

Lord Caitanya's Appearance Day

Activities and Resources
For Teaching and Guiding
Ages 2-18



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Please Note: The Stories for Children at the back of this book are from Caitanya Readers that were published by ISKCON Press in the 1970's. ISKCON Press no longer exists, and the various authors are unknown. We are grateful for their contribution to this work

Thanks to Bhurijana dasa for the Where to Find Stories in Caitanya Caritamrita. Thanks to the 1998 curriculum team for the Outline of Navadvipa Dhama Mahatmya. Thanks to Prana dasa and the Hare Krishna School in Auckland, New Zealand, for providing much of the facility to work on this book, and for the idea of organizing the festivals around the five main limbs of devotional service. Thanks to Taraka devi dasi for inspiration.

Overview of the Program

Schedule:

Each festival can be the focus for a five-day week, with a concentration each day on one of the five most potent items of devotional service as related to that festival.

This program is flexible and can be used in other ways. For example, it is entirely possible to take one item of devotional service and concentrate on it for more than one day, or even an entire week. And, some people might want to only spend one day on a festival.

Uses:

- For children in non-devotee schools as a supplementary program in the morning or evening
- For children being home-schooled to enrich the devotional part of the program
- For regular academic schools that are related to Krishna consciousness
- For Sunday schools, children's clubs, and similar supplementary programs.

Organization of the material:

- First, there is a simplified version of a story associated with the festival that can be read to the children.
- Second, there is the educational focus in three parts: Learning Aims, What children will accomplish by the end of this unit, and Assessing how well the aims have been achieved. Some parents and teachers may find these brief ideas to be sufficient for them to develop their own programs.
- Third, there are lists of suggested activities for children of various ages. There are also general suggestions not categorized by age.
- Fourth, there are pages of resources—songs and prayers, where to find stories in scripture, pictures to color, Internet links, and so forth, to assist with the suggested activities.
- Fifth, there are general suggestions for how the study of this festival may be related to other areas of study

Explanation of the Three-part Educational Focus at the Top of each Page of Activities:

- Learning Aims: A very general idea of the goal from the perspective of the adult who is guiding the learning
- What children will accomplish by the end of this unit: A very general idea of the goal from the perspective of the children
- Assessing how well the aims have been achieved: Specific and measurable ways in which the adult can decide how well the aims have been achieved.

Experienced teachers will note that the range of activities for each section demands more general ideas of assessment criteria than would be used for a lesson centered around one or two activities. Teachers may want to write up more focused aims, intentions, objectives, and assessment criteria which will correspond to the specific activities they choose.

Please note that this is the first printing—feedback is welcome and wanted to improve later editions

The Most Important Point

The following letter from Srila Prabhupada is a good indication of the mood that is essential when training young children in serving Lord Krishna:

"Yes, the proof of your teaching method shall be seen in the spiritual improvement and fresh enthusiasm exhibited by the children. If they are allowed to worship the Deity by practicing performing aratrika very seriously, plus always be engaged in different various activities centered around Krishna, then their education will be completely successful. The children should always be instructed by taking advantage of their playful mood." (Srila Prabhupada letter: 72-6-15)

The Science of "Triggers" as Related to Festival Programs

All of us have some sensory input that triggers an emotional and physiological reaction—pleasant or unpleasant. For example, certain smells, foods, places, songs, and so forth exert such a powerful influence that we find ourselves almost reliving the original association. Something becomes a trigger for a physiological reaction either through one very strong incident or frequently repeated weaker ones. Each of us tends to avoid things which have become negative triggers and surround ourselves with things that are positive triggers.

When those who are our pupils now are adults, what will the various aspects of festivals trigger in them? Will they associate kirtana, Deity worship, and the other activities with fun, love, friendship, safety, and adventure? Will their association be blasé and neutral? Or will thoughts of kirtana or a festival trigger feelings of embarrassment, discomfort, or boredom?

Think of the various aspects of festival learning and participation that can act as triggers for our pupils. They are: the time, the place, the music, chanting, the specific festivals, or some of the activities. We cannot possibly control all the factors that might cause some of these to become negative triggers, but we can surely make a deliberate attempt for them to be only positive ones!

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

The Story in Simple Form

Kṛṣṇa, the Supreme Lord, was thinking a lot about His best devotee, Srimati Rādhārāṇī. Rādhārāṇī loves Kṛṣṇa so much! Kṛṣṇa was trying to understand how she loves Him. Then He had an idea. He decided to be a devotee of Himself!

When Kṛṣṇa was on earth thousands of years ago, He told everyone that they could be happy by serving Him with love. Serving Kṛṣṇa with love seems very hard to people in the material world. So, now Kṛṣṇa would play like He was Rādhārāṇī, and also show how to be a devotee. He would teach people how to love Kṛṣṇa.

Hundreds of years ago in India, the moon was rising, but it was dark. There was an eclipse! During an eclipse, people in India bathe in holy rivers such as the Gaṅgā and chant the Lord's holy names. On that night, Kṛṣṇa came to earth as Lord Caitanya. His spiritual body was golden, like Rādhārāṇī. His father's name was Jagannātha Miśra. His mother's name was Śacīdevī. Even when He was a baby, Lord Caitanya helped people to love Kṛṣṇa. He would stop crying only when the ladies would chant "Hare Kṛṣṇa."

Lord Caitanya could see that most people were not interested in spiritual things. They were interested in money. Or they were interested in having a happy family. They were interested in learning about the material world. They wanted everyone to say how wonderful they are. All those material things can't give people the great happiness of love of God. Lord Caitanya felt sorry. He wanted everyone to have spiritual happiness as great as the sky.

To help people have spiritual happiness, Lord Caitanya started saṅkīrtana. Saṅkīrtana means when lots of people are chanting Kṛṣṇa's holy names together and trying to please Him. Every night Lord Caitanya would go with His friends and devotees to Śrīvāsa's house. They would dance and chant all night. Lord Caitanya would feel Rādhārāṇī's love for Himself.

The head of the village, called the Kazi, got angry at all the chanting. His police officers told everyone they could not sing and chant loudly anymore. One police officer even broke a mṛdaṅga drum! Lord Caitanya decided to take all the devotees in a huge saṅkīrtana party to the Kazi's house. Everyone danced through the streets, chanting Kṛṣṇa's holy names. It was night time, so some devotees carried torches to light the way.

Then they got to the Kazi's house. He was scared. He told Lord Caitanya that Kṛṣṇa's form of Nṛsiṃhadeva had come to see him. Nṛsiṃhadeva had told him to leave the saṅkīrtana devotees alone. The Kazi showed Lord Caitanya marks from Nṛsiṃhadeva's nails on his chest! He made a promise never to disturb saṅkīrtana again.

Lord Caitanya didn't only teach people in His own village of Navadvīpa how to love and serve Kṛṣṇa. He became a sannyāsī and taught about Kṛṣṇa in Jagannātha Purī and many places in South India. During Ratha-yātrā in Jagannātha Purī, He danced in seven saṅkīrtana groups at the same time! He had disciples who wrote many books about Kṛṣṇa and started their own saṅkīrtana. Even today, so many years after Lord Caitanya has left the earth, there is saṅkīrtana in many places of the world.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Scripture

Learning aim:

Learn & describe some aspects of Lord Caitanya's appearance as described in scripture

What children will accomplish by the end of this unit:

Be able to tell or explain at least one aspect of Lord Caitanya's appearance and pastimes

Assessing how well the aim has been achieved:

Whatever activities the children do in order to focus on Lord Caitanya's life accurately reflect the descriptions of scripture.

2-4 years:

Act out Lord Caitanya as a baby who would stop crying only when the ladies would chant
Color and decorate Ratha-yātrā carts
Watch DVD puppet shows of Lord Caitanya stories and discuss or act out
Repeat one fact from the story

5-7 years:

Listen to a tape of Amala Bhakta telling the story of the Kazi and then re-tell
Discuss how or why the Kazi changed his mind: list general reasons why we change our minds and choose the "best" ones

8-10 years:

Compare and contrast the two reasons given for why Lord Caitanya appeared
Pick at least one thing we learn (a theme or principle) from Lord Caitanya's life and explain how it can help in our lives today
Illustrate one story about Lord Caitanya

11-13 years:

Write a drama of the Kazi pastime & act it out
Compare and contrast Lord Caitanya to at least three other incarnations of Kṛṣṇa using Venn diagrams
Study other stories about Lord Caitanya

14-18 years:

Create a map to show Lord Caitanya's route
Tell a story about Lord Caitanya to younger children using dramatic voices & gestures
Compare & contrast the Kazi with modern leaders

General ideas:

Make a list of all the ways in which Lord Caitanya taught others to serve Kṛṣṇa
Learn a song about Lord Caitanya's life
Draw one event in Lord Caitanya's life
Make a model of a Ratha-yātrā cart with the people in each of the seven kīrtana groups
Work with groups to create a plan to teach people to serve Kṛṣṇa
Draw Lord Caitanya's route through South India on a map
Work in groups to practice synchronized dancing during kīrtana
Write lists to compare and contrast Lord Kṛṣṇa and Lord Caitanya
Make a Venn diagram to compare and contrast Lord Kṛṣṇa and Lord Caitanya
Draw a picture to show how you would feel if you saw Lord Caitanya dancing
Make up questions and answers about Lord Caitanya's life
Take one story from Lord Caitanya's life and put it into comic book form
Dramatize an interview of Lord Caitanya for a newspaper
Create a powerpoint to tell the story of Lord Caitanya's life
Compare & contrast the same story from Caitanya-caritāmṛta & Caitanya-bhāgavata or Caitanya Maṅgala
Write how you would like to serve Kṛṣṇa

Resources needed:

Copy of Caitanya-caritāmṛta, Caitanya-bhāgavata, and Caitanya Maṅgala
Recording of Amala Bhakta telling stories about Lord Caitanya, puppet shows DVD
Plans for making Ratha-yātrā carts out of paper or cardboard
Words & recordings of songs about Lord Caitanya, in English, Sanskrit, or Bengali

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Deity

Learning aims:

Children gain a positive experience with serving the form of Lord Caitanya

What children will accomplish by the end of this unit:

Do some service for a picture or Deity of Lord Caitanya

Assessing how well the aims have been achieved:

Children are absorbed in the activities with enthusiasm, not wanting to stop

Children are trying to achieve a high level of quality in what they are doing

2-4 years:

Color or paint a picture of Lord Caitanya and then decorate the picture by gluing on paper flowers, sequins, bits of cloth, beads, etc.
String necklaces to offer to a picture or Deity of Lord Caitanya

5-7 years:

Gather flowers or plants & use to decorate the altar or temple
Look at pictures of Lord Caitanya as a householder & as a sannyāsī: find what is the same and what is different

8-10 years:

Offer incense, lights, & flowers to the Deity
Clean part of the temple or altar
Compare & contrast the form of Lord Caitanya & an ordinary person

11-13 years:

Write a poem or song describing Lord Caitanya's form
Make jewelry for a Deity of Lord Caitanya
Explain how the Deities of Caitanya and Kṛṣṇa are the same person

14-18 years:

Make food preparations to offer to a Deity of Lord Caitanya
Perform synchronized dancing for the Deity
Research photos of Deities of Lord Caitanya that were installed during His appearance
Organize a program: invite guests, dress Deities, cook, arrange kirtana & class, etc.

General ideas:

Decorate a picture or Deity of Lord Caitanya
Make a Deity of Lord Caitanya or draw an original picture, using various media
Compare & contrast Lord Caitanya's form with that of Kṛṣṇa & any number of His other incarnations—do this with a list, Venn diagrams, a matrix, in groups, or individually
Make clothes for Lord Caitanya out of cloth or paper—one group for Him as a gṛhastha and one group for Him as a sannyāsī
Pretend you are Kṛṣṇadāsa who traveled with Lord Caitanya in South India (or Balabhadra who traveled with Lord Caitanya to Vṛndāvana)—describe how you would take care of the Lord's clothes and food
Decorate an altar that has a Deity of Lord Caitanya
Make garlands or decorations of flowers, paper, or other materials for an altar or temple where there is a Deity of Lord Caitanya
Sing a memorized song about Lord Caitanya in front of the Deity
Study and discuss various stories during Lord Caitanya's appearance where He appeared in Deity form (for example, to Visnupriya)
Make a powerpoint show of photos of many Deities of Lord Caitanya
Explain what you like best about your favorite picture of Lord Caitanya
Learn a song or verse about Caitanya's form

Resources needed:

Blackline pictures of Lord Caitanya to color or paint
Copies (& possibly recordings) of songs about Lord Caitanya's form
Stories of Deities of Lord Caitanya during His appearance
Flowers—real and paper, cloth, sequins, incense, lamps, beads, heavy string

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Holy Name

Learning aims:

Children gain an understanding of the Śikṣāṣṭaka & increased participation in kīrtana

What children will accomplish by the end of this unit:

Learn some of the Śikṣāṣṭaka & focus more on kīrtana without distraction

Assessing how well the aims have been achieved:

Children can explain the meaning of the verses they are learning

Children participate more in kīrtana outside of these structured activities (such as lead, play instruments, sing when appropriate, focus on what they are doing)

2-4 years:

Learn simplified English for Śikṣāṣṭaka verse one, with acting out or gestures for each part
Take turns leading kīrtana
Draw how we feel in kīrtana
Talk about names—our names and God's names

5-7 years:

Learn the Sanskrit for one or more lines of a Śikṣāṣṭaka verse, with acting out or gestures for the meaning
Make kīrtana instruments out of clay
Practice playing karatālas & keeping a beat

8-10 years:

Make a kīrtana party from clay
Learn one Śikṣāṣṭaka verse, Sanskrit and English, with acting out the meaning
Learn a simple mṛdaṅga beat

11-13 years:

Survey community members to find ways to increase kīrtana participation
Make a personal plan to improve focus in kīrtana
Learn a simple harmonium tune

14-18 years:

Have kīrtana with no instruments, with various combinations of karatālas, mṛdaṅga, harmonium, and other drums or instruments. Discuss how each instrument or combination of instruments (or none) affects mood & focus; rate
Compare & contrast sitting down bhajans with dancing kīrtanas

General ideas:

Learn one or all the Śikṣāṣṭaka verses, Sanskrit & or English
Learn the word-for-word of one or more Siksataka verses
Discuss the relationship between the Siksataka verses & śraddhā to prema from Bhajana rahasa
Learn a song or verses with names of Lord Caitanya in it (English, Sanskrit, or Bengali)
Go on Harināma Saṅkīrtana
Lead kīrtana
Make a drawing or sculpture to go with one or more Śikṣāṣṭaka verses
Put the English of one or more Śikṣāṣṭaka verses to music
Write a poem based on a Śikṣāṣṭaka verse
Dramatize the first verse of Siksataka
Make a film, photo exhibit, powerpoint, or other visual media of any Śikṣāṣṭaka verse (the first one especially lends itself to this)
List what is easy & what is difficult about japa and kīrtana—rank in order of difficulty and make suggestions in groups as to how to deal with the difficulty
Chant japa as a group
Summarize the Śikṣāṣṭaka in a two or three word phrase for each verse
Have a mock interview of Lord Caitanya, preparing questions about the Śikṣāṣṭaka
Explain how saṅkīrtana is a yajña

Resources needed:

Copy of the Śikṣāṣṭaka, Sanskrit and English, copy of Bhajana Rashasya by Bhaktivinoda,
A person who can teach playing karatālas, mṛdaṅga, & harmonium, or audio or video lessons,
Clay, karatālas, mṛdaṅga, harmonium

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Association of Saintly Persons

Learning aims:

Children describe how devotees associate with each other to please Lord Caitanya

What children will accomplish by the end of this unit:

Learn about Lord Caitanya's associates

Assessing how well the aims have been achieved:

Children can explain the value of saintly association in reference to some pastimes of Lord Caitanya and to their own life

2-4 years:

Have children draw a tree with branches & then glue on papers with names or pictures of Lord Caitanya's main associates

Learn the Panca-tattva mahā-mantra and talk about who each person is

Color & decorate a picture of the Panca-tattva

5-7 years:

Talk about how we can help or hurt our friends' spiritual lives

Hear about Lord Caitanya eating prasadam with His devotees: Pretend to be eating there, too. Make a clay meal to serve to Lord Caitanya

8-10 years:

Make a list of everyone Lord Caitanya embraced—what would it be like to be hugged by Him? Write a journal entry, poem, song, skit, draw a picture, etc. in groups or individually

Hear about Śivānanda Sena's care of a dog.

Make lists of various traveling companions—compare, contrast, and rate for different places or kinds of travel

11-13 years:

Write a newspaper story about the devotees arriving in Purī from Navadvīpa

Hear about Lord Caitanya's water sports with His devotees & invent a water game

14-18 years:

Work with someone on a preaching project

Make a collage of paintings of Lord Caitanya's associates & another of one's own friends

General ideas:

Memorize names of Lord Caitanya's associates

Hear a story of Lord Caitanya with His devotees & discuss, list, categorize, compare, or rate the various ways in which they interact

Discuss Lord Caitanya's going to Vṛndāvana—once with a group (where He did not go all the way to Vṛndāvana) and once with only one companion. Act out travel with a group and alone. List and rank the benefits and problems of each. List various kinds of travel and whether group or one companion would be best for each

Write Balabhadra's or Kṛṣṇadāsa's travel diary for a week with Lord Caitanya

Hear about Śivānanda Sena traveling with devotees from Navadvīpa to Purī every year.

Draw a picture, write a poem, make up a song, or create a skit about this story

Make diagrams of some parts of the Caitanya tree of devotees as described in Caitanya-caritāmṛta, Ādi-līlā.

Write thank you letters (or create thank you cards) for those who have helped us most in spiritual life

Make a plan to be a better friend to someone

Hear about how Kṛṣṇadāsa left Lord Caitanya for the Bhaṭṭathāris—do a skit, write a poem, make a picture, or discuss what we learn about the power of association

Resources needed:

Caitanya-caritāmṛta, Caitanya-bhāgavata, Copy of Panca-tattva maha-mantra

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Holy Places

Learning aims:

Know the geography of Navadvīpa and spiritual significance

What children will accomplish by the end of this unit:

Meditation on some aspect of Navadvīpa—such as relationship with 9 processes, pastimes that occurred there, etc.

Assessing how well the aims have been achieved:

Children will be able to give facts about Navadvīpa, explain the significance of one or more places, and describe how the place affects them (emotionally, spiritually)

2-4 years:

Water play pretending it's the Gaṅgā
Practicing how to enter a temple area with taking off shoes, offering obeisances, etc.
Go on a "tour" through the building pretending various areas are different islands of Navadvīpa

5-7 years:

Make a symbolic map of the 9 islands, drawing pictures of each of the 9 processes for each one.

Examine various items made with neem

Make a model of Navadvīpa with sand & water

8-10 years:

Visit a river & contrast with Gaṅgā

Make a geographically correct model, with clay, of the Navadvīpa area.

Make a report on flooding in Navadvīpa

11-13 years:

Create sculptures of the nine islands, with a representative pastime for each

Create a wordsearch or crossword puzzle for places in Navadvīpa—solve and solve

Argue for & against living in Navadvīpa

14-18 years:

Discuss how to encourage many people to come to Navadvīpa while maintaining the ecology; create a project to help protect the dhāma

Categorize a list of various places according to the modes & explore what makes a place holy

Report on the history of Navadvīpa

General ideas:

Memorize the names of the 9 islands of Navadvīpa & correlate them to the 9 processes of devotional service

Hear how Lord Caitanya appeared under a Neem tree—study the properties of neem and how they are used in medicine, agriculture

Learn a song or verse about the 9 processes

Make a map of holy sites in Navadvīpa

Trace Lord Caitanya's travels on a map
Designate parts of a room or building as the different islands of Navadvīpa & enact corresponding pastimes there or decorate them to show the pastimes or hear pastimes in each place

Calculate the distances & walking times between the places to which Lord Caitanya traveled

Learn the etiquette for entering a holy place
Compare holy sites in Vṛndāvana & Navadvīpa

Use colored paper or clay to make some of the flora or fauna found in Navadvīpa

Study the rivers in Navadvīpa—their changing courses, flooding, effect on agriculture, etc.

Compare & contrast Bengali and Sanskrit

Learn a Bengali song about Lord Caitanya

Plan a trip to Navadvīpa

Plan a tour of the Navadvīpa area

Make posters or a film, powerpoint advertising visiting Navadvīpa

Resources needed:

Blank maps of India, West Bengal, and the Navadvīpa area, clay, songs, copies of the alphabet of Sanskrit & Bengali, facility for research, items made of neem (toothpaste, creams, insect repellent, etc.)

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

Songs and Verses

Śrī Pañca-tattva pranāma

śrī-kṛṣṇa-caitanya prabhu nityānanda

śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

I offer my obeisances to Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara, Śrīvāsa and all others in the line of devotion.

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

SYNONYMS

namaḥ—obeisances; mahā-vadānyāya—who is most munificent and charitably disposed; kṛṣṇa-prema—love of Kṛṣṇa; pradāya—who can give; te—unto You; kṛṣṇāya—the original Personality of Godhead; kṛṣṇa-caitanya-nāmne—under the name Kṛṣṇa Caitanya; gaura-tviṣe—whose complexion is the golden complexion of Śrīmatī Rādhārāṇī; namaḥ—obeisances.

TRANSLATION

O most munificent incarnation! You are Kṛṣṇa Himself appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu. You have assumed the golden color of Śrīmatī Rādhārāṇī, and You are widely distributing pure love of Kṛṣṇa. We offer our respectful obeisances unto You.

Gaura-ārati

(kiba) jaya jaya gorācānder āratiko śobhā

jāhnavī-taṭa-vane jaga-mana-lobhā

jaga-jana-mana-lobhā

(First Refrain)

gaurānger ārotik śobhā

jaga-jana-mana-lobhā

SYNONYMS

jaya jaya—all glories, all glories!; gorācānder—of the moonlike Lord Caitanya; āratiko śobhā—the beautiful ārati ceremony; jāhnavī-taṭa-vane—in a grove on the banks of the Gaṅgā river; jaga-mana-lobhā—attracting the minds of all living entities in the universe.

TRANSLATION

All glories, all glories to the beautiful ārati ceremony of Lord Caitanya. This Gaura-ārati is taking place in a grove on the banks of the Jāhnavī [Gaṅgā] and is attracting the minds of all living entities in the universe.

dakṣiṇe nitāicānd, bāme gadādhara
nikaṭe advaita, śrīnivāsa chatra-dhara

SYNONYMS

dakṣiṇe nitāi-cānd—on His right side is the moonlike Lord Nityānanda; vāme gadādhara—on His left is Śrī Gadādhara; nikaṭe advaita—nearby stands Śrī Advaita; śrīnivāsa chatra-dhara—and Śrīvāsa Ṭhākura is holding an umbrella.

TRANSLATION

On Lord Caitanya's right side is Lord Nityānanda, and on His left is Śrī Gadādhara. Nearby stands Śrī Advaita, and Śrīvāsa Ṭhākura is holding an umbrella over Lord Caitanya's head.

bosiyāche gorācānd ratna-simhāsane
ārati koren brahmā-ādi deva-gaṇe

SYNONYMS

bosiyāche—is sitting; gorācānd—Lord Gaura-candra; ratna-simhāsane—upon a jeweled throne; ārati ko-

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

rena—performing the āraṭi ceremony; brahmā-ādi deva-gaṇe—the demigods, headed by Lord Brahmā.

TRANSLATION

Lord Caitanya has sat down on a jeweled throne, and the demigods, headed by Lord Brahmā, perform the āraṭi ceremony.

narahari-ādi kori' cāmara dhulāya
sañjaya-mukunda-bāsu-ghoṣ-ādi gāya

SYNONYMS

narahari-ādi—Narahari Śarakāra and other associates; kori' cāmara dhulāya—fanning Him with cāmara whisks; sañjaya-mukunda-vāsu-ghoṣ-ādi—the devotees headed by Sañjaya, Mukunda and Vāsu Ghoṣa; gāya—are singing.

TRANSLATION

Narahari Sarakāra and other associates of Lord Caitanya fan Him with cāmaras, and devotees headed by Sañjaya Paṇḍita, Mukunda Datta, and Vāsu Ghoṣa sing sweet kīrtana.

śaṅkha bāje ghaṅṭā bāje bāje karatāla
madhura mṛdaṅga bāje parama rasāla

(Second Refrain)

śaṅkha bāje ghaṅṭā bāje
madhur madhur madhur bāje

SYNONYMS

śaṅkha bāje—conchshells resound; ghaṅṭā bāje—bells resound; bāje karatāla—hand-cymbals resound; madhura mṛdaṅga bāje—sweet clay drums resound; parama rasāla—supremely sweet and relishable to hear.

TRANSLATION

Conchshells, bells, and karatālas resound, and the mṛdaṅgas play very sweetly. This kīrtana music is supremely sweet and relishable to hear.

bahu-koṭi candra jini' vadana ujjala
gala-deśe bana-mālā kore jhālamala

SYNONYMS

bahu-koṭi—many millions; candra—of moons; jini'—conquering; vadana ujjala—the brilliance of Lord Caitanya's face; gala-deśe—around His neck; vana-mālā—the garland of forest flowers; kore jhālamala—shines.

TRANSLATION

The brilliance of Lord Caitanya's face conquers millions upon millions of moons, and the garland of forest flowers around His neck shines.

śiva-śuka-nārada preme gada-gada
bhaktivinoda dekhe gorāra sampada

SYNONYMS

śiva-śuka-nārada—Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni; preme—with the ecstasy of transcendental love; gada-gada—their voices are choked; bhaktivinoda—thus Ṭhākura Bhaktivinoda; dekhe—beholds; gorāra sampada—the glory of Lord Caitanya.

TRANSLATION

Lord Śiva, Śukadeva Gosvāmī, and Nārada Muni are all there, and their voices are choked with the ecstasy of transcendental love. Thus Ṭhākura Bhaktivinoda envisions the glory of Lord Śrī Caitanya.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

Śrī Śrī Gaura-Nityānanda Dayā
by Locana Dāsa Thākura

parama koruṇa, pahū dui jana
nitāi gauracandra
saba avatāra-sāra śiromaṇi
kevala ānanda-kanda

parama koruṇa—supremely merciful; pah dui jana—the two Lords; nitāi gauracandra—Lord Nityānanda and Lord Gauracandra; saba avatāra—of all incarnations; sāra—They are the essence; śiromaṇi—and the crest jewels; kevala ānanda-kanda—exclusive fountains of bliss.

The two Lords, Nitāi-Gauracandra, are very merciful. They are the essence of all incarnations. The specific significance of these incarnations is that They introduced a process of chanting and dancing that is simply joyful.

bhajo bhajo bhāi, caitanya nitāi
sudṛḍha biśwāsa kori
viśaya chāḍiyā, se rase majiyā,
mukhe bolo hari hari

bhajo bhajo—just worship, just worship; bhāi—O brothers!; caitanya nitāi—Lord Caitanya and Nityānanda; sudṛḍha viśwāsa kori—'with firm faith; viśaya chāḍiyā—giving up sense gratification; se rase—in that mellow of worship; majiyā—absorbing; mukhe—with your mouth; bolo hari hari—chant Hari!

My dear brother, I request that you just worship Lord Caitanya and Nityānanda with firm conviction and faith. If one wants to be Kṛṣṇa conscious by this process, one has to give up his engagement in sense gratification. One simply has to chant, "Hare Kṛṣṇa! Hari Hari!" without any motive.

dekho ore bhāi, tri-bhuvane nāi,
emona doyāla dātā
paśu pākhi jhure, pāśāṇa vidare,
śuni' jānra guṇa-gāthā

dekho—just see; ore bhāi—O dear brothers!; tri-bhuvane—within the three worlds; nāi—there is none; emona—such as these; doyāla dātā—charitable givers of mercy; paśu—even the animals; pākhi—and the birds; jhure—weep; pāśāṇa vidare—stones melt; śuni'—upon hearing; jānra—whose; guṇa-gāthā—glorification of Their qualities.

My dear brother, just try and examine this. Within the three worlds there is no one like Lord Caitanya or Lord Nityānanda. Their merciful qualities are so great that upon hearing them even birds and beasts cry and stones melt.

sāmsāre majiyā, rohili poriyā,
se pade nahilo āśa
āpana karama, bhuñjāye śamana,
kahoye locana-dāsa

sāmsāre majiyā—entrapped in the materialistic sense gratification process; rohili poḍiyā—falling and remaining; se pade—for Their lotus feet; nahilo āśa—you have no aspiration; āpana karama—your own bad karma; bhuñjāye—you are being punished (lit. 'enjoying'); śamana—by Yamarāja, lord of death; kahoye locana-dāsa—thus says Locana dāsa.

But Locana dāsa regrets that I am entrapped by sense gratification. Since I have no attraction for the lotus feet of Lord Caitanya and Lord Nityānanda, then Yamarāja, the superintendent of death, is punishing me by not allowing me to be attracted by this movement.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

Nava Gaura Varam

Śrī Śacī-Sutāstakam

By Sārvabhauma Bhattācārya

nava gaura-varaṁ nava-puṣpa-śaraṁ
nava-bhāva-dharaṁ nava-lāśya-param
nava-hāśya-karaṁ nava-hema-varaṁ
praṇamāmi śacī-suta-gaura-varaṁ

nava-gaura-varaṁ—fresh excellent gold; nava-puṣpa-śaraṁ—arrows of newly blossomed flowers; nava-bhāva-dharaṁ—sustaining ever-new ecstatic moods; nava-lāśya-param—absorbed in novel dances; nava-hāśya-karaṁ—causing new laughter; nava-hema-varaṁ—beautiful new gold; praṇamāmi—I bow down; śacī-suta—the son of mother Śacī; gaura-varaṁ—excellent gold.

His complexion is the hue of fresh cream tinged with kuṅkum. He is the ever-fresh Cupid who shoots arrows of newly blossoming flowers. He bears newer and newer moods of emotional ecstasies. He is fond of performing novel dances. He makes ever-new jokes that cause much laughter. His brilliant luster is like freshly cast gold.-I bow down to Gaura, the beautiful Son of Mother Śacī.

nava-prema-yutaṁ nava-nīta-śucaṁ
nava-veśa-kṛtaṁ nava-prema-rasam
navadhā vilasat śubha-prema-mayaṁ
praṇamāmi śacī-suta-gaura-varaṁ

nava-prema-yutaṁ—endowed with ever-fresh divine love; nava-nīta-śucaṁ—luminous like fresh butter; nava-veśa-kṛtaṁ—wears fresh attire in novel fashions; nava-prema-rasam—tastes ever-new mellows of love for Kṛṣṇa; navadhā vilasat—whose shines in ninefold newer and newer ways [while executing the nine-fold processes of devotionalsal service]; śubha-prema-mayaṁ—auspicious loving nature.

He is endowed with ever-fresh love of Godhead. His radiant luster is like the color of fresh butter. His fresh attire is arranged in ever-new fashions. He relishes ever-new mellows of love for Kṛṣṇa. He shines in nine-fold new ways while executing the nine-fold processes of devotion. He is permeated with a most auspicious loving nature.-I bow down to Gaura, the beautiful Son of Mother Śacī.

hari-bhakti-param hari-nāma-dharaṁ
kara-japya-karaṁ hari-nāma-param
nayane satataṁ praṇayāśru-dharaṁ
praṇamāmi śacī-suta-gaura-varaṁ

hari-bhakti-param—absorbed in devotion to Śrī Hari; hari-nāma-dharaṁ—who holds the names of Hari; kara-japya-karaṁ—who uses His hands for chanting japa—meditation; hari-nāma-param—who is addicted to the names of Hari; nayane—in His eyes; satataṁ—always; praṇaya-āśru—tears of love; dharaṁ—bears.

He is absorbed in devotion to Śrī Hari. He maintains the chanting of the names of Hari. While chanting He counts the holy names on the fingers of His hands. He is addicted to the name of Hari. He always has tears of love welling in His eyes.-I bow down to Gaura, the beautiful Son of Mother Śacī.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

satataṁ janatā-bhava-tāpa-haraṁ
paramārtha-parāyaṇa-loka-gatiṁ
nava-leha-karaṁ jagat-tāpa-haraṁ
praṇamāmi śacī-suta-gaura-varam

satatam—always; janatā—mankind; bhava—material existence; tāpa-haram—who takes away suffering; parama-artha—the supreme purpose; parāyaṇa—dedicated; loka—people; gatim—goal; nava-leha-karam—who renders men like bees anew; jagat-tāpa-haram—who takes away the suffering of the material world.

He is always removing the suffering of material existence for mankind. He is the goal of life for persons who are dedicated to their supreme interest. He inspires men to become like honeybees (eager for the honey of Kṛṣṇa-prema). He removes the burning fever of the material world.-I bow down to Gaura, the beautiful Son of Mother Śacī.

nija-bhakti-karaṁ priya-cārutaraṁ
naṭa-nartana-nāgara-rāja-kulam
kula-kāmini-mānasa-lāsyā-karaṁ
praṇamāmi śacī-suta-gaura-varam

nija-bhakti-karam—who causes devotional service to Himself; priya-cārutaram—who is most attractive to His beloved servitors; naṭa-nartana—who dances with a greatly dramatic mood; nāgara-rāja-kulam—He promotes the family of Kṛṣṇa, the king of paramours; kula-kāmini—attractive young women; mānasa—mind; lāsyā—dancing; karam—causes.

He motivates pure devotion unto Himself. He is most attractive to His beloved servitors. By His dramatic dancing He exhibits the characteristics of the King of paramours. He causes the minds of beautiful young village women to dance.-I bow down to Gaura, the beautiful Son of Mother Śacī.

karatāla-valaṁ kala-kaṅṭha-ravaṁ
mṛdu-vādyā-suvīṇikayā madhuram
nija-bhakti-guṇāvṛta-nātya-karaṁ
praṇamāmi śacī-suta-gaura-varam

kara-tāla-valam—together with hand cymbals; kala—soft; kaṅṭha—throat; ravam—sound; mṛdu—soft; vādyā—played; suvīṇikayā—with the pleasing stringed vīṇā; madhuram—sweet; nija-bhakti—His own devotion; guṇa—qualities; āvṛta—covered; nātya-karam—causing dancing.

He plays karatāls as His throat emits sweet melodious sounds and the vibrant notes of the vīṇā are softly played. He thus inspires the devotees to perform dramatic dancing that is infused with aspects of His own devotional service.-I bow down to Gaura, the beautiful Son of Mother Śacī.

yuga-dharma-yutaṁ punar nanda-sutaṁ
dharaṇī-sucitraṁ bhava-bhāvocitam
tanu-dhyāna-citaṁ nija-vāsa-yutaṁ
praṇamāmi śacī-suta-gaura-varam

yuga-dharma—the religious practice for the age of Kali; yutam—embued; punaḥ—again; nanda-sutam—the son of Nanda; dharaṇī—the earth; su-citraṁ—very wonderful; bhava—birth and death; bhāva—the mood; ucitam—suitable; tanu—body; dhyāna—meditation; citam—consciousness; nija-vāsa—His own abode; yutam—accompanied.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

He is accompanied by the sankīrtan movement, which is the religious practice for the age of Kali. He is the son of Nanda Mahārāja come again. He is the extraordinarily brilliant ornament of the earth. His preaching mood is suitably adapted to the cycle of birth and death. His consciousness is fixed in meditation on His own form of Kṛṣṇa. He is always accompanied by His transcendental abode.—I bow to Gaura, the beautiful Son of Mother Śacī.

aruṇaṁ nayaṇaṁ caraṇaṁ vasaṇaṁ
vadane skhalitaṁ svaka-nāma-dharam
kurute su-rasaṁ jagataḥ jīvaṇaṁ
praṇamāmi śacī-suta-gaura-varam

aruṇam—red as the rising sun; nayanam—eyes; caraṇam—feet; vasaṇam—clothing; vadane—in His mouth; skhalitam—faltering; svaka-nāma—His own names; dharam—taking; kurute—He influences; su-rasam—a sweet flavor; jagataḥ—of the cosmic manifestation; jīvaṇam—life.

His eyes, the soles of His feet, and His clothing are reddish like the color that heralds the rising sun. As He utters His own names, His voice falters. He awakens a sweet flavor to life throughout the universe.—I bow down to Gaura, the beautiful son of Mother Śacī.

Śrī Śrī Śikṣāstaka

Text One

ceto-darpaṇa-mārjanam bhava-mahā-dāvāgni-nirvāpaṇam
śreyaḥ-kairava-candrikā-vitarāṇam vidyā-vadhū-jīvaṇam
ānandāmbudhi-varḍhanam prati-padam pūrṇamṛtāsvādanam
sarvātma-snapanam param vijayate śrī-kṛṣṇa-saṅkīrtanam

cetaḥ-darpaṇa—the mirror of the heart; mārjanam—cleansing; bhava—of material existence; mahā-dāva-agni—the greatly blazing forest fire; nirvāpaṇam—extinguishing; śreyaḥ-kairava—the white lotus of good fortune; candrikā-vitarāṇam—spreading the moonbeams; vidyā-vadhū—the wife of all education; jīvaṇam—the life; ānanda-ambudhi—the ocean of bliss; varḍhanam—increasing; prati-padam—at every step; pūrṇa-amṛta—the full nectar; āsvādanam—giving a relishable taste; sarva-ātma-snapanam—bathing all souls; param—transcendental; vijayate—let there be victory; śrī-kṛṣṇa-saṅkīrtanam—for the congregational chanting of the holy name of Kṛṣṇa.

Glory to the śrī-kṛṣṇa-saṅkīrtana, which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. This saṅkīrtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious.

Text Two

nāmnām akāri bahudhā nija-sarva-śaktis
tatrārpitā niyamitaḥ smaraṇe na kālaḥ
etādṛśī tava kṛpā bhagavan mamāpi
durdaivam īdṛśam ihājani nānurāgaḥ

nāmnām—of the holy names of the Lord; akāri—manifested; bahudhā—various kinds; nija-sarva-śaktiḥ—all types of personal potency; tatra—in that; arpitā—bestowed; niyamitaḥ—restricted; smaraṇe—in remembering; na—not; kālaḥ—consideration of time; etādṛśī—so much; tava kṛpā—

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

Your mercy; bhagavan—O Lord!; mama—my; api—although; durdaivam—misfortune; idṛśam—such; iha—in this (the holy name); ajani—was born; na anurāgaḥ—no attachment.

O my Lord, Your holy name alone can render all benediction to living beings, and thus You have hundreds and millions of names, like Kṛṣṇa and Govinda. In these transcendental names You have invested all Your transcendental energies. There are not even hard and fast rules for chanting these names. O my Lord, out of kindness You enable us to easily approach You by Your holy names, but I am so unfortunate that I have no attraction for them.

Text Three

ṭṛṇād api sunīcena
taror api sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ

ṭṛṇāt api—than even downtrodden grass; su-nīcena—by feeling oneself much lower; taroḥ—than a tree; iva—like; sahiṣṇunā—by being tolerant; amāninā—by not accepting respect; mānadena—by giving respect to all others; kīrtanīyaḥ—should be chanted; sadā—always; hariḥ—the holy name of Hari.

One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly.

Text Four

na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaya
mama janmani janmaniśvare
bhavatād bhaktir ahaitukī tvayi

na dhanam—not wealth; na janam—not followers; na sundarīm—not beautiful women; kavitām—fruitive activities described in flowery language; vā—or; jagat-īśa—O Lord of the universe!; kāmaya—I desire; mama—my; janmani janmani—in birth after birth; īśvare—unto the Supreme Personality of Godhead; bhavatāt—let there be; bhaktiḥ—devotional service; ahaitukī—unmotivated; tvayi—unto You.

O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want Your causeless devotional service, birth after birth.

Text Five

ayi nanda-tanuja kiṅkaram
patitam mām viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūli-sadṛśam vicintaya

ayi nanda-tanuja—O son of Nanda Mahārāja!; kiṅkaram—Your servant; patitam—fallen; mām—me; viṣame—horrible; bhava-ambudhau—in the ocean of nescience; kṛpayā—by causeless mercy; tava—Your; pāda-paṅkaja—lotus feet; sthita—situated at; dhūli—the dust; sadṛśam—just like; vicintaya—please consider.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

O son of Mahārāja Nanda [Kṛṣṇa], I am Your eternal servitor, yet somehow or other I have fallen into the ocean of birth and death. Please pick me up from this ocean of death and place me as one of the atoms at Your lotus feet.

Text Six

nayanam galad-aśru-dhārayā
vadanam gadgada-ruddhayā girā
pulkair nicitam vapuḥ kadā
tava-nāma-grahaṇe bhaviṣyati

nayanam—my eyes; galat-aśru-dhārayā—by streams of tears running down; vadanam—my mouth; gadgada—faltering; ruddhayā—by being choked up; girā—my words; pulkaiḥ—by thrilled hairs standing erect; nicitam—covered; vapuḥ—my body; kadā—when?; tava—Your; nāma-grahaṇe—in chanting the holy name; bhaviṣyati—will be.

O my Lord, when will my eyes be decorated with tears of love flowing constantly when I chant Your holy name? When will my voice choke up, and when will the hairs of my body stand on end at the recitation of Your name?

Text Seven

yugāyitam nimeṣeṇa
cakṣuṣā prāvṛṣāyitam
śūnyāyitam jagat sarvaṁ
govinda-viraheṇa me

yugāyitam—makes like a great millennium; nimeṣeṇa—by a moment; cakṣuṣā—from my eyes; prāvṛṣāyitam—makes tears fall like torrents of rain; śūnyāyitam—makes void; jagat sarvaṁ—the entire world; govinda-viraheṇa—by the separation from Govinda; me—my.

O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence.

Text Eight

āśliṣya vā pāda-ratām pinaṣtu mām
adarśanān marma-hatām karotu vā
yathā tathā vā vidadhātu lampaṭo
mat-prāṇa-nāthaḥ tu sa eva nāparaḥ

āśliṣya—tightly embracing; vā—or; pāda-ratām—who is fallen at the lotus feet; pinaṣtu—let Him trample; mām—me; adarśanāt—by not being visible; marma-hatām—broken-hearted; karotu—let Him make; vā—or; yathā tathā—as He likes, so He does; vā—or; vidadhātu—let Him do; lampaṭaḥ—the debauchee; mat-prāṇa-nāthaḥ—the Lord of my life; tu—but; saḥ eva—only Him; na aparāḥ—no one else.

I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord, unconditionally.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

Sanskrit Devanāgarī alphabet

Primary vowels

	Short		Long		Diphthongs			
	Initial	Diacritic	Initial	Diacritic	Initial	Diacritic		
Unrounded low central	अ	a	प	pa	आ	ā	पा	pā
Unrounded high front	इ	i	पि	pi	ई	ī	पी	pī
Rounded high back	उ	u	पु	pu	ऊ	ū	पू	pū
Syllabic variants	ऋ	ṛ	पृ	pṛ	ॠ	ṝ	पृ̄	pṝ
	ऌ	ḷ	प्ल	pl̥	ॡ	ḹ	प्ल̄	pl̄

Secondary vowels

Unrounded front	ए	e	पे	pe	ऐ	ai	पै	pai
Rounded back	ओ	o	पो	po	औ	au	पौ	pau

Consonants

Occlusives

	Voiceless plosives		Voiced plosives		Nasals					
	unaspirated	aspirated	unaspirated	aspirated						
Velar	क	ka	ख	kha	ग	ga	घ	gha	ङ	ṅa
Palatal	च	ca	छ	cha	ज	ja	झ	jha	ञ	ña
Retroflex	ट	ṭa	ठ	ṭha	ड	ḍa	ढ	ḍha	ण	ṇa
Dental	त	ta	थ	tha	द	da	ध	dha	न	na
Labial	प	pa	फ	pha	ब	ba	भ	bha	म	ma

Sonorants and fricatives

	Palatal	Retroflex	Dental	Labial
Sonorants	य	रा	ल	व
Sibilants	श	ष	स	

Other letters

ह	ha	ळ	ḷa
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Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

Bengali

Vowels and vowel diacritics

অ	আ	ই	ঈ	উ	ঊ	ঋ	এ	ঐ	ও	ঔ
a	ā	i	ī	u	ū	ṛ	e	ai	o	au
[ɔ, o]	[ɑ:]	[i, e]	[i]	[u, o]	[u]	[ri]	[e, æ]	[oj]	[o]	[ow]
ক	কা	কি	কী	কু	কূ	ক্	কে	কৈ	কো	কৌ
ka	kā	ki	kī	ku	kū	kṛ	ke	kai	ko	kau

Consonants

ক	ka	[kɔ]	খ	kha	[kʰɔ]	গ	ga	[gɔ]	ঘ	gha	[gʱɔ]	ঙ	ṅa	[ŋɔ]
চ	ca	[tʃɔ]	ছ	cha	[tʃʰɔ]	জ	ja	[dʒɔ]	ঝ	jha	[dʒʱɔ]	ঞ	ña	[ɲɔ]
ট	ṭa	[ʈɔ]	ঠ	ṭha	[ʈʰɔ]	ড	ḍa	[ḍɔ]	ঢ	ḍha	[ḍʱɔ]	ণ	ṅa	[ɲɔ]
ত	ta	[tɔ]	থ	tha	[tʰɔ]	দ	da	[dɔ]	ধ	dha	[dʱɔ]	ন	na	[nɔ]
প	pa	[pɔ]	ফ	pha	[pʰɔ]	ব	ba	[bɔ]	ভ	bha	[bʱɔ]	ম	ma	[mɔ]
য	ya	[jɔ]	র	ra	[rɔ]	ল	la	[lɔ]						
শ	śa	[ʃɔ/sɔ]	ষ	ṣa	[ʃɔ]	স	sa	[ʃɔ/sɔ]	হ	ha	[ɦɔ]			
য়	ya	[dʒɔ]	ড়	ṛa	[rɔ]	ঢ়	ṛa	[rɔ]						

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Links to Resources on the Internet to download or purchase

Pictures of Lord Caitanya:

http://www.iskconmedia.com/photos/Kṛṣṇa_Art/

<http://www.krishna.com/en/taxonomy/term/21>

Lessons in musical instruments:

<http://www.thekrishnastore.com/Search.bok?> (search: “lesson”)

Bhajana Rahasya:

<http://www.thekrishnastore.com/Search.bok?> (search: “bhajana rahasya”)

<http://gaurangal.tripod.com/id25.html> (under Bhaktivinoda Ṭhākura, Bhajana Rahasya, only works with Internet Explorer)

Recordings of Lord Caitanya’s pastimes, especially with the Kazi: info@amalbhakta.com

Where you can hear many songs about Lord Caitanya, along with the words, synchronized (only works with Internet Explorer) <http://www.causelessmercy.com/VaisnavaSongbook.htm>

Maps:

<http://www.download32.com/sri-navadvipa-dhāma--pdf--i21552.html>

<http://www.mapsofindia.com/>

Information on the nine islands of Navadvīpa:

<http://www.radharani.com/Albums/TheNineIslandsofNavadvipa/index.html>

<http://gaurangal.tripod.com/id25.html> (under Bhaktivinoda Ṭhākura, Navadvīpa-dhāma-Māhātmya and Navadvīpa bhava Taranga; only works with Internet Explorer)

<http://www.thekrishnastore.com/Search.bok?> (search: “navadvīpa”)

<http://btg.krishna.com/main.php?id=473>

Pictures of Lord Caitanya to download and color (also included at the end of this unit):

http://www.iskcondesiretree.com/Portals/0/ColoringBook/ISKCONDESIRETREE_KidsColbook3_A4_041-060.pdf

http://www.iskcondesiretree.com/Portals/0/ColoringBook/ISKCONDESIRETREE_KidsColbook3_A4_061-076.pdf

Places to find Caitanya-caritāmṛta on-line:

<http://www.krishna.com/en/taxonomy/term/58>

<http://www.causelessmercy.com>

Places to find Caitanya-bhāgavata & Caitanya Maṅgala on-line:

<http://gaurangal.tripod.com/id25.html> (under Vṛndāvana dasa Ṭhākura: Caitanya-bhāgavata adi lila only, under Locana dasa Ṭhākura: Caitanya Maṅgala, only works with Internet Explorer)

<http://www.harekrsna.com/philosophy/gss/sastra/literature/texts/vrindaban.htm>: Caitanya-bhāgavata, all

Book of Ratha-yātrā cart to color, cut out, and assemble:

Jagannātha Coloring Book, Item Code: MPBC789 from <http://www.thekrishnastore.com/>

A summary of Lord Caitanya’s life is in the introduction to Śrīmad-Bhāgavatam

Song about Lord Caitanya:

Little Vaisnava Songs, Volume 2, CD, Item Code: A2CK442 from <http://www.thekrishnastore.com/>

Puppet Shows DVD

Item Code: TVVD403 from <http://www.thekrishnastore.com/>

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

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Where to find Stories in the Caitanya Caritāmṛta

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The Advent of Lord Caitanya	13	63-124
Lord Caitanya's Childhood Pastimes	14	1-197
The Lord's Pastimes Between the Ages of Five and Ten	15	1-34
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Madhya-Līlā

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The Activities of Sākṣi Gopāla	5	1-139
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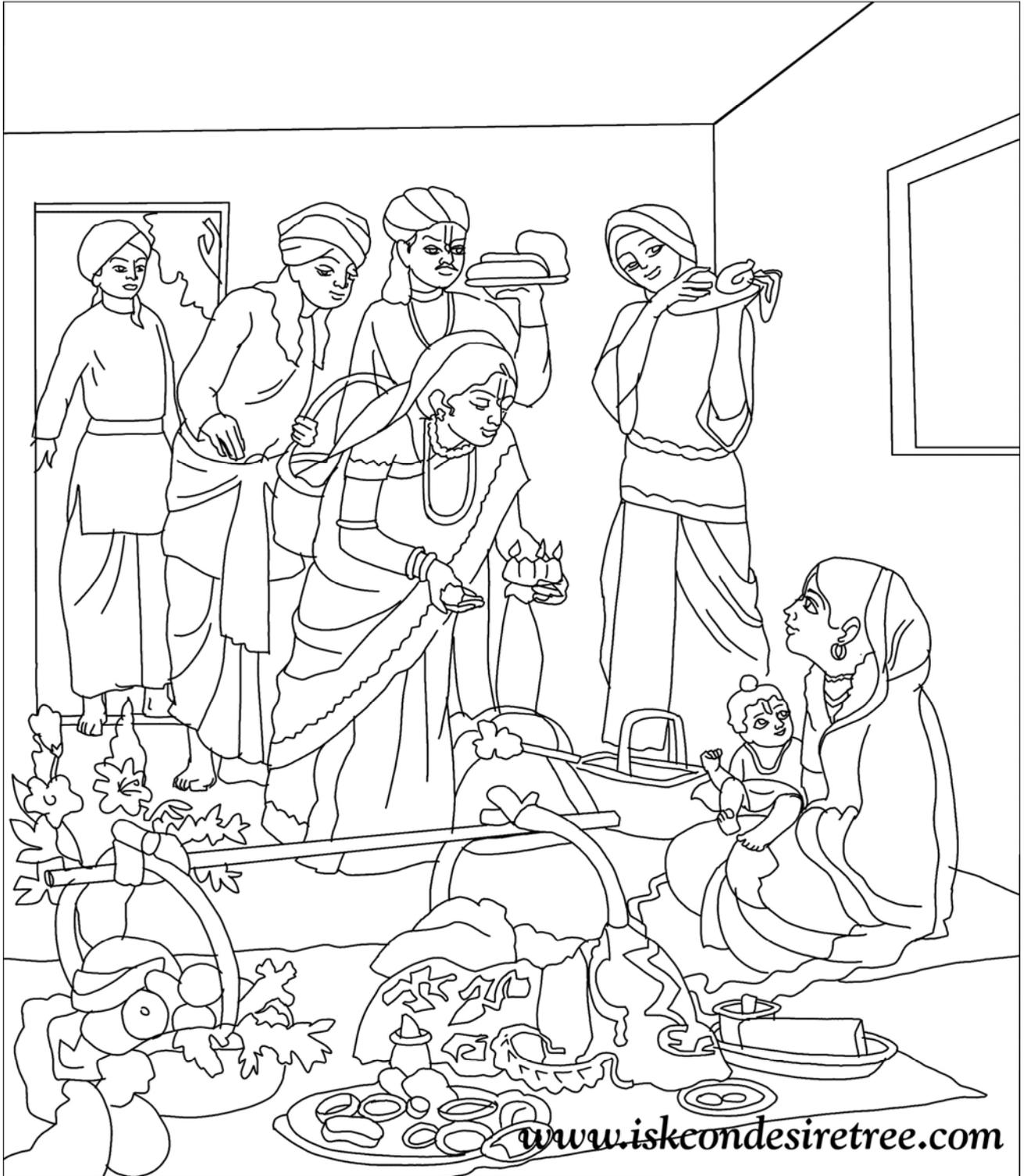
[Pictures to Color](#)



Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

Pictures to Color



Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

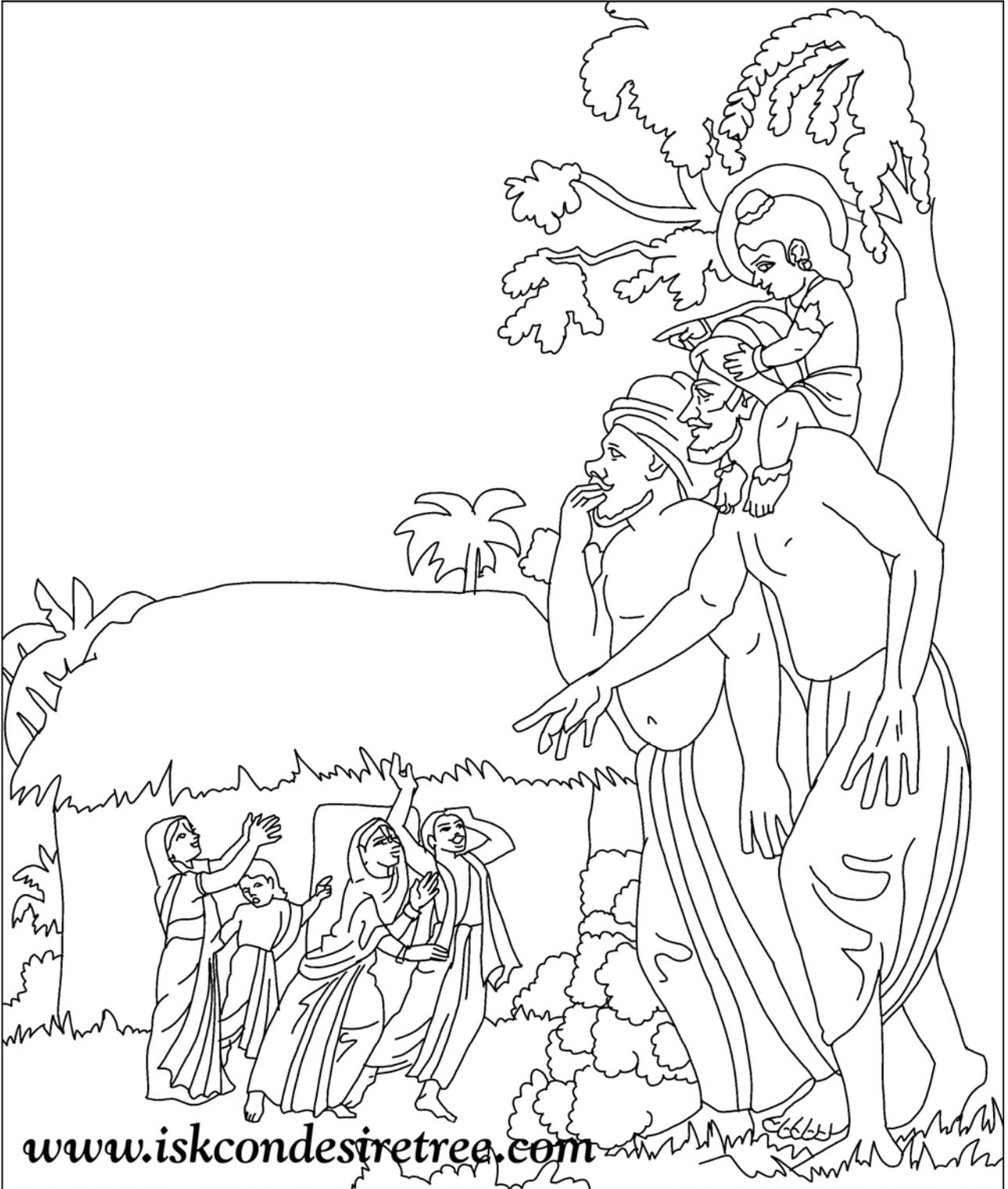
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Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

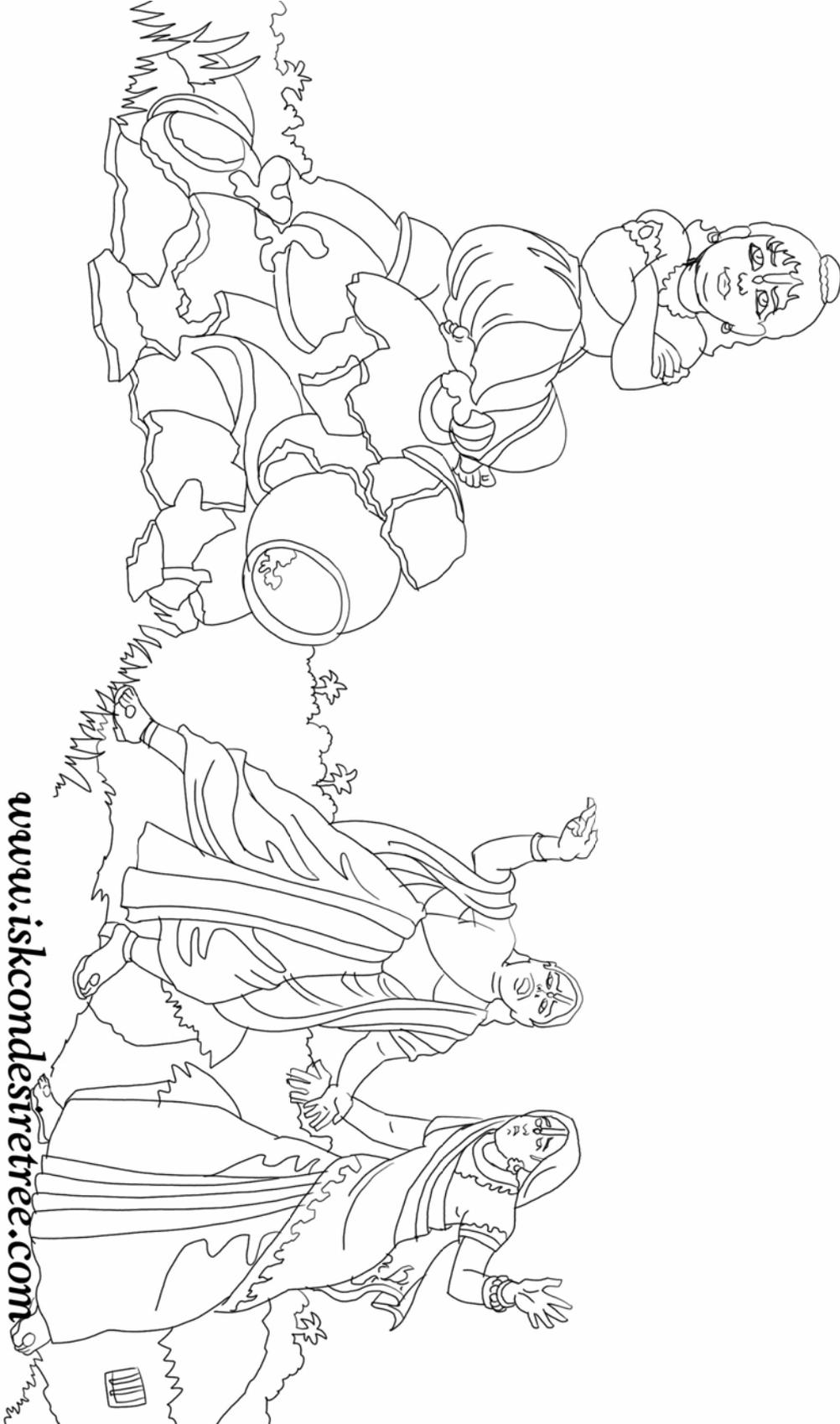
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Outline of Navadvīpa Dhāma Māhātmya by Bhaktivinoda Thākura

I. Sri Navadvīpa Dhāma- 9 Holy Islands

- a. Antardvīpa-Sri Mayapur-Atma Nivedanam (surrendering everything)
- b. Simantadvīpa-Simulīya-Sravanam (Hearing)
- c. Godrumadvīpa-Gadigaccha-Kirtanam (Chanting)
- d. Madhyadvīpa-Majdia-Visnoh Smaranam (Remembering)
- e. Koladvīpa-Navadvīpa city-Pada Sevanam (Serving the Lotus Feet of the Lord)
- f. Rtvadvīpa-Ratupura-Arcanam-(Worshipping)
- g. Jahnudvīpa-Jannagara-Vandanam (Praying)
- h. Modadrūmadvīpa-Mangachi-Dasyam (Servant)
- i. Rudradvīpa-Rudrapara-Sakhyam (Friend)

II. Parikrama-Khanda-General Glorification

- a. Prayers praising Navadvīpa Dhāma
- b. Navadvīpa and Sri Caitanya's glories covered by Mayadevi
- c. After Gaurāṅga Līlā Mayadevi lifted her veil-Lord Nityānanda's order
- d. Nityānanda begs everyone to take pure love of God Sri Caitanya is distributing
- e. Sri Caitanya is Rādhā-Kṛṣṇa
- f. By Gaurā Nitai's mercy Kṛṣṇa prema is readily available
- g. Jagai & Madhai recipients of Gaurā Nitai's mercy regardless of sins
- h. One who lives in Navadvīpa is most fortunate-achieves attraction for Kṛṣṇa
- i. Remembers Navadvīpa achieves what one would receive if travels to all tirthas
- j. Seeing Navadvīpa gets love of Kṛṣṇa birth after birth
- k. Even going to Navadvīpa for material comforts through pious activities one does not take another birth
- l. Walking around Navadvīpa one gets the fruit of millions of asvamedha yajnas at every step
- m. One who chants mantras in Navadvīpa obtains the sound of Caitanya as his mantra and freed from maya.
- n. 3 nights at Navadvīpa is equal to 10 years at other tirthas

III. Measurement and Form of the Dhāma

Gauda Mandala is

1. 168 miles in circumference-Gaṅgā runs through the center.
 2. form of 100 petaled lotus flower-Navadvīpa in the center.
 3. circumference of the central stamen, Antardvīpa, is ten miles.
 4. Navadvīpa's circumference is 32 miles.
 5. v. Gauda Mandala's diameter is 56 miles and radius is 28 miles.
 6. Center point is Yogapitha, Sri Caitanya's birth place.
 7. Gauda Mandala is made of touchstone and full of knowledge and bliss.
 8. 3 spiritual energies, sandhīni, samvit, hladhīni are ever present in Dhāma.
- a. Dhāma is only seen as material by one who is covered by Maya.
 - b. Sri Caitanya's pastimes are deep and mundane logic troublesome. (Keśava Kasmīri)
 - c. Kali Yuga all holy places are weak and Navadvīpa supremely strong.

IV. Procedure for Parikrama of the Dhāma

- a. Within the 16 Krosas of the Dhāma (1 Krosa=2 miles) are 16 rivers.
- b. Eastern bank of Gaṅgā are 4 islands.
- c. Western bank are 5 islands.
- d. Tributaries of Gaṅgā give the dhāma its splendor. 173, (rivers)

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- e. Rivers of Navadvīpa-Gaṅgā, Yamuna, Sarasvati, Tamraparni, Krtamala, Brahma-putra, Sarayu, Narmada, Sindhu, Kaveri, Gomati, Godavari. 173(rivers),
- f. Rivers sometimes dry up or flood.
- g. Svetadvīpa, Vaikuntha, Goloka, and Vṛndāvana reside in Navadvīpa at all times.
- h. 7 Holy cities, Ayodhya, Mathura, Haridvara, Kasi, Kanci, Avanti (Ujjain), Dvaraka are always present in their own places in Navadvīpa Dhāma
- i. Order of Parikrama 1st darsana of Mayapur at Antardvīpa, then Simantadvīpa (north), then south to Godumadvīpa, then Madhyadvīpa. Then cross the Gaṅgā and to Koladvīpa, then to Rtvadvīpa, then Jahnudvīpa, then Modradrumadvīpa, and then Rudradvīpa. Cross Gaṅgā and back to Mayapur. Respectfully enter temple of Jagannath Miśra and Sacidev and take darsan of the Lord
- j. Best time for Parikrama-tithi of Makara saptami up to the full moon or purnima of Phalguna

V. Sri Jiva hears about Navadvīpa-dhāma

- a. Sri Jiva travels to Navadvīpa
- b. Sri Jiva's meeting Lord Nityananda
- c. Nityananda instructs Jiva Goswami
 1. Where to go
 2. Who to take shelter of “
 3. Navadvīpa dhāma “
- a. Krsnaloka has 2 states of emotion-1. Madhurya-Vṛndāvana-sweetness 2. Audarya-Navadvīpa-munificence
- b. No difference between Vṛndāvana and Navadvīpa- only difference is manifestation of rasas. Same as (d)

VI. Sri Mayapur & Antardvīpa

- a. Navadvīpa is 16 krosas (32 miles). In the middle is Antardvīpa. Central point is Mayapur. Yogapitha is the place of Sri Caitanya and Pañca-tattva's eternal pastimes. Most glorious of all places is Yogapitha.
- b. The dhāma covered by the Gaṅgā. By the desire of the Lord it will be revealed and shine effulgently.
- c. Gauranga never leaves Mayapur
- d. Antardvīpa surrounds Mayapur-Lord Brahma received Gauranga's darsan in Antardvīpa.
- e. Sri Jiva takes darsan of Mother Saci by Nityananda's grace. Mother Saci and Visnupriya cook for Nityananda and Jiva honors His remnants.
- f. Sri Jiva introduced to Vamsivadana an associate of Gauranga and incarnation of Krsna's flute.
- g. Jagannath Miśra's temple. Tulsi bower and Nimba tree sent back to spiritual world.
- h. 200 meters north. Srivas Thakur's courtyard.
- i. Advaita's house 20 meters north. Gadadhara's house 10 meters east.
- j. Vrddha Siva temple. Guardian of Mayapur, where the praudha maya energy (spiritual perception) is eternally situated.
- k. Mayapura will be covered for 100 yrs. and then be uncovered. Devotees will build temples and one exceedingly wonderful temple will be built from which Gauranga's service will be preached everywhere. Praudha Maya and Vrddha Siva will again come and reveal the spiritual dhāma.
- l. West side of Gaṅgā is Paradanga. North of that is Chinadanga. These areas are non different from Vṛndāvana. Directions North-South-East -West
- m. 6 meters from Vrddha Siva ghat is Gauranga's own ghat.
- n. 30 meters north is Madhai's ghata. 10 meters north is Barakona ghata constructed by Visvakarma by Krsna's order.
- o. East of Mayapur is Antardvīpa. Refer to l.
- p. Rediscovery of Mayapur-large mound with vegetation 1000 meters from remaining place and ten meters Vrddha Siva temple. From these all other places can be understood.
- q. Antardvīpa- Brahma performed austerities here to receive Gauranga's mercy after Brahma vimohan lila. Antara (secret words) the advent of Sri Caitanya told to Brahma by Gauranga.

VII. Sri Ganganagara, Prthu Kunda, Simantadvīpa, Saradanga, Visrama sthana

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- a. Sri Ganganagara history- Bhagiratha of the Raghu dynasty led the way as Gaṅgā descended. At this place Gangadevi stopped to worship Gauranga. Bhagiratha became disturbed because she stopped but Gaṅgā told him after her worship she would proceed. One who fasts, bathes and worships Gaurange here will cross over material existence and deliver 1000 ancestors to Goloka after death.
- b. Prthu Kunda-Prthu Maharaj in Satya-yuga leveled hills in that area and effulgence came forth. Prthu as Saktyavesa realized the significance of Navadvīpa and built a beautiful Kunda. Also known as Ballal-dighi
- c. Simantadvipa- In Satya-yuga Parvati heard from Siva the glories of Gauranga and went to this place. In meditation Parvati received mercy of Gauranga by darsan and she took the dust from his lotus feet and put it in the part of her hair (simanta).
- d. Chand Kazi village-Chand Kazi was Kamsa in Kṛṣṇa lila. Received mercy of Gauranga.
- e. Sankhavanik-Jagannath resides here w/ his sabaras. Non-different from Purī.
- f. Tantuvaya grama-cottage of Kolavech Sridara-Visrama sthana (place of resting)
- g. Visvakarma-demigod architect built 60 wide ponds-one is near Sridhara's house and Caitanya bathed in that pond and ate the bananas from his patch.

VIII. Suvarnavihara and Sri Devapalli

- a. Suvarnavihara history- Satya-yuga well known king named Suvarna Sena lived here. The king was a materialist and Narada Muni enlightened him about devotional service and Sri Caitanya' merciful advent in Kali-yuga. 32 (monarchy)
- b. Devapalli history- After Lord Nṛsimhadev killed Hiranyakasipu he came to this lake to rest. Lord Brahma and other demigods came to this place to live and formed a village by building houses on hills.
- c. Nṛsimhadev temple has been here since that time.

IX. Sri Harihara-ksetra, Maha Varanasi, and Godruma

- a. Eastern bank of Alakananda is Harihara-ksetra. A wonderful deity was predicted by Nityananda to be discovered here. Combined form of Siva and Viṣṇu.
- b. Kasi or Maha-Varanasi- Different from Kasi because Siva constantly chants the glories of lord Gauranga. Called Maha-Varanasi because there is no fear of death.
- c. Godrumadvipa history- After Indra was forgiven by Kṛṣṇa for his offense of raining of Vṛndāvana and Kṛṣṇa lifted Govardhana, Indra approached Surabhi cow in a repentant mood. Surabhi told Indra of Navadvīpa dhāma and Nimai. They both went to this place and worshipped Gauranga. Receiving Gauranga's darsana. Surabhi remained there next to banyan tree and constantly worshipped Gauranga. Therefore the place is called Go(cow) druma.(tree).
- d. Additional history of Godrumadvipa- Markendeya Rsi took a benediction of life for 7 kalpas. During the devastation he wandered in the flood looking for a place to reside. Markendeya fell unconscious in the waters of devastation and was saved by Surabhi, who brought him to Godrumadvipa and taught him to worship Gauranga. The island of Godrumadvipa was one billion krosas in size and full of trees, flowers, birds and other animals chanting the glories of Gauranga.

X. Descriptions of Sri Madhyadvipa and Naimisa

- a. Madhyadvipa- 7 rsis (sons of Brahma in this Manu's reign) stayed at this place by the instruction of Brahma and worshipped Lord Gauranga. After many austerities and becoming fixed in devotional service by worshipping Gauranga the 7 Rsis received darsana so Gauranga at noon. Madhyahna means noon. They were instructed by Gauranga to go to Kumarahatta and live.
- b. To the south of this is the Gomati River and beside it is Naimisaranya. Saunaka and sages at the beginning of Kali-yuga heard from Suta the glories of Gauranga here. Siva mounted Brahmas swan and came here to hear the Puranas. Siva and his followers also chanted the glories of Gauranga here.

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XI. Description of Brahma Puskara, Sri Uccahatta and the Sequence of Parikrama.

- a. Brahmana Puskara (Brahmanapura)-brahmana Divdasa gave up family life and went on pilgrimage. Puskara-tirtha was very dear to him but when he reached Navadvīpa he had a dream which instructed if he stayed in Navadvīpa he would receive a great treasure. He built a cottage and stayed until he was old. Wept because he could no longer go to Puskara due to age. The personality of Puskara came before him and said take a bath in this pond and Puskara will be before you. Divdasa did as instructed and the holy place was revealed to him. Puskara told him Navadvīpa was the embodiment of all tirthas.
- b. Uccahatta (Kuruksetra) all holy places that are in Kuruksetra are present in Navadvīpa at this place. The demigods came here to meet and discuss the glories of Sri Gauranga. Devas came here and set up a market (hatta) for the discussion of Gauranga's pastimes. (Hattadanga).

XII. Sri Koladvipa, Sri Samudragada, Sri Campahatta and descriptions regarding Jayadeve.

- a. Pancaveni-joining of five holy rivers. Bhagirathi, Mandakini, Alakananda, Sarasvati, Yamuna. Manasa Gaṅgā also flows here. Also called Maha-Prayaga
- b. Koladvipa-(Kola-boar) one devotee of Varaha named Vasudeva received His darsana because of pure service. Varaha informed His devotee that in Kali-yuga Gauranga pastimes will be performed and he would be blessed to take birth during that time to participate in Gaura lila. After researching scripture he found references to Gauranga's advent and always chanted Gaura in his mind. Named that place Koladvipa Parvata after the mountainous form of Varaha.
- c. Samudragada-Samudra Sena was a great devotee of Kṛṣṇa. When Bhima entered his kingdom to conquer all directions, Samudra Sena decided to defeat Bhima so that Kṛṣṇa would come to help and Samudra would have Kṛṣṇa's darsana. After doing so Kṛṣṇa came to save Bhima and Samudra revealed his intention. Samudra begged to see Kṛṣṇa and Gaura's pastimes and by Kṛṣṇa's grace he saw both. Kṛṣṇa then disappeared and Samudra submitted to Bhima.
- d. Campahatta- (market of Campaka flowers) Campakalata took Campak flowers from here and made garlands for Radha-Kṛṣṇa. Then materialist took over and made a market for selling the flowers
- e. Jayadev (the poet)-lived in Navadvīpa where he wrote das-avatara. Lakṣmana Sena, the king, read this poem and visited Jaydev in disguise as a Vaisnava. Jayadev knew he was the king and refused to live in his palace which was Lakṣmana's request. However Jayadev agreed to live in Campahatta where the king built he and his wife Padmavati a cottage. By their devotion and garlands of Campaka flowers offered daily the Lord in his Campaka color as Gaura appeared before them. Gaura told them of His upcoming pastimes and requested them to go to Jagannath Purī. In great ecstasy they left for Purī.

XIII. Description of Rtvadvipa and Radha Kunda

- a. Rtvadvipa-beautiful town full of trees, flowers, humming bees.
- b. Nityananda's cowherd boy ecstasy.
- c. Radha Kunda and Syama Kunda-Gaurahari would perform kirtan and become immersed in singing Kṛṣṇa's glories.

XIV. Description of Vidyanagara and Jahnudvipa

- a. Vidyanagara-at the time of pralaya Navadvīpa remains as the eternal 8 petal lotus. Matsya avatara carried the Vedas to this place. Vedas, which contain all vidya, were naturally brought to Vidyanagara. 281
- b. Brahma became inclined to start creation & received Kṛṣṇa's mercy here. Sarasvati appears from Brahma's tongue.
- c. All rsis study their respective branches of the Vedas at this holy place.
- d. Valmiki came to Vidyanagara and received the mercy of Narada and received the Ramayana.
- e. Dhanvantari received the Ayur Veda here.
- f. Visvamisra received Dhanur Veda here.
- g. Shaunaka and other rsis received mantras at Vidyanagara.
- h. Brahma produced the four Vedas.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

- i. Kapila created Sankhya here and Gautama brought forth logic and argument.
- j. Kanabhuk produced the Vaisesika philosophy here and Patanjali the Yoga Sutra.
- k. Jaimini wrote the Karma Mimamsa sastra and Vedavyasa wrote the Puranas.
- l. 5 Rsis wrote the Pancaratna to teach practical devotional service.
- m. Brhaspati took birth here as Sarvabhauma to take part in Gaura lila.
- n. Jahnudvipa-Sage Jahnu Muni lived here. Performed austerities and received darsana of Gauranga.
- o. Jahnu also drank the Gaṅgā because she took his acamana cup. Bhagiratha worshipped Jahnu and he released the Gaṅgā from his body.
- p. Bhisma visits his grandfather Jahnu here and receives higher knowledge, which in turn he teaches to Yudhisthira at Kuruksetra.

XV. Description of Sri Modadrumadvipa and Rama-lila

- a. Modadrumadvipa is Ayodhya
- b. Rama was banished to the forest here and built a hut under a huge banyan tree and lived here happily for some time.
- c. Rama tells Sita that he will appear in Kali-yuga in a beautiful golden form.
- d. Aditi is Kausalya and becomes mother Saci in Gauranga lila. Sita will become Visnupriya
- e. Rama's friend Guhaka takes birth in Gaura lila to serve him as Sadananda Vipra Bhattacharya

XVI. Sri Vaikunthapura, Rudradvipa and Pulina

- a. Vaikunthapura-the abode of Narayana situated in Navadvīpa- Narayana and His energies, Sri, Bhu, Nila. Brahman radiates from this abode.
- b. Ramunujacarya- went to Purī and Lord Jagsnnatha appeared to him and instructed him to go to Navadvīpa
- c. Ramanuja heard pastimes of Gaurahari and became agitated by love for Him.
- d. Ramunuja was advised not to broadcast Gauranga's glories but to teach dasya rasa and within his mind cultivate Gaura prema.
- e. Gauranga blesses Ramunuja with darsana and the touch of his lotus feet.
- f. Mahatpura-5 Pandavas and Draupadi came to Bengal during exile. There were 5 banyan trees which have disappeared since this time
- g. Yudhisthira's dream- dreamt of Gauranga and the glories of Navadvīpa. Ordered to go to Purī.
- h. Madhvacharya went to Navadvīpa and Gauranga appeared to him in a dream. Ordered him to defeat Mayavadis and worship Gaurahari secretly.
- i. Rudradvipa- 2 divisions Sankarapura and Rudradvipa. Sankaracarya visited with his followers. Gauranga appeared to him and ordered him to leave so as the devotees would not be contaminated by Mayavadi philosophy, even though in his heart Sankara was a devotee and incarnation of Siva
- j. 11 Rudras reside in Rudradvipa. Visnusvami visited Navadvīpa. Siva appeared to Visnusvami and granted him boon to perfect a sampradaya that will teach devotional service. By Siva's mercy Visnusvami worshipped Gauranga who appeared to him and told him to teach purified monism through his sampradaya. He would appear as Vallabha Bhatta in Gaura-lila.

XVII. Bilvapaksa and Bharadvaj-tila

- a. Bilvapaksa is Bilvavana in Vṛndāvana.
- b. Nimbarka Swami blessed by Gauranga-originally he was a devotee of Siva who was granted by Siva Kṛṣṇa bhakti. Instructed by Siva to seek out the 4 Kumaras in the bilva forest and receive instructions from them on devotional service.
- c. By virtue of Nimbarka's devotion Radha-Kṛṣṇa appeared to him and revealed Their transcendental form of Sri Caitanya. He was instructed not to reveal this secret but to worship him in his heart. He would take birth in Gaura lila as Kesava Kashmiri.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Resources

d. Bharadvaj-tila- Bharadvaj Muni came to this hill and worshipped Gauranga who appeared before him. Gauranga told him when He appeared Bharadvaj would be able to see this form again. Bharadvaj fainted out of love and Gaurahari disappeared.

XVIII. Jiva Goswami's Questions and Answers

a. Question by Jiva to Nityananda-if Vṛndāvana and Navadvīpa are non-different why leave Navadvīpa and go to Vṛndāvana.

b. Answer by Nityananda-Vṛndāvana and Navadvīpa are one in principle. Vṛndāvana is the receptacle of rasa but one must be qualified to taste that rasa. If one is not qualified for that sweetness then by offenses that sweetness can turn sour. In Kali-yuga offenses are continuous and therefore Navadvīpa can purify and qualify the living entity for the rasa of Radha Kṛṣṇa. If one lives in Navadvīpa and takes shelter of the holy name then love of Kṛṣṇa will manifest in the heart by Gauranga's mercy.

Appearance of Lord Caitanya month of Phālgunī Pūrṇimā, full moon

Bringing the Festival into the Rest of the Curriculum: Ideas

Language:

Survey family members or temple members to ask them their one favorite pastime of Kṛṣṇa or any of His incarnations—make a chart and find out what percentage are Lord Caitanya's pastimes
Plan with a group or individually how to help Lord Caitanya in His mission if there were unlimited resources available: write the plan as an essay or as a letter to Lord Caitanya
Analyze 5-10 pages of Caitanya-caritāmṛta for similes, metaphors, parallel construction, personification, onomatopoeia, and other literary ornaments

Art:

Create sculptures of Lord Caitanya or of one of His pastimes out of a variety of materials
Collect some hand-loomed cloth from Bengal and compare & contrast with cloth from other parts of India, or from your locality
Make a drawing or painting that illustrates each Śikṣāṣṭaka verse

Music:

Put the English translation of verses or songs about Lord Caitanya to music
Study a traditional Bengali style of kirtana
Read or hear about one of Lord Caitanya's kirtanas (in Śrīvāsa's house in Navadvīpa, to the Kazi's house, in Ratha-yātrā, while traveling through South India, etc.). Then listen to recordings of at least five different kirtanas and rank them as most suitable for background music for a drama of this kirtana. Explain the reasons for the rankings.
Make a plan for 24 hours of radio broadcasting dedicated to Lord Caitanya

Science:

Lord Caitanya told His mother that food is a transformation of dirt—Draw a diagram or flowchart of how food goes from sun, soil, and water to finished preparations
Mark the time of the rainy season in east India on a calendar
Make a report in any of these forms—oral, written, powerpoint, song, charts, etc. about what causes the monsoon in India
Research the effect of periodic flooding on agriculture

History/Geography:

Buy produce common to Bengal and cook some of the preparations listed in Caitanya-caritāmṛta
Research the history of cooking in Bengal from Lord Caitanya's time to the present day
Make a collage of photos of floods in Navadvīpa in different years

Mathematics:

Calculate the year in which Lord Caitanya appeared counting from the beginning of Kali Yuga
Compare the areas of Jagannātha Purī, Navadvīpa, and Vṛndāvana
Research the height of the Gaṅgā' flood waters in different years, and the area of flooding

Technology:

Find the websites of as many ISKCON temples or preaching projects as possible. List a set of criteria, such as ease of downloading, whether the site is current, and how Lord Caitanya is explained. Rank the sites according to these criteria
Make up a plan for a website to inform people about Lord Caitanya
Film local kirtanas and sankīrtana parties. Edit and produce a compilation that is 15 minutes long

Kṛṣṇa Consciousness: Related Topics:

Find instances where Lord Caitanya exemplifies each of the 26 qualities of devotees
Study the teachings of Lord Caitanya to Sanātana Goswami & create an outline or mind-map of the topics

Spiritual Holidays

HOLIDAYS! A break from routine, a special mark on the calendar, a day that can absorb a child's mind for weeks or more beforehand. Holidays connected with Lord Krishna help children become absorbed in pleasing Him. The calendar of the Hare Krishna movement overflows with days to celebrate. Major festivals commemorate the divine birth, or appearance, of Krishna and His incarnations. Other festivals celebrate Krishna's pastimes and the anniversaries of the appearance and passing of pure devotees of the Lord.

Unfortunately, we might neglect to take full advantage of the intense spiritual effect Krishna conscious holidays can have on a child's life. On minor festival days, the occasion may pass by unnoticed, or there may be only a scriptural reading geared to an adult audience. Adults may even plan events mostly for adults. Children come to the adult gathering, but they simply learn that a holiday means being bored, or running and playing wildly.

How can our children find the spiritual highlights of their lives in festivals?

PLAYS: Putting on a play about the holiday is exciting for children. They love rehearsing, dressing up, and getting on stage. And they love pleasing the adults, who enjoy the plays in spite of (and to some extent because of) the imperfections. Older children can spend many weeks striving for professional results. They can also write or adapt a script, buy costumes and make-up, create the soundtrack, and so on. Children can also prepare a dramatic reading related to the holiday. Such readings require far less work for the adults directing the show, and absorb the children's minds almost as much as a full production.

PROJECTS: Every year at the Govardhana Puja festival, honoring Lord Krishna's lifting of Govardhana Hill, our students make a small hill of papier mache over wire and balloons. We paint it and decorate it with plants, streams, pools, plastic or clay animals, and so on. (We make the pools from mirrors and the streams from tinsel over tin foil). One year, to celebrate Rathayatra each student made his or her own cart from a shoe box and cardboard. We've also made dioramas inside boxes. A simple one- or two-day project: writing about the festival and then mounting and decorating the poem or essay.

GAMES: To celebrate the appearance of Lord Varaha, the Lord as a giant boar who lifted the earth with His tusks, the children play "stick the earth on Varaha's tusks." Some years we have groups of students make a picture of Varaha and the earth and then play the game with the best picture. Last year our grown daughter drew Varaha, and the students competed for the best earth drawing. Then, blindfolded,

each of us tried to tape the earth as close as possible to the tips of the Lord's tusks. A simple prize awaited the winner.

KIRTANAS: Children love singing "Sita-Rama" on Lord Rama's appearance day, or whatever songs and prayers relate to the incarnation or event we are celebrating. Sometimes we make copies of a song in Devanagari, the original Sanskrit alphabet, to have the children practice their Sanskrit while they learn the prayer.

STORIES: What is more fun for a child than a story? But so often we adults just read, without expression or explanation, from a book written for adults. If we dramatize a little, have lively questions and answers, and concentrate on the story line, children will be entranced. Today we also have many Krishna conscious stories on audio and video tape.

CHILDREN HELPING ADULTS: Children can decorate the temple, help with cooking a feast, and do extra cleaning at home or at the temple. If they worship a Deity of the Lord, they can make Him a special flower garland or a new outfit, or decorate His altar with flowers. Older children can help in many ways at the temple.

FASTING: Fasting may not sound like fun for a child, but most children delight in performing some austerity for Krishna. Many festival days call for fasting, either until noon or the evening. I generally ask children under age seven to eat, even if they want to fast. I encourage children over ten to try the fast, and I have prasadam available if they can't stick to it. Children remember with fondness the first Janmastami they fasted until midnight.

GENERAL MOOD: We can find many more ways to include children in holidays. The real key is the mood of the adults. We need to remember that celebrating the glory of the Lord is for children too.

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The Brāhmaṇa's Offering

A wandering brāhmaṇa with his Deity, Gopāla, once came to the house of Jagannātha Mīśra. Jagannātha Mīśra received him well and offered him all facility to worship his Deity. The pilgrim had been traveling and wanted to cook an offering for Gopāla. He made many nice preparations and with a satisfied mind he began to offer the, asking Gopāla to please come and enjoy the foodstuffs.

When the brāhmaṇa was offering the food, Lord Caitanya came directly to the altar and began to eat the offering without hesitation.

“Oh, no!” cried the brāhmaṇa. “This child has touched the offering. It is now spoiled and cannot be given to Gopāla.”

Lord Caitanya was scolded by His father and taken to a separate house. “Please cook again,” Jagannātha Mīśra encourage the brāhmaṇa. “The boy is far away. He will not spoil your offering this time.”

The brāhmaṇa agreed and cooked some simple preparations for the pleasure of Gopāla. When they were ready, he sat down to chant his mantra for offering foodstuffs to the Deity. Even though Lord Caitanya was taken out of the house, He somehow appeared just as the brāhmaṇa was calling for Gopāla to come and enjoy the offering. Once again Lord Caitanya began to eat the foodstuffs without hesitation.

“Oh, no!” cried the brāhmaṇa. “This boy has come again and spoiled my offering.”

Jagannātha Mīśra was angry with Lord Caitanya and scolded Him sternly. “Why have You done this again?” he said angrily to his son. Then he put the child to bed in His room. Jagannātha Mīśra implored the brāhmaṇa to cook again for Lord Gopāla but the brāhmaṇa hesitated. It was late and he was tired from his day of traveling.

“Now I have put the boy to rest. He is asleep and will not touch your offering. Please cook again,” said Jagannātha Mīśra. At last the brāhmaṇa agreed.

It was the middle of the night when the brāhmaṇa's offering was ready. He sat down to chant his mantra but as soon as he called for Gopāla to eat the offering, the child Lord Caitanya appeared. The brāhmaṇa cried and cried but because everyone was asleep, no one heard him.

At that time Lord Caitanya revealed His real form as Lord Gopāla, to the brāhmaṇa. Not only did He show the brāhmaṇa His own form, but He showed him all of Vṛndāvana, including the forests, cows, cowherd boys and gopīs. The brāhmaṇa, being a good devotee of Lord Gopāla, was overwhelmed with joy. He danced and chanted jubilantly, having seen the Lord with his own eyes.

Sārvabhauma Bhaṭṭācārya

part one

Once, Lord Caitanya went to Jagannātha Purī to worship the Deity in the Jagannātha temple. When He entered the temple of the Lord, He at once became overwhelmed and fell on the floor in a trance. The custodians of the temple did not know who Lord Caitanya was. They could not understand why He was lying on the floor.

The chief paṇḍita in the court of the king of Orissa was a man named Sārvabhauma Bhaṭṭācārya. Jagannātha Purī is a village in Orissa and the Bhaṭṭācārya happened to be visiting the temple of Lord Jagannātha. When he saw the luster of the body of Mahāprabhu, he could understand that he was not an ordinary sannyāsī. He also knew that the Lord's spiritual trance was not an ordinary show.

Sārvabhauma Bhaṭṭācārya asked the temple custodians to take the unconscious sannyāsī to his own home so that he could observe His state of trance. The bhaṭṭācārya was such an intelligent scholar that he knew just how to test all of Mahāprabhu's symptoms according to the scriptures.

He observed the movements of the stomach, the beating of the heart, the breathing of the nostrils and the Lord's pulse. He found that the Lord's trance was out of genuine spiritual love and he began to try to awaken Him but Lord Caitanya could not be awakened by any means. Sārvabhauma Bhaṭṭācārya did not know who the beautiful sannyāsī was and he was bewildered when he could not bring Mahāprabhu out of His trance.

In the meantime, Nityānanda Prabhu, Gadādhara Paṇḍita and some other companions of the Lord arrived in Jagannātha Purī. They met Gopinātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya and he took them to see Lord Caitanya. At once the Lord's companions began to chant the holy name of Lord Hari. The Lord awoke when He heard the holy name and began to chant with His devotees. Sārvabhauma Bhaṭṭācārya asked the Lord and His devotees to remain at the house as guests. They all went to bathe in the sea and fine meals were provided for everyone.

It came to be known later on that Sārvabhauma Bhaṭṭācārya was a class friend of the grandfather of Lord Caitanya, Nīlāmbara Cakravartī. The bhaṭṭācārya then took even more interest in the young sannyāsī and decided that he would teach the Vedānta to Him.

At this time, Sārvabhauma Bhaṭṭācārya was not a Vaiṣṇava. He was a Māyāvādī. Although he was very intelligent and was able to speak on all the different scriptures he did not know that devotional service is the goal of all the scriptures.

In a mood of humility, the Lord agreed to take lessons from the bhaṭṭācārya. Together they sat in the temple of Lord Jagannātha and for seven days straight, Sārvabhauma Bhaṭṭācārya spoke on Vedic knowledge. Lord Caitanya never interrupted not even asked a question. This silence caused the bhaṭṭācārya anxiety and at last he said, "I have been speaking for seven days but you have neither made a comment nor asked a single question. Why is this?"

"I am a fool," said Lord Caitanya. "I am hearing you simply because it is my duty."

“But if You don’t understand what I am saying, why don’t You ask questions?” asked the bhāṭṭācārya. “Why do You simply sit there silently?”

“My dear sir,” said the Lord. “As far as Vedānta is concerned, I understand the meaning quite well. However, I cannot understand your explanation at all.” By this statement Lord Caitanya meant that if someone hears the scriptures from a pure devotee who knows the goal of life (devotional service), the scriptures are easily understood. But non-devotees give the wrong understanding of the scriptures and confuse everyone.

After that Lord Caitanya began to explain Vedānta to Sārvabhauma Bhāṭṭācārya the way it really is. He said that the scriptures are meant to teach us three things;

1. Our relationship with Kṛṣṇa
2. Service to Kṛṣṇa
3. Love of Kṛṣṇa

Mahāprabhu also explained many verses from the scriptures and defeated all the arguments of the great scholar, Sārvabhauma Bhāṭṭācārya.

At last the bhāṭṭācārya understood that Lord Caitanya was actually Lord Kṛṣṇa Himself. He fell down at the Lord’s feet. The Lord embraced Sārvabhauma Bhāṭṭācārya and the great scholar began to laugh, cry, chant, dance and tremble as he thought about the greatness of Lord Caitanya. He immediately wrote 100 verses in praise of Lord Caitanya. Mahāprabhu like the humble behaviour of Sārvabhauma Bhāṭṭācārya and showed him His own form, first with four hands and then with six hands. This six-handed form held a bow, arrow, flute, sannyāsī staff and water pot.

The two most famous verses written by Sārvabhauma Bhāṭṭācārya are as follows:

1. Let me surrender unto the Personality of Godhead who has appeared now as Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has come down to teach us material detachment, knowledge and devotional service to Himself.
2. Since pure devotional service of the Lord has been lost in time, the Lord has appeared to teach these principles. Therefore, I offer my obeisances unto His lotus feet.

From that day on Sārvabhauma Bhāṭṭācārya remained the greatest of Lord Caitanya’s devotees.

Sārvabhauma Bhaṭṭācārya

part two

The scholar Sārvabhauma Bhaṭṭācārya had tried to instruct Lord Caitanya from his knowledge of Vedānta but the Lord had instead converted the bhaṭṭācārya into a Vaiṣṇava. The scholar saw the six-armed form of the Lord and he composed one hundred verses in praise of Mahāprabhu. Thus the bhaṭṭācārya became an important devotee in Caitanya's movement.

After seeing the sincere humility of Sārvabhauma Bhaṭṭācārya, Lord Caitanya told him to go home. The bhaṭṭācārya said, "You have descended to deliver the fallen souls of this material world. It is wonderful indeed that You have turned a stone-hearted man like me into a devotee." Then the bhaṭṭācārya went home and send various kinds of prasādam to Lord Caitanya.

The next morning, Mahāprabhu went to the temple of Jagannātha to see Mangala ārātika. The priests in the temple gave Him a garland and offered Him nice prasādam. The Lord took the flowers and prasādam and went directly to the house of Sārvabhauma Bhaṭṭācārya. Although it was early in the morning, the bhaṭṭācārya understood that the Lord had come and was knocking on his door. He rose from his bed at once and began to call out, "Kṛṣṇa! Kṛṣṇa!" The Lord was pleased to hear this.

Sārvabhauma Bhaṭṭācārya tried to receive the Lord with all care at the early hour of the morning. He offered Mahāprabhu a nice seat and they talked together. Lord Caitanya offered him the garland and prasādam from the temple of Lord Jagannātha. Sārvabhauma was pleased to receive mercy from the hands of the Lord himself.

Sārvabhauma began to eat the prasādam although he had not performed his daily duties, nor bathed, nor even washed his teeth. As he ate it, he quoted a verse which said that prasādam should be eaten as soon as it is received. Even if it is dry and old or brought from a distant place, prasādam must always be eaten immediately.

Lord Caitanya was pleased to see that Sārvabhauma Bhaṭṭācārya was ready to give up all rules and regulations and accept prasādam from the hands of the Lord. Lord Caitanya embraced Sārvabhauma Bhaṭṭācārya and they both began to dance in transcendental ecstasy. In that ecstasy, the Lord said, "My mission in Jagannātha Purī is now fulfilled. I have converted a person like Sārvabhauma Bhaṭṭācārya. I shall now be able to attain Vaikuṅṭha without fail."

The next day Sārvabhauma Bhaṭṭācārya went to see Lord Caitanya. He asked the Lords to talk about devotional service and Mahāprabhu explained the verse:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

Sārvabhauma Bhaṭṭācārya then went to the temple of Lord Jagannātha and purchased fine prasādam. He sent the prasādam to Lord Caitanya through his brāhmaṇa servant. He also sent

two verses written on palm leaves. The verses said, “Let me surrender unto that Lord Caitanya Mahāprabhu. The Lord, seeing that devotional service was absent, descended Himself in the form of Caitanya Mahāprabhu to preach devotional service. Let us all surrender unto His lotus feet and from Him, learn what devotional service really is.”

Mukunda Datta carried these two palm leaves to Lord Caitanya but before he reached the Lord, he copied the verses in his book. When Lord Caitanya read the verses on the palm leaves, He tore them to pieces for He never liked to be praised. We know these verses only because Mukunda Datta wrote them down.

The Kazi

part one

Lord Caitanya wanted to spread His saṅkīrtana movement all over the world. He ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra and to hold kīrtana continuously in each and every home. When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any sound other than the words “Hari! Hari!” and the beating of the mṛdanga and the clashing of hand bells.

Hearing the vibration of the Hare Kṛṣṇa mantra, the local Mohammedans submitted an angry complaint to the Kazi. The Kazi marched to the first home where he heard a kīrtana. He smashed the mṛdanga and spoke, “For so long you did not follow the principles of your religion and now you are so enthusiastic. By whose strengths are you doing this? No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense but in the future I shall chastise you all by taking away your property and converting you to Mohammedans.”

In those days it was thought that if a Hindu was sprinkled with water by a Mohammedan, then the Hindu would never be a Hindu again. Sometimes, the Mohammedans would force cow’s flesh in the Hindu’s mouth and thus the Hindu would become contaminated and fall down from his religion.

After saying this, the Kazi went home. The devotees were greatly shocked that they would not be able to chant Hare Kṛṣṇa and they went sadly to Lord Caitanya. Hearing of the Kazi’s threat, Lord Caitanya said, “Go perform saṅkīrtana! Today I shall kill all of the Mahammedans!”

Returning home, all the people began to perform saṅkīrtana but because of the order from the Kazi, they were full of anxiety. The Lord saw their anxiety and said, “In the evening I shall perform saṅkīrtana in each and every town. Therefore, you should all decorate the city in the evening. In the evening, burn torchlights in every lane. I will protect all of you. Let us see what kind of Kazi comes to stop our kīrtana.”

In the evening, Lord Gaurasundara went out and formed three parties for kīrtana. In the front party danced Ṭhakura Haridāsa and I the middle party danced Advaita Ācārya with great jubilation. Lord Gaurasundara Himself danced in the rear party and Śrī Nityānanda moved with Lord Caitanya’s dancing. Performing kīrtana in this way, circumambulating every nook and corner of the city, they finally reached the door of the Kazi’s palace.

Murmuring in anger and making roaring sounds, the people under the protection of Lord Caitanya became made. The loud sound of their chanting frightened the Kazi and he hid in his room. Hearing the angry and protesting people, the Kazi would not come out of his house.

At the Kazi’s door, Lord Caitanya sat down and sent someone to call for the Kazi. At last he came out with his head bowed down. The Lord gave him proper respect and a seat.

In a friendly way, the Lord said, “Sir, I have come to your house as a guest but upon seeing me you hid yourself in your room. Why is that?”

“You came to my house in an angry mood so I kept myself hidden. Now that You are pacified,

I am quite pleased to honour such a guest as Yourself.”

Thereafter, the Lord spoke to the Kazi very seriously about meat-eating. The Lord said, “You drink cow’s milk; therefore the cow is your mother. The bull produces grains for your maintenance, therefore the bull is your father. Since the cow and the bull are your mother and father, how can you kill and eat them? How do you commit such sinful activities!”

The Kazi tried to argue with Mahāprabhu. He said that the Mohammedan scriptures allow meat-eating. At last he was defeated by Lord Caitanya. He said, “My dear Nimāi Paṇḍita, what You have said is all true. The scriptures of the meat-eaters are not valid.” Upon hearing this statement from the Kazi, Lord Caitanya smiled.

The Kazi

part two

The Kazi had admitted to Lord Caitanya that meat-eating was a sinful practice and that the Mohammedan scriptures were faulty. The Lord was pleased to hear the Kazi admit this and He asked him another question.

“My dear sir, I wish to ask you another question. Please tell the truth. Do not try to cheat me with tricks. In your city there is always chanting of the holy name. Uproar of music, singing and dancing is always going on. You have the right to stop these activities but now you do not forbid them. What is the reason?”

The Kazi said, “My dear Gaurahari, please come to a private place with me and I shall tell you the reason.”

“All these men are my associates, You may speak frankly. There is no reason to be afraid of them,” said the Lord.

Then the Kazi told him, “When I went to the Hindu’s house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly. His body was like a human being’s body and his face was like a great lion. While I was sleeping the lion jumped on my chest, laughing fiercely and gnashing His teeth. Placing His nails on my chest, the lion said in a grave voice, ‘I shall immediately bifurcate your chest, just the way you broke the mṛdanga drum! You have forbidden the chanting of My name. Therefore, I must destroy you.’

“Being very much afraid of Him, I closed my eyes and trembled. Seeing me so afraid, the lion said, ‘I have defeated you just to teach you a lesson but I must be merciful to you. On that day you did not create a very great disturbance. Therefore, I have excused you and not taken your life. But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.’

“After saying this, the lion left but I remained terribly afraid of Him. Just see the marks of His nails on my heart!”

After this description, the Kazi showed his chest to the Lord. Then he continued, “I did not speak to anyone about this incident but on that very day one of my servants came to me. He said, ‘When I went to stop the chanting, suddenly flames struck my face. My beard was burned and there were blisters on my cheeks.’ Every other servant who tried to stop the chanting brought me the same report. Being afraid, I asked them not to stop the chanting but to just go home and sit down.

“The meat-eaters then came to me complaining that if they do not stop the kīrtanas, there will be chanting continuously all over the city. The religion of the Hindus will increase and there will be nothing but the sound of ‘Hari! Hari!’

“One meat-eater said, ‘The Hindus say “Kṛṣṇa! Kṛṣṇa!” and they smile, cry, dance, chant and fall to the ground, smearing their bodies with dirt. Once I joked with them, and now my

tongue also chants “Hari! Hari!”. I have no desire to say it but still my tongue chants. I don’t know what to do.’

The Kazi continued, “After that, some non-believers came to me and complained, ‘Nimāi has introduced the saṅkīrtana system but we have never heard of it. He sings all kinds of songs, claps, plays a drum and handbells and deafens our ears with His loud noise. We don’t know what He eats that makes Him so mad, dancing, singing, laughing, crying, falling down, jumping up and rolling on the ground. At night we can’t get any sleep. We are always kept awake by this chanting. Please make Nimāi Paṇḍita leave this town of Navadvīpa.’

“I promised them that I would make you stop this chanting but I feel within my mind that you are Lord Nārāyaṇa. You are the Supreme God of the Hindus.”

Hearing the Kazi speak so nicely, Lord Caitanya touched him and spoke as follows, “The chanting of the Holy Name of Kṛṣṇa from your mouth has performed a wonder. You are now free from all your sins. You have become supremely pure. Because you have chanted the three names of the Lord, Hari, Kṛṣṇa and Nārāyaṇa, you are the most fortunate and pious.”

Tears flowed from the Kazi’s eyes and he touched the Lord’s lotus feet. He said, “Only by Your mercy have my sinful desires been removed. Kindly favour me so that my devotion may always be fixed upon You.”

The Lord said, “I wish to beg one favour from you. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia.”

“No one shall check the saṅkīrtana movement!” promised the Kazi.

Hearing this, the Lord got up, chanting Hari! Hari!. Following Him, all the other devotees also got up chanting the vibration of the Holy Name. With his mind jubilant, the Kazi also went with them.

The Meeting with Prakāśānanda Sarasvatī

While Lord Caitanya was living in Benares and instructing Sanātana Gosvāmī, the Māyāvādī sannyāsīs in that village began to criticize His saṅkīrtana movement. They thought His chanting and dancing was frivolous and unfitting for a sannyāsi.

One day a brāhmaṇa came to Mahāprabhu and said, “My dear Lord, I have invited all the sannyāsīs in Benares to y home. My desires will be fulfilled if You will also accept my invitation.”

Actually, Lord Caitanya never mixed with the Māyāvādī sannyāsīs bu He had a plan in mind. He accepted the brāhmaṇa’s invitation and the next day he went to the brāhmaṇa’s house.

The Lord entered the house and saw all the sannyāsīs seated there. He offered His obeisances and went to wash His feet. After washing His feet, the Lord sat down in the place where He had done so. After sitting on the ground, Caitanya Mahāprabhu manifested an effulgence as bright as millions of suns. The Māyāvādīs were all attracted by this brilliant effulgence and they all gave up their sitting places and stood in respect.

Prakāśānanda Sarasvatī was the leader of the Māyāvādīs and spoke to the Lord very respectfully. “Please come here. Please Come here, Your Holiness. Why do You sit in that unclean place?”

In a humble voice, Mahāprabhu said, “I belong to a lower order of sannyāsīs. I do not deserve to sit with you.” But Prakāśānanda Sarasvatī caught Lord Caitanya by the hand and seated Him with great respect in the midst of the assembly.

“We understand that you are a glorious disciple of Śrī Keśava Bhāratī. Why don’t You associate with us? Why to You chant and dance with fanatics? You look like Lord Nārāyaṇa Himself. Why do you behave like a low-class person?”

Lord Caitanya replied, “My dear Prakāśānanda Sarasvatī, My spiritual master considered Me a fool, He said that I was not qualified to study the scriptures. Instead I should simply chant Hare Kṛṣṇa. Simply by chanting the holy name of Kṛṣṇa, one can be freed from material life. Simply by chanting Hare Kṛṣṇa, one will be able to see the lotus feet of the Lord.

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

‘In this age of kali there is no other way, no other way, no other way for spiritual progress than the holy name, the holy name, the holy name of Lord Kṛṣṇa..

“Now while I chant the holy name of the Lord in pure ecstasy, I lose myself and thus I laugh, cry, dance and sing just like a madman.

“Once I saw that I had become mad by chanting the holy name and I asked My spiritual mas-

ter, “My dear Lord, what kind of mantra have you given me? I have become mady simply by chanting this Mahā-Mantra.”

“When my spiritual master heard this he smiled and said, ‘Anyone who chants the Hare Kṛṣṇa mantra immediately develops love of God. You have attained the goal of life, my child, and You have pleased me very much. Continue dancing, chanting, and holding kīrtana with the devotees. Go out and preach the glories of the holy name and save all the fallen souls.’

Lord Caitany spoke for a long time about the glories of chanting the holy name. At last the hearts of the Māyāvādī sannyāsis were moved. They all began to glorify Lord Caitanya and His saṅkīrtana movement. Lord Caitanya forgave the Māyāvādīs for all their offenses and from that day on they always chanted “Kṛṣṇa! Kṛṣṇa!”

Lord Caitanya Moves the Clouds

Lord Caitanya loved to have kīrtan every day.

He never liked to stop chanting Hare Kṛṣṇa.

One day clouds gathered in the sky. They cracked with thunder and all the devotees became afraid.

Lord Caitanya took His karatāls and began to chant:

HARE KṚṢṆA HARE KṚṢṆA KṚṢṆA KṚṢṆA HARE HARE
HARE RĀMA HARE RĀMA RĀMA RĀMA HARE HARE.

He looked up at the clouds and chanted loudly. In a moment all the clouds went away. The sky became clear and the bright moon rose.

Lord Caitanya danced and chanted with His happy devotees.

The Mango Tree

One day Lord Caitanya had a big kīrtan with all of His devotees. Feeling very tired they all sat down. At that time, Lord Caitanya put a mango seed in the ground and a big mango tree began to grow. The mango tree grew bigger and bigger. Full sweet fruits grew all over the tree.

Lord Caitanya picked two hundred fruits from the tree and washed them. Then He offered them all to Lord Kṛṣṇa. All of the fruits were perfect red and yellow mangoes. They had no seed and no skin. Even one fruit would make a man feel full.

So Lord Caitanya ate a fruit and then He fed all the devotees. In this way the mango tree gave mangoes every day for one year. All the devotees held great kīrtans. When they felt tired they would sit under the mango tree and eat the holy fruit. This made Lord Caitanya very happy.

The Lord's Illness

Once upon a time Lord Caitanya went to Gayā. Many of His friends and devotees went with Him. On the way there He became very sick. His fever was very high.

Lord Caitanya asked His devotees to bring Him water that had washed the feet of brāhmaṇas. When they brought the water to Lord Caitanya, He drank it.

The fever went away and the Lord was cured by the mercy of the brāhmaṇas.

The Lord and His devotees were always kind to the perfect brāhmaṇas.

Lord Caitanya teaches Śachīmātā

One day Lord Caitanya went to His mother. He fell down at her feet and begged, “Please give me one boon.”

Mother Śachī said, “My dear son, I will give You whatever You ask.”

The Lord smiled and said, “Please don’t ever eat grains on Ekādaśī.”

“You have spoken very nicely, Nimai,” said Mother Śachī. “I will not eat grains on Ekādaśī.” From that very day, Śachīmātā always fasted on Ekādaśī day.

The Tailor Becomes a Devotee

Śrīvās Thākura had a tailor who sewed nice clothes for him. But this tailor was a meat-eater. He was not a devotee.

One day the tailor saw Lord Caitanya dancing. He became so happy seeing the Lord dance that he watched and watched.

Lord Caitanya wanted to be kind to this poor tailor. He showed the tailor His real form as Kṛṣṇa.

The tailor jumped up, saying, “I have seen! I have seen!” He began to dance with Lord Caitanya.

After that the tailor became one of the best devotees of the Lord.

The Day Lord Caitanya Roared

One day Lord Caitanya asked Śrīvās Thākura to read one thousand names of Lord Viṣṇu. Śrīvās was very pleased to do this. But when he read the name of Lord Nṛsimhadeva, Lord Caitanya became very, very still.

Then the Lord became angry just like Lord Nṛsimhadeva Himself. His eyes were red. His hair stood on end. His body shook all over and He made a big roar. In His angry mood He took up a big club and everyone was afraid.

In this mood of Lord Nṛsimhadeva, Caitanya ran into the streets with His club. He wanted to kill all of the demons. The people saw the anger of the Lord. They were all afraid of Him. They ran away.

When the Lord saw that all of the people were afraid, He went back to the house of Śrīvās Thākura. The Lord is so kind. He was feeling sad about all of the people who had been frightened by Him. But Śrīvās Thākura said, “Anyone who saw You in the mood of Lord Nṛsimhadeva is now free from material life.

Lord Caitanya Sees His Brother

Lord Caitanya had a brother named Viśvarūpa. One day Lord Caitanya's father said, "Viśvarūpa is growing up. We must find a girl for Him to marry." When Viśvarūpa heard this He ran away. He took sannyāsa and wandered to all the holy places.

One day Lord Caitanya ate some betel nuts. He fainted and fell down on the ground. While He was lying on the ground, Viśvarūpa came to Him in a dream. "Please come with me," said Viśvarūpa. "I want You to take sannyāsa and stay with me."

"But I have my helpless mother and father, I am just a small child," said Lord Caitanya. "What do I know about the sannyāsa life? I will get married and I will serve my parents. This will please Lord Narāyan and His wife."

Then Viśvarūpa said, "Please offer thousands and thousands of respects to my mother Śachī."

When Viśvarūpa left, the Lord awoke. He told the story to His parents and promised them that He would never go away.

Śachīdevi's Vision

One night, Śachīdevi had a dream. In this dream her Kṛṣṇa and Balarāma Deities changed into Lord Caitanya and Lord Nityānanda. The small boys were fighting over the prasādam that she had offered on the altar.

The next day Śachīmātā asked Nityānanda to come to her house to eat the prasādam. When she saw Nityānanda sitting with Caitanya, she new that They were really Kṛṣṇa and Balarāma.

Seeing this, Śachīdevi fainted.

About this Festival Book

This festival book represents one of over fifty festival-themed lessons, with each festival divided into the five most potent limbs of devotional service.

About the Author

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Born in 1955 in New York City, in 1973 Urmila became a disciple of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada. Urmila has served in ISKCON (The Hare Krishna Movement) continuously since 1973. Urmila's husband, three children, and seven grandchildren are all active in Krishna consciousness.

Urmila has her Bachelor's of Science in Religion and Education from Excelsior College of the University of the State of New York. She has a Masters of School Administration, and a Doctor of Education in Educational Leadership, from the University of North Carolina at Chapel Hill. She has done ground-breaking research on job satisfaction of teachers in Krishna primary and secondary schools worldwide.

Urmila Devi Dasi taught primary and secondary students (ages 5-18) for 22 years, 18 of which she was also head-teacher (principal). She managed and taught in a pre-school for 5 years. For one year she was an assistant principal in a state primary school of 450 pupils. For 10 years she was a member of ISKCON's international board of education, and for 7 years was vice-chairman of the North American board. Urmila has developed and taught local, national, and international seminars for trainers, educators, and managers since 1985. She has also developed and taught numerous courses for elementary, high school, college, and adult learners in a wide variety of subjects using interactive and experiential learning. She's the author of *Vaikuntha Children*, a book on school management and teaching, and is a writer and editor for *Back to Godhead*, an international magazine. Urmila is also a member of the Sastric Advisory Council to ISKCON's international Governing Body Commission.