

Śrī Caitanya-caritāṃpa, Mādhyā-līlā, Chapter 9

Lord Śrī Caitanya Mahāprabhu's Travels to the Holy Places



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 Mahārabhu!
All glories to Lord Nityānanda!
All glories to Advaitacandra!
And all glories to all the devotees of the Lord!

LORD ŚRĪ CAITANYA MAHĀPRABHU'S TRAVELS TO THE HOLY PLACES



Texts 1-13: Mahaprabhu preaches in South India

TEXT 1

*nānā-mata-grāha-grastān
dākṣiṇātya-jana-dvipān
kṛpāriṇā vimucyaitān
gaurāś cakre sa vaiṣṇavān*

Lord Śrī Caitanya Mahāprabhu converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Māyāvāda philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaiṣṇavas, devotees of the Lord.

- ❖ Mahāprabhu's South India tour - extraordinary - visited thousands of pilgrimage (TEXT 3)

TEXT 4

*sei saba tīrtha sparśi' mahā-tīrtha kaila
sei chale sei deśera loka nistārila*

On the plea of visiting all those holy places, the Lord converted many thousands of residents and thus delivered them. Simply by touching the holy places, He made them into great places of pilgrimage.

1

Lesson 1: Śrī Caitanya Mahāprabhu and His strict followers purify even the places of pilgrimage

PURPORT: TEXT 4

Analogy: Hospital - infected by many diseases - expert physician keeps the hospital sterilized by his expert presence & management.

- ❖ No chronological record of places visited - summarize - Lord visited all holy places right and left, coming and going - impossible to record in chronological order - token gesture of recording (TEXTS 5-6)
- ❖ Residents of all villages visited by Lord - Vaiṣṇavas - began chant Hari and Kṛṣṇa (TEXTS 7-8)

TEXT 9

*dakṣiṇa deśera loka aneka prakāra
keha jñānī, keha karmī, pāṣaṇḍī apāra*

In South India there were many types of people. Some were philosophical speculators, and some were fruitive workers, but in any case there were innumerable nondevotees.

TEXT 10

*sei saba loka prabhura darśana-prabhāve
nija-nija-mata chāḍī' ha-ila vaiṣṇave*

By the influence of Śrī Caitanya Mahāprabhu, all these people abandoned their own opinions and became Vaiṣṇavas, devotees of Kṛṣṇa.

TEXT 11

*vaiṣṇavera madhye rāma-upāsaka saba
keha 'tattvavādī', keha haya 'śrī-vaiṣṇava'*

At the time, all the South Indian Vaiṣṇavas were worshipers of Lord Rāmacandra. Some were Tattvavādīs, and some were followers of Rāmānujācārya.

- ❖ All different Vaiṣṇavas - became devotees of Kṛṣṇa – began chanting Hare Kṛṣṇa (TEXT 12)
- ❖ Lord Caitanya singing constantly (TEXT 13)

*rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām
kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām*

Texts 18 - 37: Brāhmaṇa changes from Rāma nāma to Kṛṣṇa nāma

- ❖ Brāhmaṇa invited the Lord to take lunch (TEXT 18)
- ❖ Brāhmaṇa constantly chanted Rāmacandra's holy name – Speak nothing else (TEXT 19)
- ❖ Lord accepted prasādam - bestowed mercy - went ahead (TEXT 20)
- ❖ Returned Siddhavāta - visited brāhmaṇa - constantly chanting Hare Kṛṣṇa (TEXTS 21-22)
- ❖ Took lunch - asked brāhmaṇa - “Why constantly chanting Kṛṣṇa and not Rāma?” (TEXTS 23-24)
- ❖ Brāhmaṇa – “Upon seeing You - chanted Kṛṣṇa just once – Since then, tightly fixed upon my tongue” (TEXTS 25 – 27)

1. Glories of Holy Name (TEXTS 29 – 33)

- ❖ “Supreme Absolute Truth - Rāma - transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.” (TEXT 29)
- ❖ ““kṛṣ” - attractive feature of Lord's existence - “ṇa” - spiritual pleasure - verb “kṛṣ” + affix “ṇa,” - “Kṛṣṇa,” - Absolute Truth.” (TEXT 30)
- ❖ “Rāma and Kṛṣṇa - equal level- For further advancement - specific information from the revealed scriptures” (TEXT 31)
- ❖ “1 holy name of Kṛṣṇa = 3 holy names of Rāmacandra = 3000 holy names of Lord Viṣṇu.” (TEXTS 32-33)

2. Why I could not chant Kṛṣṇa? (TEXTS 34-37)

- ❖ “My worshipable Lord – Rāmacandra - chanting His holy name – happiness - Thus chanted day and night. - Your appearance - Kṛṣṇa's holy name appeared - glories of Kṛṣṇa's name awoke in my heart.” (TEXTS 35-36)
- ❖ “You are Kṛṣṇa Himself”- Brāhmaṇa fell at Lord's lotus feet (TEXT 37)

Texts 41-46: Lord Caitanya converting various philosophers

TEXT 41

*gosānira saundarya dekhi' tâte premāveśa
sabe 'kṛṣṇa' kahe, 'vaiṣṇava' haila sarva-deśa*

The Lord's bodily features were very beautiful, and in addition He was always in the ecstasy of love of Godhead. Simply by seeing Him, everyone began chanting the holy name of Kṛṣṇa, and thus everyone became a Vaiṣṇava devotee

TEXT 42

*tārkika-mīmāṃsaka, yata māyāvādi-gaṇa
sāṅkhya, pātañjala, smṛti, purāṇa, āgama*

There are many kinds of philosophers. Some are logicians who follow Gautama or Kaṇāda. Some follow the Mīmāṃsā philosophy of Jaimini. Some follow the Māyāvāda philosophy of Śaṅkarācārya, and others follow Kapila's Sāṅkhya philosophy or the mystic yoga system of Patañjali. Some follow the smṛti-śāstra composed of twenty religious scriptures, and others follow the Purāṇas and the tantra-śāstra. In this way there are many different types of philosophers.

TEXT 43

*nija-nija-śāstrogrāhe sabāi pracāṇḍa
sarva mata duṣi' prabhu kare khaṇḍa khaṇḍa*

All of these adherents of various scriptures were ready to present the conclusions of their respective scriptures, but Śrī Caitanya Mahāprabhu broke all their opinions to pieces and established His own cult of bhakti based on the Vedas, Vedānta, the Brahma-sūtra and the philosophy of acintya-bhedābheda-tattva.

- ❖ Mahāprabhu established devotional cult everywhere. No one could defeat Him. (TEXT 44)

TEXT 45

*hāri' hāri' prabhu-mate karena praveśa
ei-mate 'vaiṣṇava' prabhu kaila dakṣiṇa deśa*

Being thus defeated by Lord Śrī Caitanya Mahāprabhu, all these philosophers and their followers entered into His cult. In this way Lord Caitanya made South India into a country of Vaiṣṇavas.

- ❖ When nonbelievers heard - came with great pride - brought disciples (TEXT 46)

Texts 47-63: Story of Buddhists defeated and punished

- ❖ Leader of Buddhist - learned – Spoke to Lord (TEXT 47)

TEXT 48

*yadyapi asambhāṣya bauddha ayukta dekhite
tathāpi balilā prabhu garva khaṇḍāite*

Although the Buddhists are unfit for discussion and should not be seen by Vaiṣṇavas, Caitanya Mahāprabhu spoke to them just to decrease their false pride.

TEXT 49

*tarka-pradhāna bauddha-śāstra 'nava mate'
tarkei khaṇḍila prabhu, nā pāre sthāpite*

The scriptures of the Buddhist cult are chiefly based on argument and logic, and they contain nine chief principles. Because Śrī Caitanya Mahāprabhu defeated the Buddhists in their argument, they could not establish their cult.

2

Lesson 2: All the preachers engaged in the service of ISKCON should be very expert in putting forward strong arguments and defeating all types of atheists.

PURPORT: TEXT 49

- ✓ No one can attain the Absolute Truth by argument
- ✓ Because there is so much word jugglery in logic, one can never come to the real conclusion about the Absolute Truth by argument.
- ✓ However, it is seen here that Śrī Caitanya Mahāprabhu defeated the Buddhist philosophy by argument.

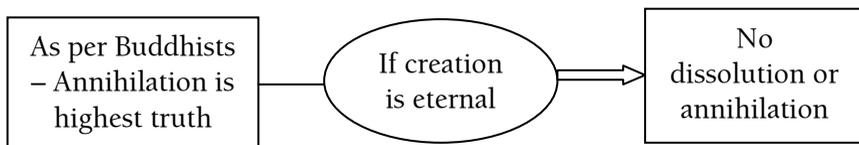
PURPORT: TEXT 49

- ✓ Those who are preachers in ISKCON will certainly meet many people who believe in intellectual arguments.
- ✓ Most of these people do not believe in the authority of the Vedas.
- ✓ Nevertheless, they accept intellectual speculation and argument.
- ✓ Therefore the preachers of ISKCON should be prepared to defeat others by argument, just as Śrī Caitanya Mahārabhu did. (tarkei khaṇḍila prabhu)

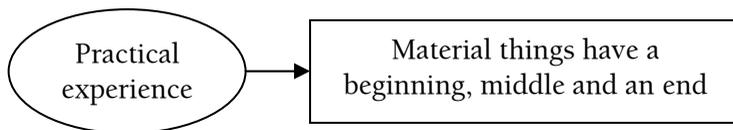
PURPORT: TEXT 49 - ARGUMENTS AGAINST BUDDHISM

P1: Creation has always existed. Therefore, there is no need to accept a creator.

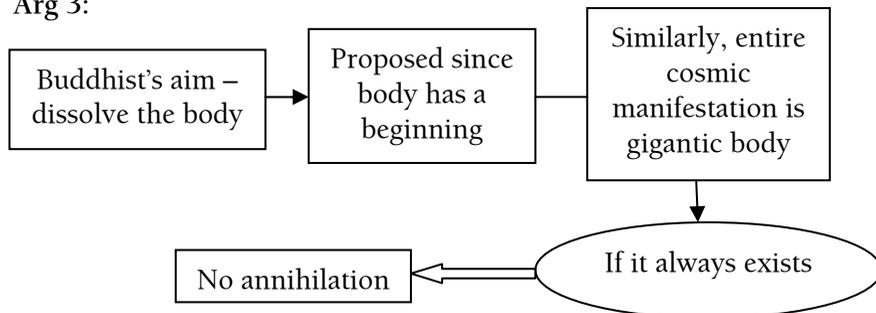
Arg 1:



Arg 2:

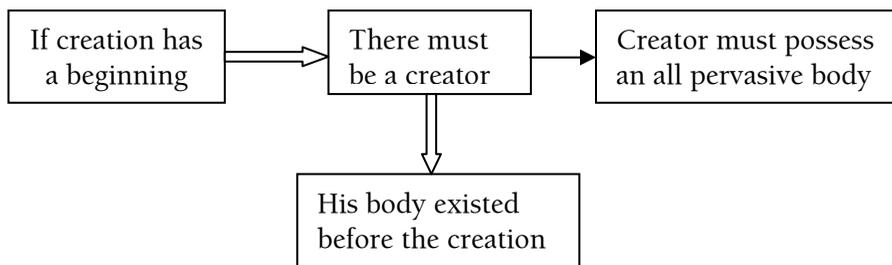


Arg 3:

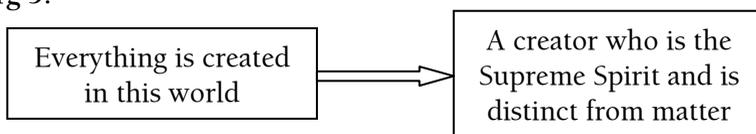


PURPORT: TEXT 49 - ARGUMENTS AGAINST BUDDHISM

Arg 4:



Arg 5:

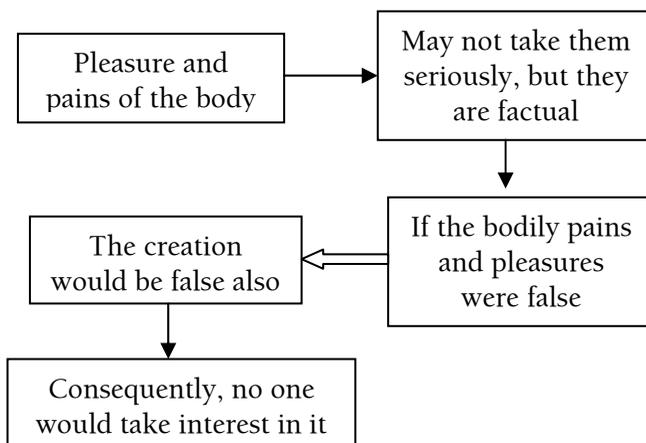


Implies that the cosmic manifestation is certainly created at a certain time, and the creator existed before the creation; therefore the creator is not a created being.

PURPORT: TEXT 49 - ARGUMENTS AGAINST BUDDHISM

P2: This cosmic manifestation is false

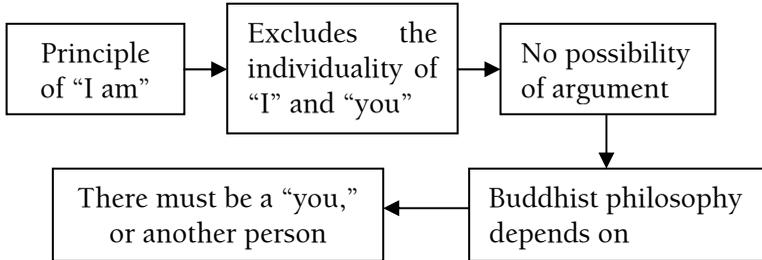
Arg 1:



Implies that the material creation is not false or imaginary, but it is temporary

PURPORT: TEXT 49 - ARGUMENTS AGAINST BUDDHISM

P3: "I am" is the ultimate truth

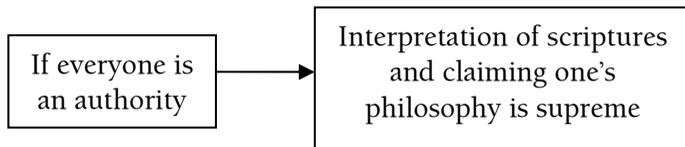


P4: There is repetition of birth and death.

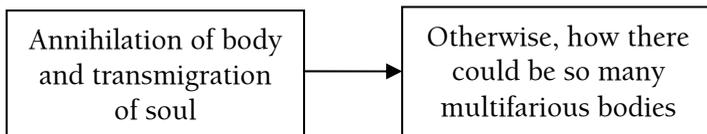
- ✓ The Buddhist cult also accepts the philosophy of transmigration, but the Buddhists do not properly explain the next birth.

P5: Lord Buddha is the only source for the attainment of knowledge.

We cannot accept this, for Lord Buddha rejected the principles of Vedic knowledge



P6: Annihilation, or nirvāṇa, is the ultimate goal.



- ✓ If all material bodies are doomed to annihilation, we must obtain a nonmaterial body, or a spiritual body, if we wish the next birth to be anything but false.

PURPORT: TEXT 49 - ARGUMENTS AGAINST BUDDHISM

P7: Buddhist philosophy is the only way

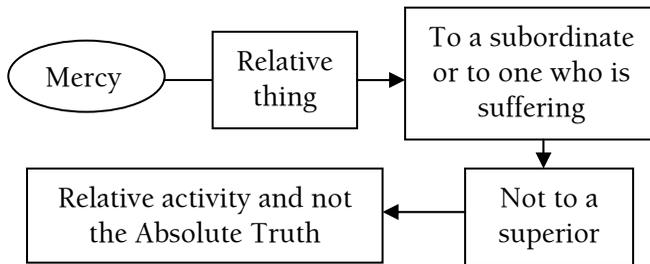
- ✓ So many defects in Buddhist philosophy
- ✓ A perfect philosophy is one that has no defects, and that is Vedānta philosophy.

P8: Vedas are compiled by ordinary human beings

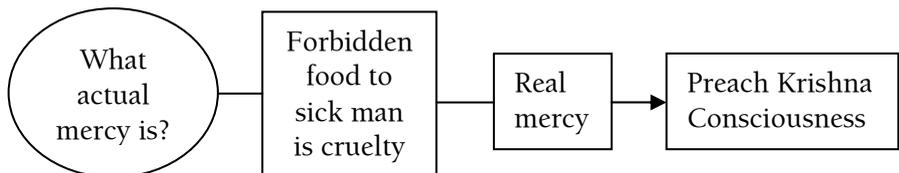
- ✓ If this were the case, they would not be authoritative.
- ✓ From the Vedic literatures we understand that shortly after the creation Lord Brahmā was instructed in the Vedas.
- ✓ After the creation, the Supreme Person imparted Vedic knowledge within the heart of Brahmā.
- ✓ There was no person in the beginning of creation other than Brahmā, yet he did not compile Vedas; therefore the conclusion is that the Vedas were not compiled by any created being.

P9: Pious activities, showing mercy to others and so on are advised

Arg 1:



Arg 2:



- ✓ Since the Buddhist philosophy does not admit the existence of the spirit soul, the so-called mercy of the Buddhists is defective.

TEXT 50

*bauddhācārya 'nava praśna' saba uṭhāila
ḍṛḍha yukti-tarke prabhu khaṇḍa khaṇḍa kaila*

The teacher of the Buddhist cult set forth the nine principles, but Śrī Caitanya Mahāprabhu broke them to pieces with His strong logic.

TEXT 51

*dārśanika paṇḍita sabāi pāila parājaya
loke hāsya kare, bauddha pāila lajjā-bhaya*

All mental speculators and learned scholars were defeated by Śrī Caitanya Mahāprabhu, and when the people began to laugh, the Buddhist philosophers felt both shame and fear.

❖ The Buddhists unhappy - began to plot against Lord (TEXT 52)

TEXT 53

*apavitra anna eka thālīte bhariyā
prabhu-āge nila 'mahā-prasāda' baliyā*

Having made their plot, the Buddhists brought a plate of untouchable food before Lord Śrī Caitanya Mahāprabhu and called it mahā-prasādam.

3

Lesson 3: A Vaiṣṇava cannot accept any food offered by an avaiṣṇava in the name of mahā-prasādam.

PURPORT: TEXT 53

- ✓ Apavitra anna refers to food that is unacceptable for a Vaiṣṇava
- ✓ A Vaiṣṇava must be very strict in this respect and should not at all cooperate with an avaiṣṇava.
- ✓ Sometimes preachers in the Kṛṣṇa consciousness movement have to accept food in a home where the householder is an avaiṣṇava; however, if this food is offered to the Deity, it can be taken.

PURPORT: TEXT 53

- ✓ Ordinary food cooked by an avaiṣṇava should not be accepted by a Vaiṣṇava.
- ✓ Even if an avaiṣṇava cooks food without fault, he cannot offer it to Lord Viṣṇu, and it cannot be accepted as mahā-prasādam.
- ✓ An avaiṣṇava may be a vegetarian and a very clean cook, but because he cannot offer Viṣṇu the food he cooks, it cannot be accepted as mahā-prasādam.
- ✓ It is better that a Vaiṣṇava abandon such food as untouchable

- ❖ Large bird appeared- picked up plate flew away - dropped plate on head of chief Buddhist - made a big sound (TEXTS 54-55)

TEXT 56

*terache paḍila thāli,—māthā kāṭi' gela
mūrcchita hañā ācārya bhūmite paḍila*

The plate was made of metal, and when its edge hit the head of the teacher, it cut him, and the teacher immediately fell to the ground unconscious.

TEXT 57

*hāhākāra kari' kānde saba śiṣya-gaṇa
sabe āsi' prabhu-pade la-ila śaraṇa*

When the teacher fell unconscious, his Buddhist disciples cried aloud and ran to the lotus feet of Śrī Caitanya Mahāprabhu for shelter.

TEXT 58

*tumi ta' īśvara sākṣāt, kṣama aparādha
jīyāo āmāra guru, karaḥa prasāda*

They all prayed to Lord Śrī Caitanya Mahāprabhu, addressing Him as the Supreme Personality of Godhead Himself and saying, “Sir, please excuse our offense. Please have mercy upon us and bring our spiritual master back to life.”

TEXT 59

*prabhu kahe,—sabe kaha 'kṛṣṇa' 'kṛṣṇa' 'hari'
guru-karṇe kaha kṛṣṇa-nāma ucca kari'*

The Lord then replied to the Buddhist disciples, “You should all chant the names of Kṛṣṇa and Hari very loudly near the ear of your spiritual master.

TEXT 60

*tomā-sabāra 'guru' tabe pāibe cetana
saba bauddha mili' kare kṛṣṇa-saṅkīrtana*

“By this method your spiritual master will regain his consciousness.” Following Śrī Caitanya Mahāprabhu's advice, all the Buddhist disciples began to chant the holy name of Kṛṣṇa congregationally.

TEXT 61

*guru-karṇe kahe sabe 'kṛṣṇa' 'rāma' 'hari'
cetana pāñā ācārya bale 'hari' 'hari'*

When all the disciples chanted the holy names Kṛṣṇa, Rāma and Hari, the Buddhist teacher regained consciousness and immediately began to chant the holy name of Lord Hari.

4

Lesson 4: Spiritual master delivers the disciple from the clutches of māyā by initiating him into the chanting of the Hare Kṛṣṇa mahā-mantra

PURPORT: TEXT 61

- ✓ Lord Caitanya initiated Buddhist disciples – when chanted, they became Vaiṣṇavas from Buddhists → Immediately accepted Lord's order – Original Kṛṣṇa consciousness revived

5

Lesson 5: Unless one is favored by Śrī Caitanya Mahāprabhu in the disciplic succession, one cannot act as a spiritual master.

PURPORT: TEXT 61

- ✓ Lord Caitanya initiated disciples – disciples initiated spiritual master → Since, disciples received the mercy of Śrī Caitanya Mahāprabhu
- ✓ We should take the instructions of Śrī Caitanya Mahāprabhu, the spiritual master of the whole universe, to understand how one becomes a spiritual master and a disciple.

- ❖ Buddhists teacher began to chant - submitted to Lord - Everyone gathered astonished (TEXT 62)
- ❖ Śrī Caitanya Mahāprabhu - suddenly and playfully disappeared - impossible for anyone to find Him (TEXT 63)

Texts 79-92: Sri Ranga Kshetra – bath etc.

- ❖ Bathing in Kāverī - Mahāprabhu saw Raṅganātha temple - offered prayers and obeisances - felt Himself successful - chanted and danced in ecstatic love - everyone struck with wonder. (TEXTS 80-81)
- ❖ Venkāta Bhaṭṭa invited Mahāprabhu to his hom - washed Lord's feet - all members drank water. (TEXTS 82-83)
- ❖ Lunch - Cāturmāsyā – “Stay at my house - Speak about Lord Kṛṣṇa's pastimes - deliver me – Lord remained - in great joy discussing Lord Kṛṣṇa's pastimes.” (TEXTS 84-86)
- ❖ Kāverī bath- visited Śrī Raṅga temple - Every day danced (TEXT 87)

1. Power of Lord Caitanya's beauty (TEXTS 88-89)

TEXT 88

*saundaryādi premāveśa dekhi, sarva-loka
dekhibāre āise, dekhe, khaṇḍe duḥkha-śoka*

The beauty of Lord Caitanya's body and His ecstatic love of God were witnessed by everyone. Many people used to come see Him, and as soon as they saw Him, all their unhappiness and distress vanished.

TEXT 89

*lakṣa lakṣa loka āila nānā-deśa haite
sabe kṛṣṇa-nāma kahe prabhuke dekhite*

Many hundreds of thousands of people from various countries came to see the Lord, and after seeing Him they all chanted the Hare Kṛṣṇa mahā-mantra.

- ❖ Only chanted Hare Kṛṣṇa – all became Kṛṣṇa's devotees - general populace was astonished (TEXT 90)
- ❖ All Vaiṣṇava brāhmaṇas invited Lord - invitation every day - some brāhmaṇas couldn't offer lunch - Cāturmāsya ended (TEXTS 91-92)

Texts 93-107: Story of illiterate brāhmaṇa reading Bhagavad Gītā

- ❖ A brāhmaṇa Vaiṣṇava - visit temple daily - recite entire gītā. (TEXT 93)

TEXT 94

*aṣṭādaśādhyāya paḍe ānanda-āveśe
aśuddha paḍena, loka kare upahāse*

The brāhmaṇa regularly read the eighteen chapters of the Bhagavad-gītā in great transcendental ecstasy, but because he could not pronounce the words correctly, people used to joke about him.

TEXT 95

*keha hāse, keha ninde, tāhā nāhi māne
āviṣṭa hañā gītā paḍe ānandita-mane*

Due to his incorrect pronunciation, people sometimes criticized him and laughed at him, but he did not care. He was full of ecstasy due to reading the Bhagavad-gītā and was personally very happy.

TEXT 96

*pulakāśru, kampa, sveda,—yāvat paṭhana
dekhī' ānandita haila mahāprabhura mana*

While reading the book, the brāhmaṇa experienced transcendental bodily transformations. The hairs on his body stood on end, tears welled up in his eyes, and his body trembled and perspired as he read. Seeing this, Śrī Caitanya Mahāprabhu became very happy.

6

Lesson 6: The Supreme Personality of Godhead is pleased by devotion, not by erudite scholarship.

PURPORT: TEXT 96

- ✓ Although the brāhmaṇa could not pronounce properly, he still experienced ecstatic symptoms while reading the Bhagavad-gītā.
- ✓ Śrī Caitanya Mahāprabhu was very pleased to observe these symptoms
- ✓ Even though the words were imperfectly pronounced, Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa Himself, did not think this very serious.
- ✓ Rather, the Lord was pleased by the bhāva (devotion)
- ✓ tad-vāg-visargo janatāgha-viplavo ...

TEXT 97

*mahāprabhu puchila tānre, śuna, mahāśaya
kon artha jāni' tomāra eta sukha haya*

Śrī Caitanya Mahāprabhu asked the brāhmaṇa, “My dear sir, why are you in such ecstatic love? Which portion of the Bhagavad-gītā gives you such transcendental pleasure?”

TEXT 98

*vīpra kahe,—mūrkhā āmi, śabdārtha nā jāni
śuddhāśuddha gītā paḍi, guru-ājñā māni'*

The brāhmaṇa replied, “I am illiterate and therefore do not know the meaning of the words. Sometimes I read the Bhagavad-gītā correctly and sometimes incorrectly, but in any case I am doing this in compliance with the orders of my spiritual master.”

7

Lesson 7: One should try to absorb his consciousness even in those devotional activities, which he may not be expert at, based on the instructions of spiritual master

8

Lesson 8: Being faithful to both Kṛṣṇa and the spiritual master is the secret of success in spiritual life.

PURPORT: TEXT 98

- ✓ Example of one who became so successful that he was able to capture the attention of Śrī Caitanya Mahāprabhu even while reading the Bhagavad-gītā incorrectly.
- ✓ His spiritual activities did not depend on material things such as correct pronunciation.
- ✓ Rather, his success depended on strictly following the instructions of his spiritual master. (*yasya deve parā bhaktir ...*)
- ✓ Actually the meaning of the words of the Bhagavad-gītā or Śrīmad-Bhāgavatam are revealed to one strictly following the orders of the spiritual master.
- ✓ They are also revealed to one who has equal faith in the Supreme Personality of Godhead.

TEXT 99

*arjunera rathe kṛṣṇa haya rajju-dhara
vasiyāche hāte tota śyāmala sundara*

The brāhmaṇa continued, “Actually I only see Lord Kṛṣṇa sitting on a chariot as Arjuna’s charioteer. Taking the reins in His hands, He appears very beautiful and blackish.

TEXT 100

*arjunere kahitechena hita-upadeśa
tānre dekhi’ haya mora ānanda-āveśa*

“While seeing Lord Kṛṣṇa sitting in a chariot and instructing Arjuna, I am filled with ecstatic happiness.

TEXT 101

*yāvat paḍoṇ, tāvat pāna tānra daraśana
ei lāgi' gītā-pāṭha nā chāde mora mana*

“As long as I read the Bhagavad-gītā, I simply see the Lord's beautiful features. It is for this reason that I am reading the Bhagavad-gītā, and my mind cannot be distracted from this.”

TEXT 102

*prabhu kahe,—gītā-pāṭhe tomārā-i adhikāra
tumi se jānaha ei gītāra artha-sāra*

Śrī Caitanya Mahāprabhu told the brāhmaṇa, “Indeed, you are an authority in the reading of the Bhagavad-gītā. Whatever you know constitutes the real purport of the Bhagavad-gītā.”

9

Lesson 9: All Vedic literatures are to be understood with faith and devotion, not by mundane scholarship.

PURPORT: TEXT 102

- ✓ Bhaktyā bhāgavatam grāhyam na buddhyā na ca ṭikayā
- ✓ One should understand the Bhagavad-gītā and Śrīmad-Bhāgavatam by hearing them from a real devotee.
- ✓ We have therefore presented Bhagavad-gītā As It Is.
- ✓ There are many so-called scholars and philosophers who read the Bhagavad-gītā in a scholarly way.
- ✓ They simply waste their time and mislead those who read their commentaries.

- ❖ Mahāprabhu embraced brāhmaṇa - brāhmaṇa, catching lotus feet – cry (TEXT 103)
- ❖ Brāhmaṇa - “Seeing You - happiness doubled - You are Kṛṣṇa.” (TEXT 104)
- ❖ Brāhmaṇa's mind purified - by Kṛṣṇa's revelation- Thus understood truth of Mahāprabhu in all details. (TEXT 105)

- ❖ Mahāprabhu taught brāhmaṇa thoroughly - requested not to disclose - He was Lord Kṛṣṇa Himself. (TEXT 106)
- ❖ Brāhmaṇa - great devotee of Mahāprabhu – Didn't leave Lord in Cāturmāsya (TEXT 107)

Texts 108-165: Discussions with Sri Vyenkata Bhatta

- ❖ Lord stayed with Venkāṭa Bhaṭṭa – Constantly talked of Krishna – Happy (TEXT 108)
- ❖ Venkāṭa Bhaṭṭa worshipped Lakṣmī Nārāyaṇa - Seeing pure devotion - Mahāprabhu satisfied (TEXT 109)
- ❖ Constantly associating - friendly relationship - sometimes laughed and joked (TEXT 110)

1. Mahāprabhu asking question regarding Lakṣmī (TEXTS 111-114)

- ❖ Mahāprabhu – “Your worshipable Lakṣmī – on chest of Nārāyaṇa - most chaste - “However, my Lord – Kṛṣṇa - cowherd boy - Why Lakṣmī wants His association? - abandoned Vaikuṅṭha - accepted vows - regulative principles - unlimited austerities” (TEXTS 111-113)
- ❖ Reference from Kāliya's pastimes about above statement (TEXT 114)

2. Venkāṭa Bhaṭṭa answers (TEXTS 115 - 119)

- ❖ Venkāṭa Bhaṭṭa - “Lord Kṛṣṇa and Lord Nārāyaṇa – same - pastimes of Kṛṣṇa more relishable - due to sportive nature - Since same personality - Lakṣmī's association with Kṛṣṇa - does not break chastity – Rather in great fun She wanted His association” (TEXT 115-116)
- ❖ “Transcendental realization - no difference - Yet in Kṛṣṇa- special transcendental attraction - conjugal mellow - surpasses Nārāyaṇa - - associating with Kṛṣṇa - she could enjoy rāsa dance.” (TEXTS 117-118)
- ❖ “Mother Lakṣmī - enjoyer of transcendental bliss - what fault? (TEXT 119)

3. Mahāprabhu's argument to Venkāṭa Bhaṭṭa's reply (TEXTS 120-123)

- ❖ Mahāprabhu – “No fault - But could not enter into rāsa dance – Why - authorities of Vedic knowledge could enter (TEXTS 120, 122)
- ❖ Reference from SB 10.47.60 and SB 10.87.23 about above statement (TEXTS 121-123)

4. Venkāṭa Bhaṭṭa unable to answer (TEXTS 124-126)

- ❖ Venkāṭa Bhaṭṭa - “Cannot enter into mysteries of this - ordinary human - intelligence limited - easily agitated - mind cannot enter deep ocean of these pastimes” (TEXTS 124-125)
- ❖ “You are Kṛṣṇa - You know purport of Your activities - person whom You enlighten can also understand” (TEXT 126)

5. Mahāprabhu replies (TEXTS 127-137)

- ❖ Lord - “Kṛṣṇa has special characteristic - attracts everyone's heart by mellow of His personal conjugal love” (TEXT 127)
- ❖ “Following in footsteps of Goloka inhabitants - attain Kṛṣṇa's lotus feet shelter – Inhabitants don't know - Kṛṣṇa is Supreme Personality of Godhead - Some accept as son – some as friend – Know Him as son of Mahārāja Nanda - no relationship in opulence”(TEXTS 128-130)
- ❖ Reference from SB 10.9.21 (TEXT 132)
- ❖ “The authorities in Vedic literature - śruti-gaṇas - worshiped Lord Kṛṣṇa in ecstasy of the gopīs - followed in their footsteps - acquired bodies like gopīs - birth in Vrajabhūmi - allowed entry - Lord's rāsa dance. (TEXTS 133-134)
- ❖ Lord Kṛṣṇa - cowherd community - gopīs dearest lovers - denizens of heaven - most opulent -neither they nor other women - acquire Kṛṣṇa's association (TEXT 135)
- ❖ Lakṣmī - wanted to enjoy Kṛṣṇa - retain spiritual body as Lakṣmī - did not follow gopīs' footsteps (TEXT 136)
- ❖ “Vyāsadeva - supreme authority - composed 'nāyaṁ sukhāpo bhagavān' - Since can't enter rāsa dance in any body other than that of a gopī.” (TEXT 137)

10

Lesson 10: No one can enter into rāsa-līlā pastime by artificial, material means

PURPORT: TEXT 137

Instruction of nāyaṁ sukhāpo verse:

- ✓ It is futile for one who is within the material world to attempt to imitate the Lord's dances.
- ✓ One has to attain a spiritual body like that of a gopī to enter into rāsa-līlā.
- ✓ In the nāyaṁ sukhāpo verse, the devotees are referred to as bhaktimat, that is, fully engaged in devotional service and devoid of material contamination.
- ✓ One cannot enter into Kṛṣṇa's rāsa-līlā dance simply by artificially imitating it or artificially thinking oneself a sakhī and dressing up like one.
- ✓ Rāsa-līlā dance is completely spiritual; it has nothing to do with material contamination.

6. Mahāprabhu establishing Kṛṣṇa's supremacy over Nārāyaṇa (TEXTS 138-150)

- ❖ Before this - Venkāṭa Bhaṭṭa thought - Nārāyaṇa -Supreme Personality of Godhead - worship of Nārāyaṇa - supreme form of worship (TEXTS 138-139)
- ❖ Lord understood - to correct - talked so much in joke. (TEXT 140)
- ❖ "Don't doubt. - Kṛṣṇa is Supreme Personality of Godhead - Lord Nārāyaṇa - opulent Kṛṣṇa's form - attracts minds of Lakṣmī and her followers." (TEXTS 141-142)
- ❖ Reference from SB 1.3.28 about Kṛṣṇa's supremacy over other incarnations (TEXT 143)
- ❖ "Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa - Lakṣmī desires His company (TEXT 144)
- ❖ "Śloka beginning with 'siddhāntatas tv abhede 'pi.' - Evidence Kṛṣṇa is the Supreme Personality of Godhead. (TEXT 145)

- ❖ “Kṛṣṇa, attracts the mind of Lakṣmī - Lord Nārāyaṇa cannot attract - proves superexcellence of Kṛṣṇa. (TEXT 147)
- ❖ “Lord Kṛṣṇa Himself appeared as Nārāyaṇa - to play joke - could not attract serious attention of gopīs (TEXTS 148-149)
- ❖ Reference from Lalita-mādhava-nāṭaka about statement above (6.14) (TEXT 150)



7. Mahāprabhu pacifying Venkāṭa Bhaṭṭa (TEXTS 151-156)

- ❖ Deflated pride of Venkāṭa Bhaṭṭa- To make him happy - spoke as - “Whatever I said - way of jest - hear conclusion of the śāstras- every Vaiṣṇava devotee has firm faith” (TEXTS 151-152)
- ❖ “No difference - Lord Kṛṣṇa and Lord Nārāyaṇa- gopīs and Lakṣmī – same forms - Lakṣmī enjoys Kṛṣṇa’s association - through gopīs. To differentiate between Lord’s forms – offensive (TEXTS 153 – 154)
- ❖ “Different forms manifested - different attachments of different devotees – Lord one - appears in different forms - to satisfy devotees.” (TEXT 155)

11

Lesson 11: We should not differentiate between the forms of the Lord

PURPORT: TEXT 155

- ✓ No difference between the forms of Kṛṣṇa, Rāma, Nārāyaṇa and Viṣṇu (*advaitam acyutam anādim ananta-rūpam*)
- ✓ Does not matter whether one refers to Balarāma or to Lord Rāmacandra when chanting Hare Rāma
- ✓ It is offensive to think that Balarāma is superior to Lord Rāmacandra or vice versa.
- ✓ īśvaratve bheda mānile haya aparādha
- ✓ vedeṣu durlabham adurlabham ātma-bhaktāu [Bs. 5.33].
- ✓ One cannot understand the differences between the forms of the Lord simply by academic study or by reading Vedic literature.
- ✓ One must learn from a realized devotee.
- ✓ Only then can one learn how to distinguish between one form of the Lord and another.

12

Lesson 12: We should not equate the forms of the Lord with the forms of demigods or human beings

PURPORT: TEXT 155

- ✓ yas tu nārāyaṇaṁ devaṁ brahma-rudrādi-daivataiḥ ...
- ✓ Foolish sannyāsīs - thinking Lord's body is material - equate daridra-nārāyaṇa with Nārāyaṇa

- ❖ Reference from Śrī Nārada-pañcarātra regarding above where Lord is compared to vaidūrya jewel (TEXT 156)
- ❖ Venkāṭa Bhaṭṭa – “ordinary fallen living entity - You are Kṛṣṇa, the Supreme Personality of Godhead” (TEXT 157)
- ❖ “Transcendental pastimes – unfathomable - do not know anything - Whatever You say – truth” (TEXT 158)

13

Lesson 13: It is not possible to understand the truth about the pastimes of the Lord simply by using our own logic, argument and academic education.

14

Lesson 14: We have to accept the Bhagavad-gītā or any other Vedic literature in good faith. These Vedic literatures are the only source of knowledge about the Lord.

PURPORT: TEXT 158

- ✓ We must receive bona fide information from the Supreme Personality of Godhead, just as Arjuna received information when Kṛṣṇa spoke the Bhagavad-gītā (*sarvam etad rtaṁ manye*)

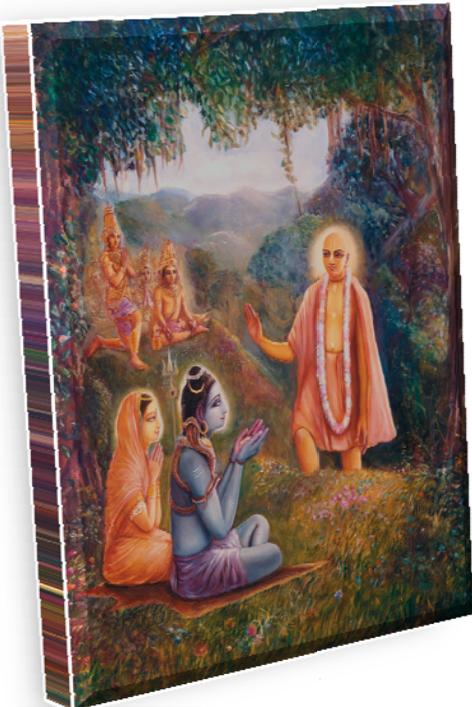
- ❖ “Engaged in Lakṣmī-Nārāyaṇa’s service - Their mercy - able to see Your lotus feet - causeless mercy - told glories of Lord Kṛṣṇa – No end - opulence, qualities and forms of Lord.” (TEXTS 159-160)
- ❖ “Understood - devotional service unto Kṛṣṇa - Supreme worship - made life successful simply by explaining facts.” (TEXT 161)
- ❖ Venkāṭa Bhaṭṭa fell – Lord’s lotus feet- Lord embraced (TEXT 162)
- ❖ Cāturmāsya completed - Mahāprabhu - permission to leave Venkāṭa Bhaṭṭa - Venkāṭa Bhaṭṭa wanted to go with Lord - Mahāprabhu bade him farewell - Venkāṭa Bhaṭṭa fainted (TEXTS 163-165)

Texts 166-197: Mahāprabhu meets Rām bhakta who is worried about Sītā being touched by Rāvaṇa

1. Meeting with Paramānanda Purī at Ṛṣabha Hill (TEXTS 166 - 174)

- ❖ Ṛṣabha Hill - temple of Lord Nārāyaṇa - offered obeisances, prayers (TEXT 166)
- ❖ Paramānanda Purī - at Ṛṣabha Hill - during Cāturmāsya – Lord immediately went to him - Mahāprabhu touched lotus feet - Paramānanda Purī embraced (TEXTS 167-168)
- ❖ Mahāprabhu stayed with Paramānanda Purī - passed three days discussing Kṛṣṇa. (TEXT 169)
- ❖ Paramānanda Purī informed - going to - Jagannātha Purī - Then bathe in Ganges in Bengal (TEXT 170)
- ❖ Mahāprabhu – “I will return there from Rāmeśvara - “My desire to stay with you- If return Purī- great mercy on me” (TEXTS 171-172)

❖ Lord took permission – walking toward Śrī Śaila (TEXTS 173-174)



2. Meeting with Lord Śiva and Durgā in Śrī Śaila (TEXTS 175 - 177)

- ❖ Lord Śiva - dressed as brāhmaṇa- gave alms– 3 days in solitude - talked confidentially (TEXT 176)|
- ❖ Mahāprabhu took permission - went to Kāmakoṣṭhī-purī (TEXT 177)

3. Mahāprabhu saving Rām bhakta worried about Sītā (TEXTS 178 - 196)

- ❖ Lord arrived at southern Mathurā - brāhmaṇa - invited Lord to home - great devotee - authority on Lord Rāma - detached from material activities (TEXTS 178-179)
- ❖ Bathing in Kṛtamālā - went to brāhmaṇa's house – Lunch not prepared (TEXT 180)
- ❖ Mahāprabhu – “Why not cooked?” - Brāhmaṇa – “Living in the forest – can't get ingredients for cooking - When Lakṣmaṇa brings all ingredients - Sītā will do cooking.” (TEXTS 181-183)
- ❖ Mahāprabhu - satisfied to hear brāhmaṇa's method of worship- brāhmaṇa hastily made cooking arrangements (TEXT 184)
- ❖ Mahāprabhu took lunch - three o'clock – brāhmaṇa fasted (TEXT 185)
- ❖ Mahāprabhu - “Why fasting? - unhappy? - worried?” (TEXT 186)
- ❖ Brāhmaṇa - “No reason to live - give life by entering fire or water -Sītā touched by Rāvaṇa- troubled upon hearing - my body burning, my life not leaving.” (TEXTS 187-189)
- ❖ Mahāprabhu – “Don't think this way - learned paṇḍita - Why don't you consider the case?” (TEXT 190)
- ❖ “Sītādevī- spiritual form of bliss – can't see her with material eyes - To say nothing of touching - Rāvaṇa kidnapped her material, illusory form - As soon as Rāvaṇa came - she disappeared - Spiritual substance never within jurisdiction of material conception” (TEXTS 191 – 194)
- ❖ Mahāprabhu - “Have faith in My words - do not keep this misconception.” (TEXT 195)
- ❖ Brāhmaṇa had faith – took food – life saved (TEXT 196)

15

Lesson 15: If we approach a bona fide ācārya and keep faith in his words, spiritual realization will be easy

PURPORT: TEXT 195

- ✓ Acintyā khalu ye bhāvā na tāms tarkeṇa yojayet: “We should not try to understand things beyond our material conception by argument and counterargument.”

PURPORT: TEXT 195

- ✓ Mahā-jano yena gataḥ sa panthāḥ: “We have to follow in the footsteps of great authorities coming down in the paramparā system.”

4. Mahāprabhu getting references from Kūrma Purāṇa (TEXTS 196 - 218)

- ❖ Mahāprabhu – reached Durvaśana - bathed in Kṛtamālā – visited Lord Rāma's temple - Mahendra-śaila - saw Lord Paraśurāma (TEXT 197-198)



- ❖ Went to Setubandha – bathed in Dhanus-tīrtha - visited Rāmeśvara temple – rest (TEXT 199)
- ❖ Listened to Kūrma Purāṇa - Rāvaṇa came - Sītā took shelter of Agni - covered mother Sītā - protected from Rāvaṇa - Rāvaṇa kidnapped a false form - Mahāprabhu satisfied – Agni took real Sītā - brought her to Pārvatī - illusory Sītā - delivered to Rāvaṇa (TEXT 200 – 204)
- ❖ Rāvaṇa killed - Sītādevī brought before fire – tested - fire-god made illusory form disappear - delivered real Sītā to Lord (TEXTS 205-206)
- ❖ Lord pleased- remembered words of Rāmadāsa Vipra (TEXT 207)
- ❖ Asking brāhmaṇas' permission – Lord took possession of original manuscript - direct evidence - text was copied onto new leaves (TEXTS 208-209)
- ❖ Mahāprabhu - delivered original manuscript to Rāmadāsa Vipra. (TEXT 210)
- ❖ References from Kūrma Purāṇa about mother Sītā (TEXTS 211-212)
- ❖ Rāmadāsa Vipra - pleased - fell down at Lord's lotus feet – cry - “You are Lord Rāmacandra - dress of a sannyāsī - Delivered me from unhappy condition. - take lunch” (TEXTS 213-215)
- ❖ Happily cooked food - Mahāprabhu passed night – left for Tāmraparṇī River in Pāṇḍya-deśa (TEXTS 216-218)

Texts 224-233: Story of Bhaṭṭathāris seducing Kṛṣṇadāsa

- ❖ Mallāra-deśa - community of Bhaṭṭathāris (TEXT 224)
- ❖ After - Mallāra-deśa - Lord went to Tamāla-kārtika – Vetāpani - temple of Raghunātha - passed night. (TEXT 225)|
- ❖ Mahāprabhu - servant, Kṛṣṇadāsa – brāhmaṇa - met Bhaṭṭathāris (TEXT 226)
- ❖ With women - Bhaṭṭathāris allured Kṛṣṇadāsa - simple and gentle - bad association - polluted intelligence - Kṛṣṇadāsa went their early morning – Lord also went quickly (TEXTS 227-228)

16

Lesson 16: Bad association is very dangerous and can effect one even in the presence of the Supreme Lord

- ❖ Mahāprabhu - “Why keeping My assistant? - I am in renounced order - so are you - purposefully giving pain - no logic ” (TEXTS 229-230)



- ❖ Bhaṭṭathāris from all sides - weapons - desiring to hurt (TEXT 231)
- ❖ Weapons fell - struck their own bodies - some cut to pieces - others ran away - Roaring and crying - Mahāprabhu grabbed Kṛṣṇadāsa by hair and took him (TEXTS 232-233)

Texts 234 - 241: Visit to Ādi-keśava and collecting Brahma-saṁhitā

- ❖ Bath in Payasvinī River – temple of Ādi-keśava - obeisances, prayers - chanted and danced – Everyone astonished (TEXTS 234 – 236)
- ❖ Ādi-keśava temple - discussed spiritual matters among advanced devotees - found a chapter of the Brahma-saṁhitā - Mahāprabhu very happy – ecstatic symptoms(TEXTS 237-238)
- ❖ No scripture = Brahma-saṁhitā as far as final spiritual conclusion -

supreme revelation Lord Govinda's glories - reveals His topmost knowledge - all conclusions briefly presented - essential among all Vaiṣṇava literatures (TEXTS 239 -240)

- ❖ Copied Brahma-sāṁhitā - went to Ananta Padmanābha. (TEXT 241)

Texts 250-278: Defeating Tattvavādīs

- ❖ Uḍupī monastery - “dancing Gopāla,” – danced and chanted (TEXT 249)
- ❖ Tattvavādī considered Lord Caitanya - Māyāvādī sannyāsī - did not talk – Later – seeing ecstatic love – wonder - nice reception (TEXTS 250 - 251)
- ❖ Tattvavādīs proud of Vaiṣṇavism - Lord smiled and spoke (TEXT 252)

1. Mahāprabhu inquiring about parama-sādhana and parama-sādhya (TEXTS 254 - 255)

- ❖ Chief ācārya - learned - Mahāprabhu humbly questioned – “Do not know aim of life and how to achieve - tell Me of the best ideal for humanity and how to attain it.” (TEXTS 254-255)

2. Tattvavādī's reply (TEXTS 256 – 257)

- ❖ Ācārya- “Varṇāśrama dedicated to Kṛṣṇa - best means to attain the highest goal – which is 5 kinds of liberation in Vaikuṅṭha.” (TEXTS 256 – 257)

3. Mahāprabhu establishing parama-sādhana (TEXTS 256 – 257)

- ❖ Mahāprabhu – “As per śāstras - hearing and chanting - best means to attain loving service to Kṛṣṇa.” (TEXT 258)

17

Lesson 17: The best process (parama-sādhana) to achieve the goal of life is hearing and chanting about Krishna

18

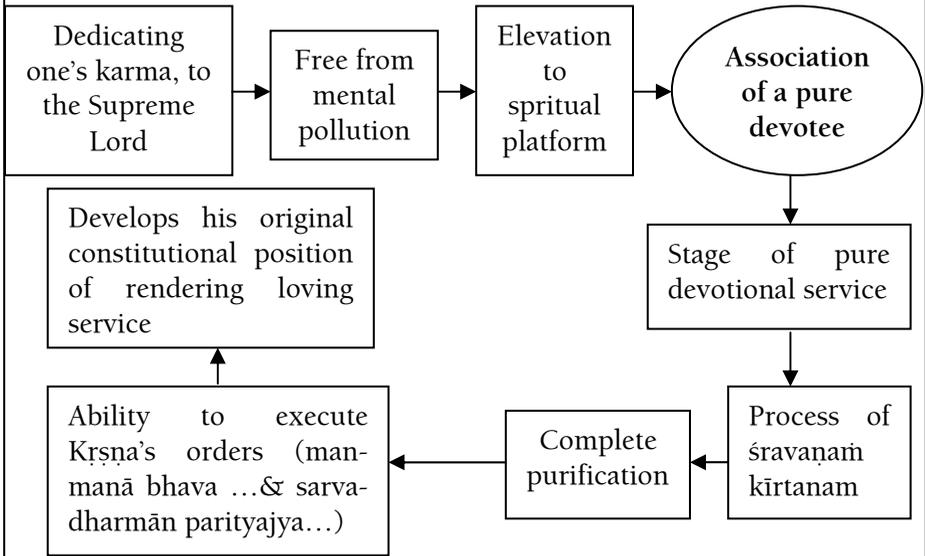
Lesson 18: Pure devotional service can be understood and attained only through the association of pure devotees

NOTES: (TEXTS 258 - 266): ESTABLISHING PARAMA-SĀDHANA

- ✓ Tattvavādīs accepted principles of varṇa and āśrama for the sake of Kṛṣṇa as the parama-sādhana. How? (PURPORT - TEXT 258)
 1. **Principles of varṇas:** Helps one manage social affairs properly to attain the ultimate goal.
 2. **Principles of the āśramas:** Are considered essential for the attainment of the highest goal

- ✓ However, Lord Caitanya differed from them:
 1. He gave various śāstric injunctions establishing hearing and chanting as the parama-sādhana (TEXTS 259 – 262)
 - a. *śravaṇam kīrtanam viṣṇoḥ ... tan manye 'dhītam uttamam* (TEXTS 259-260, SMB 7.5.23, 24)
 - b. *evam-vrataḥ sva-priya-nāma-kīrtiyā ...* (TEXT 262, SMB 11.2.40)
 2. Condemned fruitive activities as a means to attain the highest goal (TEXTS 263- 266)
 - a. **Pure devotional service can be understood and attained only through the association of pure devotees** (PURPORT - TEXT 263):

NOTES: (TEXTS 258 - 266) - ESTABLISHING PARAMA-SĀDHANA



- b. One cannot be elevated to the highest platform of devotional service by karma-kāṇḍa or jñāna-kāṇḍa (Purport – TEXT 263)
- i. **Karma-kāṇḍa:** Pious and impious activities can bring about material happiness and distress, but there is no possibility of one's becoming a pure devotee
 - ii. **Jñāna-kāṇḍa:** Even knowledge, which is superior to fruitive activity, is not successful if it is devoid of devotional service.
naiṣkarmyam apy acyuta-bhāva-varjitaṁ... (SMB 1.512)
- c. Śāstric injunctions condemning fruitive activities as parama-sādhana
- i. *ājñāyaivaṁ guṇān doṣān ...* (TEXT 264, SMB 11.11.32)
 - ii. *sarva-dharmān parityajya ...* (TEXT 265, BG 18.66)
 - iii. *tāvāt karmāṇi kurvīta ...* (TEXT 266., SMB 11.20.9)

4. Mahāprabhu establishing parama sādhya (TEXTS 267- 271)

- ❖ “Pure devotees reject - five kinds of liberation - liberation is insignificant - see it as hellish.” (TEXT 267)

19

Lesson 19: The ultimate aim of life (sādhya) is to attain loving service to Kṛṣṇa

NOTES: (TEXTS 267 – 271) -LORD CAITANYA ESTABLISHING PARAMA SĀDHYA

- ✓ Lord Caitanya quoting verses establishing the Parama Sādhya:
 - sālokya-sārṣṭi-sāmīpya ... (TEXT 268, SMB 3.29.13)
 - yo dustyajān kṣiti-suta-svajanārtha-dārān ... (TEXT 269, SMB 5.14.44)
 - nārāyaṇa-parāḥ sarve ... (TEXT 270, SMB 6.17.28)

- ❖ “Liberation and fruitive activity - rejected by devotees – You are trying to establish these - life’s goal and process for attaining” (TEXT 271)
- ❖ “Seeing - I am a mendicant - you playing with Me - not actually described - process and ultimate objective.” (TEXT 272)
- ❖ Ācārya – ashamed - observing Mahāprabhu’s rigid faith in Vaiṣṇavism, - struck with wonder (TEXT 273)
- ❖ Ācārya - “What You said – factual - conclusion of all scriptures - whatever Madhvācārya established - we practice” (TEXTS 274-275)
- ❖ Lord - “Both fruitive worker and speculative philosopher - considered nondevotees - Both elements in your sampradāya - only qualification - accept form of Lord as truth.” (TEXTS 276-277)
- ❖ Mahāprabhu broke their pride - went to Phalgu-tīrtha (TEXT 278)

Texts 285-303: Visits Sri Ranga Puri at Pandharpur

- ❖ Mahāprabhu heard - Śrī Raṅga Purī disciples of Śrī Mādhavendra Purī – present there - immediately went to see – offered full obeisances in ecstasy - ecstatic symptoms (TEXTS 285-287)

- ❖ Śrī Raṅga Purī - “Your Holiness, please get up - certainly related to Śrī Mādhavendra Purī – else no fragrance of ecstatic love.”

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Lesson 20: Unless one is connected to the disciplic succession of Mādhavendra Purī, there is no possibility of awakening the symptoms of ecstatic love.

PURPORT: TEXT 289 – Gosāñi title

- ✓ The spiritual master who is fully surrendered unto the Supreme Personality of Godhead and has no business other than the Lord's service is called the best of the paramahamsas.
- ✓ A paramahansa has no program for sense gratification; he is interested only in satisfying the senses of the Lord.
- ✓ One who has control of the senses in this way is called a gosāñi or a gosvāmī, master of the senses.
- ✓ The senses cannot be controlled unless one is engaged in the service of the Lord; therefore the bona fide spiritual master, who has full control over his senses, engages twenty-four hours a day in the Lord's service.
- ✓ He can therefore be addressed as gosāñi or gosvāmī.
- ✓ Only one who is a bona fide spiritual master expanding the cult of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement, and who is in full control of his senses can be addressed as a gosvāmī.

- ❖ Śrī Raṅga Purī lifted - embraced Him - both cry in ecstasy (TEXT 290)
- ❖ Came to their senses - became patient - Mahāprabhu informed Śrī Raṅga Purī - relationship with Īśvara Purī - both inundated - wonderful ecstasy of love - sat down – converse - Discussed topics about Kṛṣṇa continually for five to seven days (TEXTS 291 – 293)
- ❖ Śrī Raṅga Purī asked about Lord's birthplace (TEXT 294)
- ❖ Śrī Raṅga Purī formerly gone to Navadvīpa with Śrī Mādhavendra Purī - recalled going to house of Jagannātha Miśra - remembered the taste of an unprecedented curry of banana flowers - remembered wife of Jagannātha Miśra - like mother of the universe - remembered her

expertise in cooking - very affectionate toward sannyāsīs - fed them like her sons - remembered one of her deserving sons - renounced order at a very young age- Śaṅkarāraṇya - attained perfection in Pāṇḍarapura. (TEXTS 295 – 300)

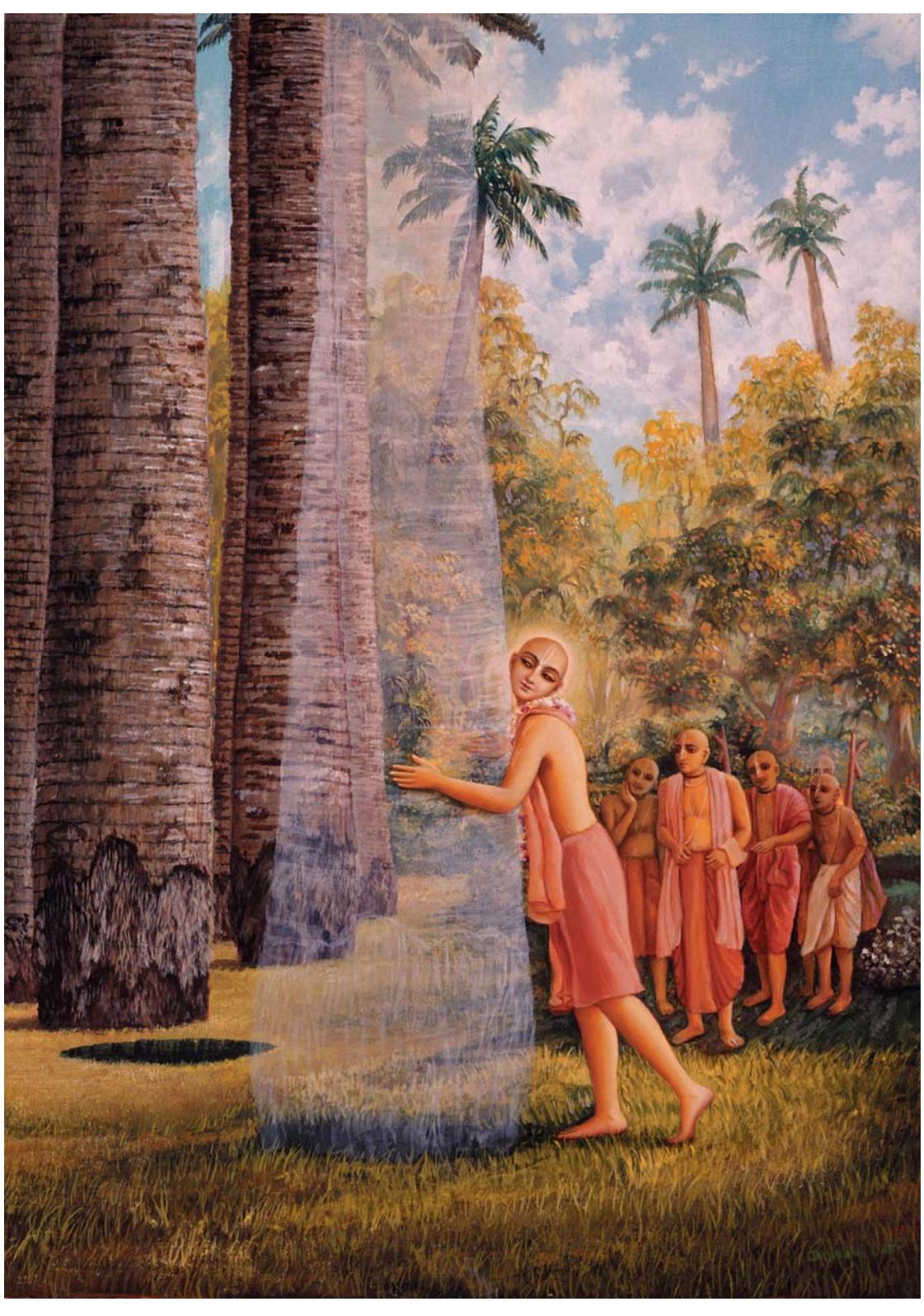
- ❖ Mahāprabhu - “My previous āśrama - Śaṅkarāraṇya - My brother - Jagannātha Miśra My father.” (TEXT 301)
- ❖ After finishing talks - Śrī Raṅga Purī started for Dvārakā (TEXT 302)
- ❖ Mahāprabhu remained at Pāṇḍarapura - four more days - bath in Bhīmā - visited Viṭhṭhala temple (TEXT 303)

Texts 304 - 309: Finds Krishna Karnamrita

- ❖ Mahāprabhu - Kṛṣṇa-veṅvā River - visited holy places & temples - brāhmaṇa community – pure devotees - regularly studied Kṛṣṇa-karṇāmṛta- by Bilvamāṅgala Ṭhākura (TEXTS 304-305)
- ❖ Mahāprabhu pleased to hear Kṛṣṇa-karṇāmṛta copied (TEXT 306)
- ❖ No comparison to Kṛṣṇa-karṇāmṛta in three worlds- By studying - elevated to knowledge of pure devotional service (TEXT 307)
- ❖ Constantly reads Kṛṣṇa-karṇāmṛta - fully understand beauty and melodious taste Kṛṣṇa's pastimes (TEXT 308)
- ❖ Brahma-saṁhitā and Kṛṣṇa-karṇāmṛta - Mahāprabhu - considered most valuable jewels (TEXT 309)

Texts 311 - 315: Liberation of the seven palm trees

- ❖ Daṇḍakāraṇya forest - Mahāprabhu visited Saptatāla - seven palm trees -old, very bulky and very high - Mahāprabhu embraced - all returned to Vaikuṅṭhaloka (TEXTS 311 – 313)
- ❖ Everyone astonished - “Mahāprabhu must be incarnation of Lord Rāma - Only Lord Rāma has power to send these trees to Vaikuṅṭha” (TEXT 314 – 315)



Texts 318-336: Meets Ramananda Raya at Vidyanagar

- ❖ Rāya - immediately went to see - fell flat - touching lotus feet - Lord raised and embraced - both cry - minds slackened (TEXTS 319-320)
- ❖ Regained senses - discuss various subjects - description of travels - Kṛṣṇa-karṇāmṛta and Brahma-saṁhitā – gave books - “Whatever you told - devotional service - all supported by these” (TEXTS 322-324)
- ❖ Rāmānanda Rāya - happy to receive books - tasted contents with Lord -made copy (TEXT 325)
- ❖ Everyone came to see Him - Rāmānanda Rāya returned - Mahāprabhu got up to take lunch - Rāmānanda Rāya returned at night - discussed - discussed day and night - passed five to seven days (TEXTS 326-329)
- ❖ Rāya – “With Your permission - wrote letter to King - King gave an order to return Purī - making arrangements” (TEXTS 330-331)
- ❖ Mahāprabhu - “For this purpose alone - returned - want to take you to Purī.” (TEXT 332)
- ❖ Rāmānanda Rāya-“Better You proceed alone - with me many horses, elephants and soldiers – make arrangements in ten days - shall go to Nīlācala without delay.” (TEXTS 333-334)
- ❖ Giving orders to Rāmānanda Rāya Mahāprabhu departed - returned by same road - all Vaiṣṇavas along the way (TEXTS 335-336)

Texts 337-358: Lord's return and meeting with His devotees

- ❖ Wherever Śrī Caitanya Mahāprabhu went - holy name of Śrī Hari vibrated - Lord happy (TEXT 337)
- ❖ Ālānātha - sent Kṛṣṇadāsa ahead to call Nityānanda Prabhu and other personal associates (TEXT 338)
- ❖ Nityānanda Prabhu immediately got up - started to see Him- impatient in His great ecstasy (TEXTS 339-340)
- ❖ Śrī Nityānanda Rāya, Jagadānanda, Dāmodara Paṇḍita and Mukunda - all became ecstatic - dancing - went to meet Lord (TEXT 341)
- ❖ Gopīnātha Ācārya- happy mood - met Lord on the way (TEXT 342)
- ❖ Lord filled with ecstatic love - embraced – all cry (TEXT 343)
- ❖ Bhaṭṭācārya - met Him on the beach - fell at lotus feet - Lord embraced him - Bhaṭṭācārya cried in ecstatic love - Lord with all - went to temple of Jagannātha (TEXTS 344-345)

- ❖ Ecstatic symptoms in Mahāprabhu on seeing Lord Jagannātha – danced, chanted - attendants and priests offer garland, remnants (TEXTS 346-347)
- ❖ Mahāprabhu - patient - receiving garland, prasādam - All Jagannātha's servants met Mahāprabhu with great pleasure (TEXT 348)
- ❖ Kāśī Miśra - fell at lotus feet - Lord embraced (TEXT 349)
- ❖ Bhaṭṭācārya - took Lord to home - brought food remnants of Lord Jagannātha - cakes and condensed-milk preparations – Mahāprabhu and all associates took lunch (TEXTS 350-352)
- ❖ Bhaṭṭācārya made Him to rest - massage - Mahāprabhu sent Bhaṭṭācārya to take lunch – stayed night to please him – Lord and all associates awake entire night - spoke of pilgrimage (TEXTS 353-355)

TEXT 356

*prabhu kahe,—eta tīrtha kailuṅ paryaṭana
tomā-sama vaiṣṇava nā dekhiluṅ eka-jana*

The Lord told Sārvabhauma Bhaṭṭācārya, “I have traveled to many holy places, but I could not find a Vaiṣṇava as good as you anywhere.”

TEXT 357

*eka rāmānanda rāya bahu sukha dila
bhaṭṭa kahe,—ei lāgi' milite kahila*

Śrī Caitanya Mahāprabhu continued, “I received much pleasure from the talks of Rāmānanda Rāya.” The Bhaṭṭācārya replied, “For this reason I requested that You meet him.”

- ❖ I have ended my narration - describing in brief - cannot be described broadly (TEXT 358)

Texts 359-365: Glories of Lord Caitanya's pastimes

TEXT 359

*ananta caitanya-lilā kahite nā jāni
lobhe lajjā khāṇā tāra kari ṭānāṭāni*

The pastimes of Lord Caitanya are unlimited. No one can properly describe His activities, yet I make the attempt out of greed. This but reveals my shamelessness.

TEXT 360

*prabhura tīrtha-yātrā-kathā sune yei jana
caitanya-caraṇe pāya gāḍha prema-dhana*

Whoever hears of Śrī Caitanya Mahāprabhu's pilgrimage to various holy places attains the riches of very deep ecstatic love.

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrti*

“A Vaiṣṇava never sees the material form of anything, moving or nonmoving. Rather, everywhere he looks he sees the energy of the Supreme Personality of Godhead, and immediately he remembers the transcendental form of the Lord.” (CC Madhya 8.274)

TEXT 361

*caitanya-carita śuna śraddhā-bhakti kari'
mātsarya chāḍiyā mukhe bala 'hari' 'hari'*

Please hear the transcendental pastimes of Lord Śrī Caitanya Mahāprabhu with faith and devotion. Giving up envy of the Lord, everyone chant the Lord's holy name, Hari.

TEXT 362

*ei kali-kāle āra nāhi kona dharmā
vaiṣṇava, vaiṣṇava-śāstra, ei kahe marmā*

In this Age of Kali there are no genuine religious principles other than those established by Vaisnava devotees and the Vaisnava scriptures. This is the sum and substance of everything.

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Lesson 20: If one hears the activities of Śrī Caitanya Mahāprabhu with firm faith in the process of devotional service and the scriptures that support it, he can be freed from his envious position.

PURPORT: TEXT 362

- ✓ Śrīmad-Bhāgavatam is meant for such nonenvious persons (nirmatsarāṇām satām).
- ✓ In this age a person should not envy Śrī Caitanya Mahāprabhu's movement but should chant the holy names of Hari and Kṛṣṇa, the mahā-mantra.
- ✓ That is the sum and substance of the eternal religion, known as sanātana-dharma.
- ✓ One who strictly follows the Vedic literature and chants the holy name of the Supreme Personality of Godhead will actually be situated in the transcendental disciplic succession.

TEXT 363

*caitanya-candrera līlā—agādha, gambhīra
praveśa karite nāri,—sparśi rahi' tīra*

The pastimes of Śrī Caitanya Mahāprabhu are just like an unfathomable ocean. It is not possible for me to enter into it. Simply standing on the shore, I am but touching the water.

TEXT 364

*caitanya-carita śraddhāya śune yei jana
yateka vicāre, tata pāya prema-dhana*

The more one hears the pastimes of Śrī Caitanya Mahāprabhu with faith, analytically studying them, the more one attains the ecstatic riches of love of Godhead.