

Śrī Caitanya-caritāṃpa. Mādhya-līlā, Chapter 2

The Ecstatic Manifestations of Lord Śrī Caitanya Mahāprabhu



STUDY NOTES OF H.G. GAURĀNGA DĀSA

CONTENTS

Texts 15-39: Expression of separation by Śrīmatī Rādhārāṇī.....	2
Texts 53-76: Feelings of separation & ecstatic changes	6
Texts 83-85: Glories of Caitanya Caritamrita	8
Texts 86-95: Kavirāja Gosvāmī's mood in describing Caitanya-caritāmṛta	11

THE ECSTATIC MANIFESTATIONS OF LORD ŚRĪ CAITANYA MAHĀPRABHU



Texts 15-39: Expression of separation by Śrīmatī Rādhārāṇī



TEXT 29

*vaṁśī-gānāmṛta-dhāma, lāvanyāmṛta-janma-thāna,
ye nā dekhe se cānda vadana
se nayane kibā kāja, paḍuka tāra muṇḍe vāja,
se nayana rahe ki kāraṇa*

“Of what use are the eyes of one who does not see the face of Kṛṣṇa, which resembles the moon and is the birthplace of all beauty and the reservoir of the nectarean songs of His flute? Oh, let a thunderbolt strike his head! Why does he keep such eyes?”

1

Lesson 1: Krishna’s form is the root of all beauty.

PURPORT: TEXT 29

- ✓ If eyes are not engaged in seeing the beautiful face of Kṛṣṇa, it would be better for them to be struck by a thunderbolt.



TEXT 31

*kṛṣṇera madhura vāṇī, amṛtera taraṅgiṇī,
tāra praveśa nāhi ye śravaṇe
kāṇākāḍi-chidra sama, jāniha se śravaṇa,
tāra janma haila akāraṇe*

“Topics about Kṛṣṇa are like waves of nectar. If such nectar does not enter one’s ear, the ear is no better than the hole of a damaged conchshell. Such an ear is created for no purpose.

2

Lesson 2: Purpose of ears is to hear about Krishna

PURPORT: TEXT 31

*āyur harati vai puṁsām udyann astam ca yann asau
tasyarte yat-kṣaṇo nīta uttama-śloka-vārtayā*

“Both by rising and setting, the sun decreases the duration of life of everyone except one who utilizes the time by discussing topics of the all-good Personality of Godhead. (SB 2.3.17)

*taravaḥ kiṁ na jīvanti bhastrāḥ kiṁ na śvasanty uta
na khādanti na mehanti kiṁ grāme paśavo ’pare*

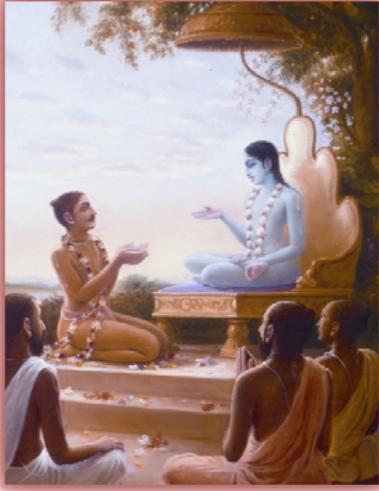
Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen? (SB 2.3.18)

*śva-vid-varāhoṣṭra-kharaiḥ samstutaḥ puruṣaḥ paśuḥ
na yat-karṇa-pathopeto jātu nāma gadāgrajaḥ*

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Śrī Kṛṣṇa, the deliverer from evils. (SB 2.3.19)

*bile batorukrama-vikramān ye na śṛṇvataḥ karṇa-pute narasya
jihvāsati dārdurikeva sūta na copagāyaty urugāya-gāthāḥ*

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord should be considered to possess ears like the holes of snakes and a tongue like that of a frog. (SB 2.3.20)



*bhārah param paṭṭa-kirīta-juṣṭam
apy uttamāṅgam na namen mukundam
śāvau karau no kurute saparyām
harer lasat-kāncana-kañkaṇau vā*

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead, who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari. (SB 2.3.21)

*barhāyite te nayane narāṇām liṅgāni viṣṇor na nirīkṣato ye
pādaḥ nṛṇām tau druma-janma-bhājau kṣetrāṇi nānurvajato harer yau*

The eyes which do not look at the symbolic representations of the Personality of Godhead Viṣṇu [His forms, names, qualities, etc.] are like those printed on the plumes of a peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks. (SB 2.3.22)

*jīvañ-chavo bhāgavatāṅghri-reṇuṃ
na jātu martyo 'bhilabheta yas tu
śrī-viṣṇu-padyā manujas tulasyāḥ
śvasaṅ-chavo yas tu na veda gandham*



The person who has not at any time received upon his head the dust from the feet of a pure devotee of the Lord is certainly a dead body. And the person who has never experienced the flavor of the tulasī leaves from the lotus feet of the Lord is also a dead body, although breathing. (SB 2.3.23)

*tad aśma-sāraṁ hṛdayaṁ batedaṁ
yad grhyamānair hari-nāmadheyaiḥ
na vikriyetātha yadā vikāro
netre jalaṁ gātra-ruheṣu harṣaḥ*

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change and feel ecstasy, at which time tears fill the eyes and the hairs stand on end." (SB 2.3.24)

Texts 53-76: Feelings of separation & ecstatic changes

TEXT 58

*amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho
hā hanta hā hanta kathāṁ nayāmi*

“O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.’

TEXT 59

*matta-gaja bhāva-gaṇa, prabhura deha—ikṣu-vana,
gaja-yuddhe vanera dalana
prabhura haila divyonmāda, tanu-manera avasāda,
bhāvāveśe kare sambodhana*

The body of the Lord was just like a field of sugarcane into which the mad elephants of ecstasy entered. There was a fight amongst the elephants, and in the process the entire field of sugarcane was destroyed. Thus transcendental madness was awakened in the body of the Lord, and He experienced despondency in mind and body. In this ecstatic condition, He began to speak as follows.



TEXT 74

*māraḥ svayaṁ nu madhura-dyuti-maṇḍalaṁ nu
mādhuryam eva nu mano-nayanāmṛtaṁ nu
veṇī-mṛjo nu mama jīvita-vallabho nu
kṛṣṇo 'yam abhyudayate mama locanāya*

In the attitude of Rādhārāṇī, Śrī Caitanya Mahāprabhu addressed the gopīs: “My dear friends, where is that Kṛṣṇa, Cupid personified, who has the effulgence of a kadamba flower, who is sweetness itself, the nectar of My eyes and mind, He who loosens the hair of the gopīs, who is the supreme source of transcendental bliss and My life and soul? Has He come before My eyes again?”

Texts 83-85: Glories of Caitanya Caritamrita

TEXT 83

*kahibāra kathā nahe, kahile keha nā bujhaye,
aiche citra caitanyera raṅga
sei se bujhite pāre, caitanyera kṛpā yānre,
haya tānra dāsānudāsa-saṅga*

Such topics are not to be discussed freely because if they are, no one will understand them. Such are the wonderful pastimes of Śrī Caitanya Mahāprabhu. Unto one who is able to understand, Śrī Caitanya Mahāprabhu has shown mercy by giving him the association of the servant of His own servant.

3

Lesson 3: Qualification 1: Only servant of servant can understand Gaura līlā

PURPORT: TEXT 83

- ✓ Even learned scholars in the academic field cannot understand the transcendental bliss and ecstasy exhibited by Śrī Caitanya Mahāprabhu and His pure devotees.
- ✓ Disciple succession – Source of Caitanya-caritāmṛta

TEXT 84

*caitanya-līlā-ratna-sāra, svarūpera bhāṅḍāra,
teṅho thuilā raghunāthera kaṅthe
tāhān kichu ye śuniluṅ, tāhā ihān vistāriluṅ,
bhakta-gaṇe diluṅ ei bheṭe*

The pastimes of Śrī Caitanya Mahāprabhu are the topmost of jewels. They have been kept in the storehouse of Svarūpa Dāmodara Gosvāmī, who has explained them to Raghunātha dāsa Gosvāmī, who has repeated them to me. Whatever little I have heard from Raghunātha dāsa Gosvāmī I have described in this book, which is presented to all devotees.

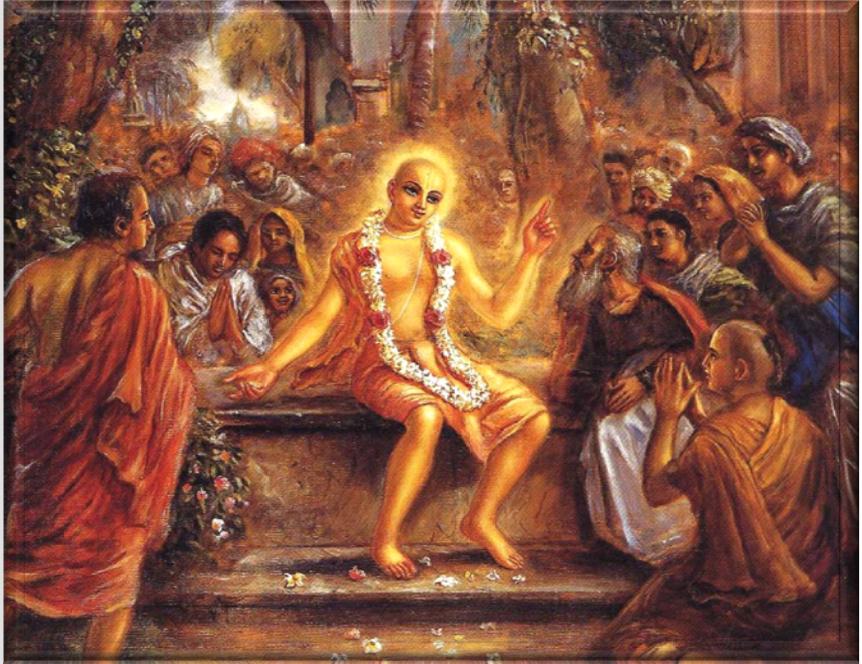
TEXT 85

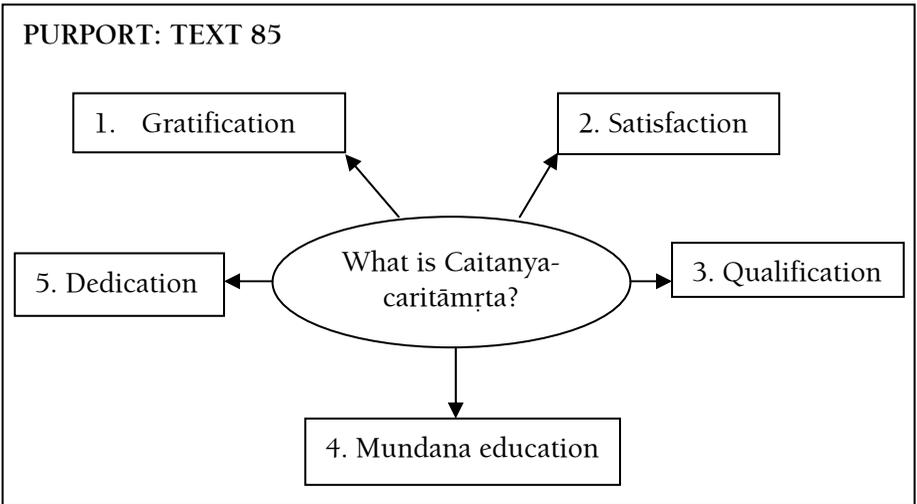
*yadi keha hena kaya, grantha kaila śloka-maya,
itara jane nāribe bujhite
prabhura yei ācaraṇa, sei kari varṇana,
sarva-citta nāri ārādhite*

If one says that Śrī Caitanya-caritāmṛta is full of Sanskrit verses and therefore not understandable by a common man, I reply that what I have described are the pastimes of Śrī Caitanya Mahāprabhu and that for me to satisfy everyone is not possible.

4

Lesson 4: In describing pastimes of the Lord, one must simply satisfy previous ācāryas





- PURPORT: TEXT 85**
- ✓ **Gratification:** Śrīla Kaviṛāja Gosvāmī and one who follows in his footsteps do not have to cater to the public.
 - ✓ **Satisfaction:** Their business is simply to satisfy the previous ācāryas and describe the pastimes of the Lord.
 - ✓ **Qualification:** One who is able to understand -> relish this exalted transcendental literature -> not meant for ordinary persons like scholars and literary men.
 - ✓ **Mundane Education:** Śrī Caitanya Mahāprabhu's pastimes recorded in the Caitanya-caritāmṛta -> studied in universities and scholastic circles from a literary and historical point of view -> not a subject matter for research workers or literary scholars.
 - ✓ **Dedication:** It is simply meant for those devotees who have dedicated their lives to the service of Śrī Caitanya Mahāprabhu.

Texts 86-95: Śrīla Kavīrāja Gosvāmī's mood in describing Caitanya-caritāmṛta

TEXT 86

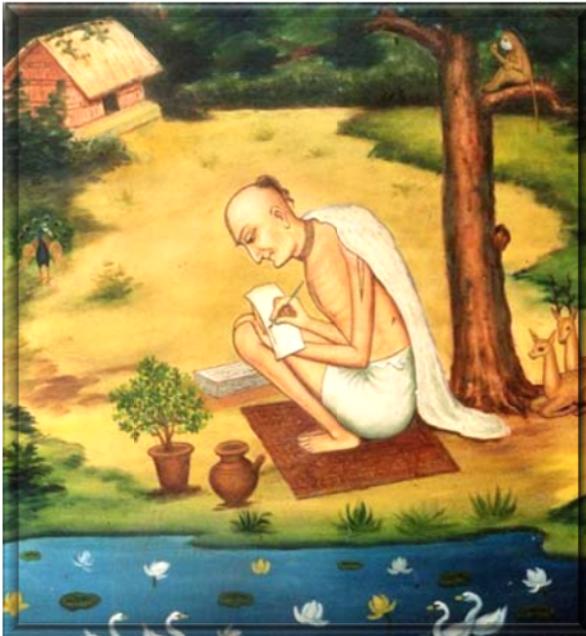
*nāhi kāhān savirodha, nāhi kāhān anurodha,
sahaja vastu kari vivaraṇa
yadi haya rāgoddeśa, tāhān haye āveśa,
sahaja vastu nā yāya likhana*

In this Caitanya-caritāmṛta there is,

- 1) No contradictory conclusion
- 2) Nor is anyone else's opinion accepted
- 3) Described the simple substance as I have heard it from superiors
- 4) Involvement in someone's likes and dislikes, cannot write the simple truth.

5

Lesson 5: Devotion to predecessor ācāryas is basis of bhakti



PURPORT: TEXT 86

1. **Simplicity:** Simplest thing for human beings is to follow their predecessors.
2. **Speculation:** Judgment according to mundane senses is not a very easy process.
3. **Devotion:** Whatever is awakened by attachment to one's predecessor is the way of devotional service as indicated by Śrī Caitanya Mahāprabhu.
4. **No injection:** Cannot consider the opinions of those who become attracted or repelled by such things, because one cannot write impartially in that way. In other words, the author is stating that he did not inject personal opinion in the Caitanya-caritāmṛta.
5. **Description:** He has simply described his spontaneous understanding from superiors.
6. **Sublimation:** If he had been carried away by someone's likes and dislikes, he could not have written of such a sublime subject matter in such an easy way. Such is the subject matter for realization
7. **Realization:** Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead.

TEXT 87

*yebā nāhi bujhe keha, śunite śunite seha,
ki adbhuta caitanya-carita
kṛṣṇe upajibe pṛīti, jānibe rasera rīti,
śunilei baḍa haya hita*

If one does not understand in the beginning but continues to hear again and again, the wonderful effects of Lord Caitanya's pastimes will bring love for Kṛṣṇa. Gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana. Everyone is advised to continue to hear over and over again in order to greatly benefit.

6

Lesson 6: Mundane scholarship and its concomitant attachments and detachments cannot arouse spontaneous love of Godhead.

7

Lesson 7: Repeation of Caitanya-caritāmṛta will arouse love of Krishna and gradually one will come to understand the loving affairs between Kṛṣṇa and the gopīs and other associates of Vṛndāvana.

TEXT 88

*bhāgavata—śloka-maya, ṭikā tāra saṁskṛta haya,
tabu kaiche bujhe tri-bhuvana
ihāñ śloka dui cāri, tāra vyākhyā bhāṣā kari,
kene nā bujhibe sarva-jana*

In reply to those critics who say that Śrī Caitanya-caritāmṛta is full of Sanskrit verses, it can be said that Śrīmad-Bhāgavatam is also full of Sanskrit verses, as are the commentaries on Śrīmad-Bhāgavatam. Nonetheless, Śrīmad-Bhāgavatam can be understood by everyone, as well as by advanced devotees who study the Sanskrit commentaries. Why, then, will people not understand the Caitanya-caritāmṛta? There are only a few Sanskrit verses, and these have been explained in the Bengali vernacular. What is the difficulty in understanding?

8

Lesson 8: Gaura līlā is understandable by common man

TEXT 89

*śeṣa-līlāra sūtra-gaṇa, kailuñ kichu vivaraṇa,
ihāñ vistārite citta haya
thāke yadi āyuh-śeṣa, vistāriba līlā-śeṣa,
yadi mahāprabhura kṛpā haya*

I have already given a synopsis of all the facts and figures of Lord Śrī Caitanya Mahāprabhu's last pastimes, and I have a desire to describe them elaborately. If I remain longer and am fortunate enough to receive the mercy of Lord Śrī Caitanya Mahāprabhu, I shall try to describe them again more elaborately.

9

Lesson 9: One must serve with in one's capacity and depend on the Lord. One must do something tangible with in ones' resources

TEXT 90

*āmi vṛddha jarātura, likhite kāṅpaye kara,
mane kichu smarāṇa nā haya
nā dekhiye nayane, nā śuniye śravaṇe,
tabu likhi?—e baḍa vismaya*

I have now become too old and disturbed by invalidity. While I write, my hands tremble. I cannot remember anything, nor can I see or hear properly. Still I write, and this is a great wonder.

10

Lesson 10: Devotee serves in all conditions of difficulty

TEXT 91

*ei antya-lilā-sāra, sūtra-madhye vistāra,
kari' kichu kariluṅ varṇana
ihā-madhye mari yabe, varṇite nā pāri tabe,
ei lilā bhakta-gaṇa-dhana*

In this chapter I have to some extent described the essence of the pastimes of Lord Caitanya at the end. If I die in the meantime and cannot describe them in detail, at least the devotees will have this transcendental treasure.

11

Lesson 11: One must live, learn and leave legacy behind

TEXT 92

*saṅkṣepe ei sūtra kaila, yei ihān nā likhila,
āge tāhā kariba vistāra
yadi tata dina jiye, mahāprabhura kṛpā haye,
icchā bhari' kariba vicāra*

In this chapter I have briefly described the antya-līlā. Whatever I have not described I shall describe extensively in the future. If by Śrī Caitanya Mahāprabhu's mercy I live for so many days that I can fulfill my desires, I will give full consideration to these pastimes.

12

Lesson 12: Devotee uses every breath in Lord's service.
Devotee only thinks of Lord's service in life and beyond.

TEXT 93

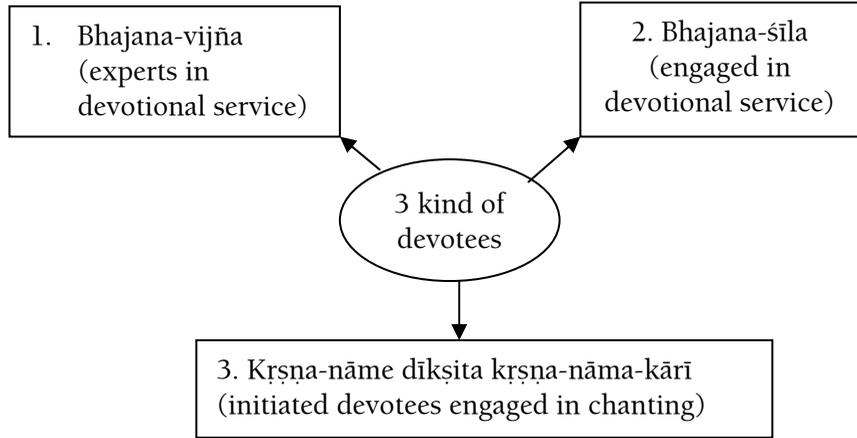
*choṭa baḍa bhakta-gaṇa, vandoṅ sabāra śrī-caraṇa,
sabe more karaḥa santoṣa
svarūpa-gosāñira mata, rūpa-raghunātha jāne yata,
tāi likhi' nāhi mora doṣa*

I worship herewith the lotus feet of all kinds of devotees, both advanced and neophyte. I request all of them to be satisfied with me. I am faultless because I have written herein whatever I have understood from Svarūpa Dāmodara Gosvāmī and Rūpa and Raghunātha dāsa Gosvāmīs. I have neither added to nor subtracted from their version.

13

Lesson 13: Success of any endeavor depends on instructions
of gurus and blessings of Vaiṣṇavas

PURPORT: TEXT 93



Neophytes:

1. Very expert in arguing though they have no sense of advanced devotional service
 2. Who think themselves very advanced because they imitate some smārta-brāhmaṇa
 3. Let such devotees not be displeased with me, thinking that I have committed errors in this regard
- ✓ I have only written what I have heard in the disciplic succession. I personally have no desire to add or subtract anything.

TEXT 94

*śrī-caitanya, nityānanda, advaitādi bhakta-vṛnda,
śire dhari sabāra caraṇa
svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,
dhūli karoṇ mastake bhūṣaṇa*

According to the paramparā system, I wish to take the dust from the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, and

all the associates of Śrī Caitanya Mahāprabhu like Svarūpa Dāmodara, Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī. I wish to take the dust of their lotus feet upon my head. In this way I wish to be blessed with their mercy.

14

Lesson 14: Our aspiration must be to take the dust of lotus feet of great souls

TEXT 95

*pāñā yāñra ājñā-dhana, vrajera vaiṣṇava-gaṇa,
vandoñ tāñra mukhya haridāsa
caitanya-vilāsa-sindhu- kallolera eka bindu,
tāra kaṇā kahe kṛṣṇadāsa*

Receiving orders from the above authorities and the Vaiṣṇavas of Vṛndāvana, especially from Haridāsa, the priest of Govindajī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have tried to describe one small particle of one drop of one wave of the ocean of the pastimes of Śrī Caitanya Mahāprabhu.

