara Gosvāmī, Jagadānanda, Dāmodara Paṇḍita, Kāśīśvara, Gopīnātha, Vāṇinātha and Śaṅkara distributed prasādam - devotees chanted the holy names at intervals (TEXTS 163-164)
- ❖ Lord Caitanya remembered Kṛṣṇa and cowherd boys – Agitated by ecstatic love – Patient (TEXTS 165-166)

1. Lord Caitanya requests simple prasād (TEXTS 167-168)

TEXT 167

*prabhu kahe,—more deha’ lāphrā-vyañjana
pīthā-pānā, amṛta-guṭikā deha’ bhakta-gaṇe*

Śrī Caitanya Mahāprabhu said, “You can give Me the ordinary vegetable known as lāphrā-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amṛta-guṭikā.”

TEXT 168

*sarvajña prabhu jānena yānre yei bhāya
tānre tānre sei deoyāya svarūpa-dvārāya*

Lord Śrī Caitanya Mahāprabhu is omniscient - knew what types of preparations each person liked - therefore had Svarūpa Dāmodara deliver these preparations to each devotee to his full satisfaction.

2. Svarūpa Dāmodara & Jagadānanda offer Lord prasād (TEXTS 169 – 176)

- ❖ Jagadānanda – Distributed prasādam - placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu - outwardly angry but satisfied. (TEXTS 169-170)
- ❖ Śrī Caitanya Mahāprabhu looked at it for some time - ate something - If not eat Jagadānanda would fast – Lord Caitanya ate some of the prasādam he offered (TEXTS 171-172)
- ❖ Svarūpa Dāmodara Gosvāmī brought excellent sweetmeats – “How Lord Jagannātha has accepted it.” - Placed on plate of the Lord and Lord ate it (TEXTS 173 – 175)
- ❖ Svarūpa Dāmodara & Jagadānanda again and again offered Lord food-very, very uncommon (TEXT 176)
- ❖ Lord made Bhaṭṭācārya sit on left side - Sārvabhauma smiled seeing Svarūpa Dāmodara and Jagadānanda (TEXT 177)
- ❖ Lord Caitanya offered Bhaṭṭācārya first-class food - servers - first-class food on his plate (TEXT 178)

3. Gopīnātha Ācārya teases Bhaṭṭācārya (TEXTS 179 – 186)

TEXT 179

*gopīnāthācārya uttama mahā-prasāda ānī
sārvabhaume diyā kahe sumadhura vāṇī*

Gopīnātha Ācārya also brought first-class food and offered it to Sārvabhauma Bhaṭṭācārya while speaking sweet words.

TEXT 180

*kāhān bhaṭṭācāryera pūrva jaḍa-vyavahāra
kāhān ei paramānanda,-karaḥa vicāra*

After serving the Bhaṭṭācārya with first-class prasādam, Gopīnātha Ācārya said, “Just consider what the Bhaṭṭācārya’s previous mundane behavior was! Just consider how at present he is enjoying transcendental bliss!”

38

Lesson 38: Transcendental considerations are out of the ordinary Vedic scholar’s jurisdiction.

PURPORT (TEXT 180):

- ✓ Sārvabhauma Bhaṭṭācārya - smārta-brāhmaṇa (Characteristics are as follows :)
 - a. Cannot believe that prasādam is transcendental
 - b. Vedāntists - Absolute Truth to be impersonal.
 - c. Caste born - Cannot change his caste until he dies and takes rebirth.
 - d. Mahā-prasādam - Transcendental and materially uncontaminated.
- ✓ Originally, Sārvabhauma Bhaṭṭācārya was subjected to all the rules and regulations on the mundane platform - Gopīnātha Ācārya pointed - Sārvabhauma Bhaṭṭācārya converted by the causeless mercy of Śrī Caitanya Mahāprabhu - partook prasādam with the Vaiṣṇavas - Sat by the side of Śrī Caitanya Mahāprabhu

TEXT 181

*sārvabhauma kahe,—āmi tarkika kubuddhi
tomāra prasāde mora e sampat-siddhi*

Sārvabhauma Bhaṭṭācārya replied to Gopīnātha Ācārya, “I was simply a less intelligent logician. But by your grace I have received this opulence of perfection.

TEXT 182

*mahāprabhu vinā keha nāhi dayāmaya
kākere garuḍa kare,—aiche kon haya*

“But for Śrī Caitanya Mahāprabhu,” Sārvabhauma Bhaṭṭācārya continued, “who is so merciful? He has converted a crow into a Garuḍa. Who could be so merciful?”

TEXT 183

*tārkika-śṛgāla-saṅge bheu-bheu kari
sei mukhe ebe sadā kahi ‘kṛṣṇa’ ‘hari’*

“In the association of the jackals known as logicians, I simply continued to bark a resounding ‘bheu bheu.’ Now, from the same mouth I am chanting the holy names ‘Kṛṣṇa’ and ‘Hari.’”

TEXT 184

*kāhān bahirmukha tārkika-śiṣyagaṇa-saṅge
kāhān ei saṅga-sudhā-samudra-taraṅge*

“Whereas I once associated with the disciples of logic, all nondevotees, I am now merged in the waves of the nectarean ocean of the association of devotees.”

PURPORT (TEXT 184):

- ✓ Bahirmukha - Person who is very busy tasting material enjoyment.
 - a. Person poses himself as an enjoyer of the external energy of the Lord.
 - b. Forgetful
 - c. Attracted - material body, material world and material enjoyment
 - d. Ignorant – Goal Viṣṇu.
 - e. Incurable - mitho ’bhipadyeta ...
 - f. Blind – Lead blind
 - g. Foolish – Thinks free – Not know that controlled by laws of nature - transmigrate & rot
 - h. Limited – Can’t see spiritual sky beyond material sky ... - Śāstra-cakṣuḥ ...

TEXT 185

*prabhu kahe,—pūrve siddha kṛṣṇe tomāra prīti
tomā-saṅge āmā-sabāra haila kṛṣṇe mati*

Śrī Caitanya Mahāprabhu to Sārvabhauma Bhaṭṭācārya, “From your previous birth you have been in Kṛṣṇa consciousness. Thus you love Kṛṣṇa so much that simply by your association we are all developing Kṛṣṇa consciousness.”

TEXT 186

*bhakta-mahimā bādāite, bhakte sukha dite
mahāprabhu vinā anya nāhi trijagate*

Thus there is no one within these three worlds—save for Śrī Caitanya Mahāprabhu—who is always so willing to increase the glories of the devotees and give them satisfaction.

4. Mock fighting between Advaita Ācārya & Nityānanda Prabhu (TEXTS 187 -197)

- ❖ Śrī Caitanya Mahāprabhu - remnants of food to Jagannātha - cakes and sweet rice - distributed them to all devotees, calling them individually. (TEXT 187)
- ❖ Advaita Ācārya and Nityānanda Prabhu sat side by side - prasādam distribution - engaged in mock fighting. (TEXT 188)

TEXT 189

*advaita kahe,—avadhūtera saṅge eka paṅkti
bhojana kariluṅ, nā jāni habe kon gati*

First Advaita Ācārya said, “I am sitting in line with an unknown mendicant, and because I am eating with Him, I do not know what kind of destination is awaiting Me

- ❖ “Caitanya Mahāprabhu is sannyāsī – I am grhastha – So He not effected, me effected” (TEXTS 190-191)

TEXT 190

*prabhu ta' sannyāsī, uñhāra nāhi apacaya
anna-doṣe sannyāsīra doṣa nāhi haya*

“Śrī Caitanya Mahāprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyāsī is not affected by eating food from anywhere and everywhere.

TEXT 192

*janma-kula-śīlācāra nā jāni yāhāra
tāra saṅge eka pañkti-baḍa anācāra*

“It is not proper for householders to dine with those whose previous birth, family, character and behavior are unknown.”

TEXT 193

*nityānanda kahe,—tumi advaita-ācārya
'advaita-siddhānte' bādhe śuddha-bhakti-kārya*

Nityānanda Prabhu - “You are a teacher of impersonal monism, and the monistic conclusion is a great hindrance to progressive, pure devotional service.

TEXT 194

*tomāra siddhānta-saṅga kare yei jane
'eka' vastu vinā sei 'dvitīya' nāhi māne*

“One who participates in Your impersonal monistic philosophy does not accept anything but the one Brahman.”

PURPORT: TEXT 194

- ✓ **Advaita-siddhānta:** Devotional service - Material activity - karma, or fruitive activity - Monistic mistake
- ✓ Advaita Ācārya – Did not agree with monistic conclusions

*vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam
brahmeti paramātmēti bhagavān iti śabdyate*

“Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.” (SB 1.2.11)

- ✓ Advaita-siddhānta = Advaya-jñāna = Oneness in variety.
- ✓ Śrīla Nityānanda Prabhu praising Śrīla Advaita Ācārya through friendly mock fighting - *ekam evādvītyam*
- ✓ *mattaḥ parataraṃ nānyat* (BG 7.7)
 - Knower, knowable and knowledge
 - No possibility of understanding spiritual variety
- ✓ Philosophy of monism – Adjustment of Buddhist philosophy ...
- ✓ Māyā—jīva-māyā + guṇa-māyā
- ✓ **Kṛṣṇa conscious person :**
 - ✚ Material and spiritual varieties – No distinction ... - Prahlāda Mahārāja sees everything as one—Kṛṣṇa
 - ✚ *kṛṣṇa-graha-grhītātmā na veda jagad idṛṣam* (SMB 7.4.37)
 - ✚ Fully Krishna Conscious person does not distinguish between things material and spiritual - takes everything to be related to Kṛṣṇa
- ✓ By advaya-jñāna-darśana, Śrīla Advaita Ācārya has glorified pure devotional service.
- ✓ Śrīla Nityānanda Prabhu herein sarcastically condemns the philosophy of the impersonal monists and praises the correct nondual philosophy of Śrī Advaita Prabhu.

TEXT 195

*hena tomāra saṅge mora ekatre bhojana
nā jāni, tomāra saṅge kaiche haya mana*

Nityānanda Prabhu continued, “You are such a monist! And now I am eating beside You. I do not know how My mind will be affected in this way.”

39

Lesson 39: A devotee should be very careful when associating with those who are not devotees.

40

Lesson 40: Indeed, a devotee should be very strict in not accepting food from a nondevotee, especially food prepared in restaurants or hotels or on airplanes

PURPORT (TEXT 195):

- ✓ Saṅgāt sañjāyate kāmaḥ (Bg. 2.62) - One develops his consciousness according to society and association.
- ✓ Caitanya Mahāprabhu (Concerning behavior of a devotee):
*asat-saṅga-tyāga,—ei vaiṣṇava-ācāra
'strī-saṅgi'—eka asādhu, 'kṛṣṇābhakta' āra*
(Cc. Madhya 22.87)
- ✓ A Vaiṣṇava, a devotee, should simply discard intimate association with nondevotees. Śrīla Rūpa Gosvāmī (Symptoms of intimate relationships):
*dadāti pratigrhṇāti guhyam ākhyāti prcchati
bhukte bhojayate caiva ṣaḍ-vidham pṛiti-lakṣaṇam*
(Upadeśāmṛta (4))
- ✓ Avoid eating food offered by nondevotees
- ✓ One should avoid eating with Māyāvādīs and covert Māyāvādīs like the saḥajiyā Vaiṣṇavas

- ❖ Talking and praising one another - Praise appeared negative - Appeared - Exchanged ill names (TEXT 196)
- ❖ Chant, flower garland, pulp + seven persons headed by Svarūpa Dāmodara took meals - Govinda to Haridāsa Ṭhākura one portion of Lord's remnants – Remaining distributed – Govinda took last (TEXTS 197 – 203)

Texts 204-222: Netrotsava

- ❖ Devotees were very happy – Lord Caitanya took devotees and visited Lord - Kāśīśvara in front - Checking crowds - Govinda in rear - Bringing sannyāsī's water pitcher (TEXTS 204 -206)
- ❖ Paramānanda Purī and Brahmānanda Bhārati in front - at His two sides - Svarūpa Dāmodara and Advaita Ācārya – into the temple (TEXT 208)

TEXT 210

*darśana-lobhete kari' maryādā laṅghana
bhoga-maṇḍape yāñā kare śrī-mukha darśana*

Out of great eagerness to see the Lord, they all neglected the regulative principles and, just to see the Lord's face, went to the place where the food was offered.

TEXT 211

*tr̥ṣārta prabhura netra—bhramara-yugala
gāḍha tr̥ṣṇāya piye kṣṇera vadana-kamala*

Śrī Caitanya Mahāprabhu was very thirsty to see the Lord, and His eyes became like two bumblebees drinking the honey from the lotuslike eyes of Lord Jagannātha, who is Kṛṣṇa Himself.

TEXT 212

*praphulla-kamala jini' nayana-yugala
nilamaṇi-darpaṇa-kānti gaṇḍa jhālamala*

The eyes of Lord Jagannātha conquered the beauty of blossoming lotus flowers, and His neck was as lustrous as a mirror made of sapphires.

41

Lesson 41: Familiarity breeds contempt

42

Lesson 42: Sometimes coming too near the Deity or the spiritual master degrades the neophyte devotee.

43

Lesson 43: Personal servants of the Deity and the spiritual master should therefore always be very careful, for negligence may overcome them in their duty.

PURPORT: TEXT 212

- ✓ Maryādā-laṅghana – One should not come very near a superior. Both the Lord's Deity form and the spiritual master should be seen from a distant place.
- ✓ Lord Śrī Caitanya Mahāprabhu's eyes: Thirsty bumblebees
Śrī Jagannātha's eyes: Blossoming lotus flowers

TEXT 213

*bāndhulīra phula jini' adhara suraṅga
īṣat hasita kānti—amṛta-taraṅga*

The chin of the Lord, tinged with buff color, conquered the beauty of the bāndhulī flower. This increased the beauty of His mild smiling, which was like lustrous waves of nectar.

TEXT 214

*śrī-mukha-sundara-kānti bādhe kṣaṇe kṣaṇe
koṭi-bhakta-netra-bhr̥ṅga kare madhu-pāne*

The luster of His beautiful face increased at every moment, and the eyes of hundreds and thousands of devotees drank its honey like bumblebees.

TEXT 215

*yata piye tata tṛṣṇā bādhe nirantara
mukhāmbuja chāḍī' netra nā yāya antara*

As their eyes began to drink the nectarean honey of His lotus face, their thirst increased. Thus their eyes did not leave Him.

*asamānordhva-mādhurya-taraṅgāmṛta-vāridhiḥ
jaṅgama-sthāvarollāsi-rūpo gopendra-nandanah*

“The beauty of the son of Mahārāja Nanda is incomparable. Nothing is higher than His beauty, and nothing can equal it. His beauty is like waves in an ocean of nectar. This beauty is attractive both for moving and for nonmoving objects.” (Purport of verse 215- Laghu-bhāgavatāmṛta (1.5.538))

*kandarpa-koty-arbuda-rūpa-śobha-
nīrājya-pādājya-nakhāncalasya
kutṛāpy adṛṣṭa-śruta-ramya-kānter
dhyānam param nanda-sutasya vakṣye*

“I shall relate the supreme meditation upon Lord Śrī Kṛṣṇa, the son of Nanda Mahārāja. The tips of the toes of His lotus feet reflect the beauty of the bodies of unlimited millions of Cupids, and His bodily luster has never been seen or heard of anywhere.” (Purport of verse 215- Tantra-śāstra)

TEXT 217

*sveda, kampa, asru-jala vahe sarva-kṣaṇa
darśanera lobhe prabhu kare saṁvaraṇa*

As usual, there were transcendental blissful symptoms in Caitanya Mahāprabhu's body. He perspired and trembled, and a constant flow of

tears fell from His eyes. But the Lord checked these tears so they would not disturb His seeing the face of the Lord.

- ❖ Bhoga - Kīrtana - Śrī Caitanya Mahāprabhu forgot everything - Devotees took Him to lunch (TEXTS 218 - 219)

TEXT 221

*guṇḍicā-mārjana-līlā saṅkṣepe kahila
yāhā dekhi' śuni' pāpīra kṛṣṇa-bhakti haila*

I have briefly described the pastimes of the Lord in washing and cleansing the Guṇḍicā temple. By seeing or hearing these pastimes, even sinful men can awaken their Kṛṣṇa consciousness. (TEXT 221)

