

Caitanya Reader Book Eight

Śrī Caitanya A Children's Reader

Adapted from the Caitanya Caritāmṛta
by
His Divine Grace
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Contents

The Government Ministers

After Lord Caitanya took sannyāsa, He travelled all over India. During this time He visited a village named Rāmakeli and He met two government ministers named Dabir Khās and Sākara Mallik. Being blessed by Lord Caitanya, these two ministers decided to leave their government work and join His saṅkīrtana movement. Lord Caitanya named them Rūpa Gosvāmī and Sanātana Gosvāmī.

The brothers first asked two learned brāhmaṇas to perform a special ceremony which would free them from their material activities. This ceremony included offering worship to the forefathers three times a day, offering oblations to a fire and offering food to a learned brāhmaṇas.

After the ceremony, Rūpa Gosvāmī collected all the money he had earned from the government. The silver and gold coins filled a large boat. He counted it and immediately gave half of it to the brāhmaṇas and the devotees. The other half was also divided in two. One part he gave to his family and the other part he saved for emergencies.

Rūpa Gosvāmī set the proper example for everyone to follow. He first gave wealth to the devotees. Then he provided for his family. Lastly he provided for his personal needs.

After he finished all his material responsibilities, Rūpa Gosvāmī headed for Mathurā to meet Lord Caitanya, who was on His way to Vṛndāvana.

Questions

1. Why did Davir Khās and Sākara Mallik want to leave the government service?
2. What was included in their special ceremony?
3. How did Rūpa Gosvāmī divide his wealth?

New Words

Dabir Khās	activities	Sākara Mallik
oblations	Rāmakeli	collect
ministers	immediately	provided
emergency	responsibility	

Sānatana Gosvāmī Goes to Jail

When the Nawab heard that his two best ministers were leaving their work to join Lord Caitanya’s saṅkīrtana movement, he was very angry. He refused to let Sanātana Gosvāmī go.

While the Nawab was away on a hunting trip, Sanātana Gosvāmī engaged ten or twenty learned brāhmaṇas and began to study *Śrīmad-Bhāgavatam* in their association. He left his government work to his assistants and submitted sick reports for himself.

The Nawab was eager for Sanātana Gosvāmī’s advice, however, and one day he went to Sanātana’s house. When he entered the house, the Nawab saw the brāhmaṇas and Sanātana Gosvāmī all studying the *Śrīmad-Bhāgavatam*.

“You have submitted sick reports,” said the Nawab to Sanātana Gosvāmī. “But you are not sick. I have come to see why you are not maintaining your service. Please tell me what you plan to do.”

“I will not be able to continue my work,” said Sanātana “It would be very kind of you to appoint someone else to do my service.”

In an angry mood, the Nawab said, “I am busy hunting and conquering parts of the country. I have trusted you with the government work. If you leave who will maintain the government?”

Sanātana Gosvāmī was not interested in government service, however, and he would not agree to continue his work. The Nawab had Sanātana Gosvāmī put in jail and then left to conquer Orissa.

When Rūpa Gosvāmī heard that his younger brother was held in jail, he sent a message to Sanātana that he had ten thousand coins saved for emergencies. Sanātana knew what to do. He said to the jail-keeper, “I will give you five thousand coins if you will let me go. If you do this then you will become rich and also you will be blessed for allowing me to join Lord Caitanya.

“I would like to let you go,” said the jail-keeper, “but what will I tell the Nawab? I am afraid of him.”

Sanātana invented a good story that the jail-keeper could tell the Nawab and then he raised the offer to ten thousand coins. The greedy jail-keeper agreed and let Sanātana go free.

Sanātana had only one desire. He wanted to get to Lord Caitanya and join His saṅkīrtana. He travelled through dark forest and jungles to avoid the government men who might see him. He wore old clothes and lived on roots, herbs and impure water from the jungle rivers. He was not afraid because he knew he would soon see Lord Caitanya.

Questions

1. What did Sanātana Gosvāmī do while the Nawab was away hunting?
2. How did Sanātana get out of jail?
3. What did Sanātana do when he was free?

New Words

Nawab	maintain	refuse
appoint	association	conquer
assistants	interest	continue
invent		

Rūpa Gosvāmī Meets Lord Caitanya

Once upon a time Rūpa Gosvāmī and his younger brother, Anupama, went to Prayāg to see Lord Caitanya. When they arrived in the city they had heard shouting, laughing, singing, chanting and crying. Then they saw the Lord with His saṅkīrtana party. Thousands of people were following Him and all of them were roaring the holy name of Kṛṣṇa.

The two brothers stayed in an uncrowded place and watched the wonderful scene. When the Lord danced, He raised His arms and shouted, “Haribol! Haribol!” Everyone was joyful in His association.

From a distance, the two brothers fell down on the ground and offered obeisances. They chanted many verses in praise of the Lord. Caitanya Mahāprabhu saw them and was pleased that Rūpa Gosvāmī was at last free from his government service. He embraced the two brothers and touched His feet to their heads. They began to offer humble prayers.

Rūpa Gosvāmī said, “Let me surrender to the lotus feet of Śrī Kṛṣṇa Caitanya Mahāprabhu, who is the most merciful Personality of Godhead. He delivers those souls who are merged in ignorance and offers them the highest gift, love of Kṛṣṇa; thus He makes them mad for Kṛṣṇa consciousness.”

Because the Lord felt uncomfortable in crowded places, He and Rūpa Gosvāmī went to a quiet place on the bank of the Ganges. For ten days He instructed Rūpa Gosvāmī about devotional service.

Rūpa Gosvāmī listened carefully and remembered everything. He was blessed by Lord Caitanya’s mercy. Later on he felt great compassion for the fallen souls who could not perform devotional service. He was inspired by the Lord to write a book called *Bhakti-rasāmṛta-sindhu*.

The book began: “I offer my respectful obeisances unto the lotus feet of the Supreme Personality of Godhead, known as Lord Caitanyadeva, because due to His inspiration, I feel the desire within my heart to write something about devotional

service. For this reason, I am engaged in writing this book on the science of devotion known as *Bhakti-rasāmṛta-sindhu*.

Questions

1. What did Rūpa Gosvāmī and Anupama see when they went to Prayāg?
2. What did Lord Caitanya do when He saw the brothers?
3. What was Rūpa Gosvāmī's prayer to Lord Caitanya?
4. How long and where did Lord Caitanya instruct Rūpa Gosvāmī?
5. What is the name of Rūpa Gosvāmī's book? What is it about?

New Words

scene

obeisances

merge

consciousness

inspire

inspiration

Bhakti-rasāmṛta-sindhu

Teachings to Rūpa Gosvāmī

When Lord Caitanya began His teachings to Rūpa Gosvāmī, He told him, “My dear Rūpa, the science of devotional service is just like a great ocean. It is not possible to show you its length and breadth. However, I shall try to explain the nature of that ocean by taking just one drop out of it. You can taste it and in this way understand what the ocean of devotional service really is.”

First The Lord explained that in the universe there are countless living entities. They are all traveling from body to body because of their material desires. Actually, these living entities are all part and parcel of Kṛṣṇa. They are meant to be engaged in His service but they have forgotten their real duty.

Then Lord Caitanya said that out of all the millions of living entities, a person who gets a human body with good intelligence is very rare. Even more rare is the person who gets a spiritual master and the seed of devotional service. This seed is planted in the core of his heart, just as a gardener sows the seed of a valuable tree. After sowing this seed, one

has to water it in the form of chanting and hearing the holy name of Kṛṣṇa. Then the seed sprouts and begins to grow freely. The creeper grows and grows. It leaves this universe and passes the brahmajyoti on its way to Kṛṣṇaloka. In Kṛṣṇaloka the creeper winds itself around the lotus feet of Kṛṣṇa.

Lord Caitanya pointed out that there is one problem in growing this devotional creeper. It must be protected by purity. If a mad elephant enters the field of the heart, he can trample the tender creeper. The mad elephant is compared to offenses against the holy name of Kṛṣṇa.

The first serious mad elephant offense is to find fault with the great devotees who are preaching Kṛṣṇa Consciousness.

The second offense is to think that Kṛṣṇa's names are just like the names of the demigods.

The third offense is to think that the spiritual master is an ordinary man and not follow his instructions.

The fourth offense is to find fault with the scriptures.

The fifth offense is to consider the holy name as imagination.

The sixth offense is to make up ideas about what the holy name really is.

The seventh offense is to commit sin on the strength of chanting Hare Kṛṣṇa. Chanting will free anyone from his sins but if he sins, knowing that he can chant and be saved, then that is an offense.

The eighth offense is to think that ordinary sounds are as good as chanting Hare Kṛṣṇa.

The ninth offense is to preach the glories of the holy name to the faithless person.

The tenth offense is to maintain material desires and not have faith in the holy name even after chanting and hearing.

Lord Caitanya told Rūpa Gosvāmī that if someone plants the seed of devotion and waters it carefully by chanting and hearing, he will always be safe and happy at the lotus feet of Kṛṣṇa.

Questions

1. What was the first point Lord Caitanya explained to Rūpa Gosvāmī?
2. Who is the most rare person in the world?
3. Where is the seed of devotion planted? How does it grow? Where does it end up?
4. Discuss each of the offenses to the holy name.

New Words

science	brahmajyoti	possible
purity	universe	tender
countless	compare	valuable
ordinary	fault	serious
faithless	breath	imagination

Sanātana and the Innkeeper

Sanātana Gosvāmī had bribed the jail-keeper and been freed from bondage. With his servant Īśāna he travelled through the dark jungles until they reached a small village. They decided to rest in the village hotel.

The Innkeeper spoke with great respect to Sanātana. “Just take rest tonight and in the morning I shall help you get out of this jungle trap.” Actually the innkeeper had learned from his astrologer that Sanātana and Īśāna were carrying some gold coins with them. He planned to kill them both and steal the gold.

Sanātana was thinking, “This innkeeper does not know me and I am dressed like a poor man. Why is he speaking so respectfully?” Then he asked Īśāna if he had any money.

“Yes,” said Īśāna. “I have seven gold coins.”

Sanātana did not like the idea of carrying money since they were traveling unprotected. “Why do you carry this death knell on the road?” he said to Īśāna.

Sanātana at once took the gold coins and offered them to the innkeeper. He told the keeper that he was on a special service for the government and could not travel on the open road.

I understood that you had eight coins with you,” said the innkeeper. “I was thinking of killing you to take them but I see that you are a good person so you don’t have to give me the coins.”

“If you don’t take these coins, then someone else will take them from me. Someone will kill me for them so it is better that I give them to you,” Said Sanātana.

The innkeeper agreed and that night he helped Sanātana get through the jungle and over the hills. He sent Īśāna back with the one coin he had left. Then Sanātana, feeling completely freed, went on alone. With torn clothing and a

waterpot in hand, he proceeded toward Lord Caitanya who was living in Benares.

On his way he met his rich brother-in-law who as also in the government service. The man gave Sanātana an excellent blanket and Sanātana continued on his journey.

Questions

1. Why was the innkeeper being respectful when he spoke to Sanātana?
2. Sanātana called the money a _____?
3. Why did he want the innkeeper to have the money?
4. What did the innkeeper do in return for the coins?
5. How did Sanātana feel when he was alone?
6. What did Sanātana brother-in-law give him?

New Words

bribe	Īsāna	bondage
unprotected	hotel	excellent
proceed	death knell	journey

Sanātana Gosvāmī Meets Lord Caitanya

After a very long time and much trouble, Sanātana Gosvāmī reached Benares where Lord Caitanya was staying. He found out the Lord's residence by asking some village people and he proceeded to the courtyard of the house.

Although Lord Caitanya was inside the house, He knew that Sanātana had arrived in the courtyard. “Please bring in the man who is in the courtyard,” said Lord Caitanya to His host. “He is a Vaiṣṇava, a great devotee of the Lord.”

The host, Candraśekhara, went to the doore but he didn't see a great devotee. He saw an old mendicant. The Lord asked to see that mendicant and when Sanātana entered the house, Lord Caitanya ran to see and embrace him.

When Caitanya embraced him, Sanātana became overwhelmed with spiritual bliss. Then he cried, “My dear Lord, please do not touch me.” Lord Caitanya embraced him again and again and they both cried. At last they sat down to

talk but Lord Caitanya kept His hand on the body of Sanātana.

Sanātana asked Him again, “My Lord, please do not touch me. I am unclean and my body is covered with sores.”

“I am touching you for My purification,” replied Lord Caitanya. “By your devotional service you can save the whole universe and send everyone back to Godhead.”

“Oh devotee of the Lord, to see you is the perfection of the eyes; to touch your body is the perfection of bodily activities; and to glorify you is the perfection of the tongue for it is very rare to find a pure devotee like you.”

Sanātana told Lord Caitanya the story of bribing the jail-keeper and traveling through the jungles at night. The Lord told Sanātana about seeing his two younger brothers, Rupa Gosvāmī and Anupama and sending them to Vṛndāvana.

At last the Lord asked Candraśekhara to provide a bath for Sanātana. He also asked that Sanātana be given clean clothes.

After the bath, Sanātana was offered a good cloth to wear by he refused it.

Later he accepted some old garments from a friend and this behaviour pleased Lord Caitanya.

A brāhmaṇas devotee met Sanātana and asked him to accept lunch at his own house everyday. “As long as I remain in Benares, I will beg from door to door,” Sanātana said. “But the Lord will be glad to accept you invitation for daily lunch at your house.” This humble behaviour of Sanātana also pleased Lord Caitanya.

Sanātana thought, “I think that the Mahāprabhu does not approve of such a nice blanket.” He was looking at the blanket he had received from his brother-in-law. He immediately went to the bank of the Ganges; there he saw a mendicant washing an old quilt.

“Please trade me this blanket for your old quilt,” said Sanātana to the mendicant. The old mendicant thought Sanātana was joking so he said, “How is this? You appear to

be a very nice gentleman but you are mocking me in this unkind way.”

“I am not joking with you, said Sanātana. “I am very serious. Will you trade the torn quilt for this blanket?” At last the mendicant agreed and Sanātana returned to the house of Candraśekhara.

“Where is your valuable blanket?” asked the Lord when He saw Sanātana. Sanātana told Him about his exchange and the Lord loved him and thanked him for this.

“You are intelligent and now you have given up all your wealth. Lord Kṛṣṇa accepts a person for devotional service only when he has given up his materialistic possessions.”

“Whatever I am doing to become free from material life is by Your mercy,” said Sanātana. Together they sat and talked about Lord Kṛṣṇa and devotional service.

Questions

1. What did Lord Caitanya do when He saw Sanātana?
2. What did Lord Caitanya say was the reason He wanted to touch Sanātana Gosvāmī?
3. What three things did Sanātana do to show Lord Caitanya that he wanted to be humble?

New Words

residence	purification	mock
refuse	invitation	behaviour
intelligent	possession	host

Teachings to Sanātana Gosvāmī

Lord Caitanya wanted to teach Kṛṣṇa consciousness to Sanātana Gosvāmī because Sanātana was a humble and pure devotee.

At that time, Sanātana Gosvāmī fell at the feet of Lord Caitanya and said, “I am born of lower family. I am fallen and the most wretched of mankind. I was suffering in the dark well of material life and I never knew the real goal of my life. I am known as a great learned man and I am so foolish that I even think that I am learned. You have accepted me as Your servant and You have saved me from material life. Now please tell me what my duty is.”

This is the process of accepting a spiritual master. One should approach a spiritual master, humble surrender to him and ask questions about spiritual progress.

tad viddhi praṇipātena
paripraśnena savayā
upadekṣyanti te jñānam

jñāninas tattva-darśinaḥ

The *Bhagavad-gītā* says, “Just try to learn the truth by approaching a spiritual master. Enquire from him submissively and render service unto him. The self-realised soul can impart knowledge unto you because he has seen the truth.” (BG4.34)

Sanātana asked Lord Caitanya why he was suffering from the miseries of material life and the Lord explained. There are three kinds of miseries in this world. At all times the living entities who have forgotten Kṛṣṇa are suffering from one or more of these miseries.

First there are the miseries caused by the mind and body. These are called *adhyātmika*. Second, there are miseries caused by other living entities. These are called *adhibhautika*. Third, there are miseries caused by the demigods, such as extreme cold, extreme heat, earthquakes, droughts, etc. These are called *adhiaivika* miseries.

By approaching Lord Caitanya and accepting Him as his spiritual master, Sanātana Gosvāmī began to understand who he was and why he had to suffer the three-fold miseries of material life. He learned that he was actually spirit soul and that only his body was material and temporary.

Questions

1. How can someone find out who he really is?
2. How can someone find out about the 3-fold miseries of material life?
3. What are the 3-fold miseries?

New Words

progress	three-fold	explain
temporary	submissively	enquire
impart	adhyātmika	adhibhautika
adhidaivika		

The Lost Treasure

When Lord Caitanya was eager for to understand the real goal of life, He told one story from the *Śrīmad-Bhāgavatam*. The story was about a poor man who went to the astrologer, Sarvajña to have his future told.

When Sarvajña saw the horoscope of the man he was surprised that the man was so poor. “Why are you so unhappy?” said Sarvajña. “From your horoscope I can see that you have a hidden treasure left to you by your father. Your father died in a foreign place and couldn’t tell you about it. Now you can search out this treasure and be happy.”

Lord Caitnay told this story to Sanātana to explain that all living entities are suffering due to forgetting that treasure given to them by their father, Kṛṣṇa. That treasure is love of Godhead. The scriptures are meant to help them search out their father and the treasure.

Sarvajña advised the poor man, “Don’t dig on the southern side of your house, for if you do, you will be attacked by a poisonous wasp.”

Lord Caitanya compares this wasp to following religious rituals under the guidance of a priest who takes money in exchange for services. A man may think he will find God by such rituals but actually his material desires never end.

Sarvajña continued, “Don’t search for the treasure on the western side of your house. On that side lives an evil spirit who protects the treasure.”

Lord Caitanya says that this evil spirit is just like the mind that speculates about who God really is. Just as one cannot get treasure by asking an evil spirit, so also, he cannot get love of God by asking a speculative mind.

Sarvajña continued, “Don’t search for the treasure on the northern side of your house. There you will be swallowed by a large serpent.”

Caitanya Mahāprabhu says that when a person thinks he will get to be with God by merging into God’s effulgence that is just like a small fish being swallowed by a large serpent. No treasure will be found that way.

At last Sarvajña instructed, “You must search for your lost treasure on the eastern side of your house, where there is actual light.” This light is compared to Kṛṣṇa consciousness or devotional service. Someone who wants to find his real father, Kṛṣṇa, and get the treasure of love of God, must perform devotional service. Then he will become the richest of all people.

Questions

A. Discuss in Class:

1. What are religious rituals?
2. What is mental speculation?
3. What is merging into Kṛṣṇa’s effulgence?
4. What is devotional service?

B. Who is our real father? What is the treasure He has for us?

New Words

Sarvajña	effulgence	speculate
guidance	scriptures	rituals
horoscope	religious	astrologer

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 sannyāsis. 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 do 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 master, “My dear Lord, what

kind of mantra have you given me? I have become mad 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 Caitanya 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!”

Questions

1. What did Lord Caitanya do when He entered the brāhmaṇa's house?
2. What reason did He give for sitting in the dirty place where feet are washed?
3. What did Prakāśānanda Sarasvatī ask Lord Caitanya?
4. What did Lord Caitanya answer?
5. What did the Māyāvādīs do after they heard Lord Caitanya speak?

New Words

Māyāvādī	ecstasy	criticise
manifest	frivolous	deserve
fantasist	midst	fulfill
glorious		

Aruṇodaya-Kīrtana

by Śrīla Bhaktivinoda Ṭhākura

When the rising sun appeared in the East, the jewel of the twice-born, Lord Gaurasundara, awakened and taking His devotees with Him, He went all over the countryside towns and villages. He played the mṛdanga and the cymbals chimed in time. Lord Gaurāṅga's shimmering golden features danced and His footballs jingled. All the devotees chanted the names Mukunda, Mādhava, Yadava and Hari, their mouths being filled with the vibrations.

They would announce to the still sleeping people, “You spend your nights uselessly sleeping and your days decorating your bodies! You have achieved such a rare human body, but you do not care for this gift. You remain not serving the darling of Yaśodā and slowly fall through your last moments to death. With every rising and setting of the sun, a day passes and is lost. Then why do you remain idle and not serve the Lord of the heart?”

This life is full of various miseries. Take shelter of the holy name as your only business. To penetrate the darkness of ignorance and bless everyone’s heart, the holy name has risen like the shining sun. Drink the pure nectar of the holy name.”

There is nothing but the name to be had in the fourteen worlds. It has filled the soul of Śrī Bhaktivinoda Ṭhākura.

Questions

1. What did Gaurasundara look like when He went around the countryside? What did He do?
2. What are some of the things the devotees would say to the still sleeping people?
3. Why has the holy name risen?

New Words

chime	vibrations	announce
idle	various	penetrate

The History of Kṛṣṇadāsa Kavirāja

Kṛṣṇadāsa Kavirāja was a great devotee of Lord Caitanya. At his house, saṅkīrtana was held day and night. A devotee of Lord Nityānanda named Mīnaketana Rāmadāsa once joined that kīrtana and danced and sang to his heart's content.

A brāhmaṇa was worshipping the Deity in the house that night. When Mīnaketana Rāmadāsa entered the house, this brāhmaṇa did not offer him any respect. Seeing the disrespectful brāhmaṇa, Srī Rāmadāsa said, “Here I found the second Romaharṣaṇa Sūta who did not stand to show honour when he saw Lord Balarāma!”

After the kīrtana that night, Srī Rāmadāsa had an argument with Kṛṣṇadāsa's brother. The brother was a devotee of Lord Caitanya but he had very little faith in the mercy of Lord Nityānanda. Like the brāhmaṇa, this brother did not think it was too important to show respect to Srī Rāmadāsa or Lord Nityānanda.

Kṛṣṇadāsa heard the argument and rebuked his brother, saying, “The two brothers, Lord Caitanya and Lord Nityānanda are like one body. If you do not believe in Lord Nityānanda, you will fall down. If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.”

Following Kṛṣṇadāsa’s rebuking statements, Srī Rāmadāsa broke his own flute and went away. At that time the brother of Kṛṣṇadāsa Kavirāja fell down from spiritual life.

That night Lord Nityānanda appeared to Kṛṣṇadāsa Kavirāja in a dream. The Lord was pleased that Kṛṣṇadāsa had rebuked his brother. Kṛṣṇadāsa fell at the Lord’s feet and Lord Nityānanda placed His own lotus feet upon Kṛṣṇadāsa’s head.

“Arise! Get up!” said Nityānanda Prabhu again and again. When Kṛṣṇadāsa looked up he saw the wonderful body of Lord Nityānanda.

He had glossy, black skin, beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth and a silk turban on His head. He wore earrings, armlets, bangles and leg bells and a garland of flowers around His neck.

Lord Nityānanda's body was smeared with sandalwood pulp and marked with tilaka. He moved just like a maddened elephant. His face was more beautiful than millions and millions of moons and His teeth were red from chewing betel. As He moved He chanted, “Kṛṣṇa! Kṛṣṇa!” in a deep voice.

Then Lord Nityānanda spoke to him. “O my dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana for there you will attain all things.” The Lord waved His hand in the direction of Vṛndāvana and then disappeared.

While Kṛṣṇadāsa was living in Vṛndāvana, he was approached by the great devotee Paṇḍita Haridāsa, who asked him to write a book on the pastimes of Lord Caitanya. Being very humble, Kṛṣṇadāsa hesitated to take on such devotional work. Other great devotees in Vṛndāvana were also eager to

hear Lord Caitanya’s pastimes and they all encouraged Kṛṣṇadāsa to write a book.

Kṛṣṇadāsa was anxious within his heart. Writing a book about Lord Caitanya was not an ordinary service. He decided to go to Śrī Madana-Mohana and ask for His blessing. When Kṛṣṇadāsa entered the temple of Madana-Mohana, he saw the priest serving the Deity. He fell down and prayed at the Lord’s lotus feet. He prayed for permission to write the book about Lord Caitanya and as he prayed, a garland from the nect of Madana-Mohana fell down.

All the devotees in the temple began to chant, “Haribol!”. The priest brought the garland to Kṛṣṇadāsa and put it around his nect. Kṛṣṇadāsa was pleased to have received the blessings of Śrī Madana-Mohana. Then an there he began to write his book on Lord Caitanya’s pastimes, called *Caitanya Caritamṛta*.

Kṛṣṇadāsa Kavirāja never took credit for writing the wonderful book. Instead he glorified Madana-Mohana like this: “Actually, *Caitanya Caritamrita* is not my writing but

the dictation of Madana-Mohana. As a wooden doll is made to dance by a magician, I write as Madana-Mohana orders me to do so.”

Sometimes he glorified Lord Caitanya because Mahāprabhu’s mercy had given him the ability to write. He said, “By the mercy of Lord Caitanya, a dumb man can recite perfect poetry, a lame man can cross over mountains and a blind man can see the stars in the sky.”

Questions

- A. Discuss in class:
1. Why did Mīnaketana Rāmadāsa call the brāhmaṇa Romaharṣaṇa Sūta?
 2. What is the ‘logic of accepting half a hen’?
- B. Who asked Kṛṣṇadāsa Kavirāja to write about Lord Caitanya?
- C. What is Kṛṣṇadāsa’s book called?
- D. To whom did he give the credit for writing the book?
-

New Words

magician

anxious

encourage

attain

hesitate

rebuke

logic

ability

recite

permission

dictation

Romahaṛṣaṇa Sūta

argument

Mīnaketana Rāmadāsa

Aruṇodaya-Kīrtana by Śrīla Bhaktivinoda Ṭhākura

Lord Gaurāṅga is calling, “Wake up, sleeping souls! Wake up, sleeping souls! How long will you sleep in the lap of the witch called Māyā? You have forgotten the way of devotional service and are lost in the world of birth and death. I have descended just to save you, other than Myself, you have no friend in this world. I have brought the medicine that will wipe out the disease of illusion from which you are suffering.

“Take this mahā-mantra: Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa
Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare
Hare.”

Śrīla Bhaktivinoda Ṭhākura says, “I fall at the Lord’s lotus feet, having taken this mahā-mantra.”

Questions

1. What have the sleeping souls forgotten?
2. What has Lord Caitanya brought for the people?

The History of Śivānanda Sena

Śivānanda Sena was a great devotee of Lord Caitanya who was always desiring devotional service. Once he guided Lord Caitanya and all of His devotees from Bengal to Jagannātha Purī and bore all the expenses for this journey.

Śivānanda Sena had three sons named Caitanya dāsa, Rāmadāsa and Paramānanda. Paramānanda is the author of *gaura-gaṇoddeśa-dīpikā*, a book which describes all of the devotees in the Caitanya-līlā.

Once, while going to Jagannātha Purī, all the devotees had to stay underneath a tree, without the shelter of a house or even a shed. Lord Nityānanda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus, He cursed Śivānanda Sena's sons to die.

Śivānanda's wife cried and cried when she heard the curse, thinking that it would actually come true. When Śivānanda saw his wife crying he said, "Why are you crying? Let us all die if Śrī Nityānanda Prabhu desires!"

Later on, when Nityānanda Prabhu saw Śivānanda Sena, He kicked him strongly and complained that he was hungry. Thus, the Lord acted out a pastime of being completely dependend on Śivānanda Sena.

A nephew of Śivānanda Sena saw the action of Lord Nityānanda and left His company in protest. He went to Lord Caitanya at Jagannātha Purī to complain about the behaviour of Nityānanda Prabhu. Caitanya pacified the boy and ordered His servant, Govinda, to feed Lord Nityānanda and Śivānanda Sena's party the remnants of His own foodstuffs.

Questions

1. What book did Paramānanda write?
2. Why was Lord Nityānanda angry?
3. What did Lord Caitanya do when He heard the complaint by the nephew?

New Words

bore	protest	nephew
dependent	expenses	pacify
behaviour	<i>gaura-gaṇoddeśa-dīpikā</i>	

Jīva Gosvāmī

Jīva Gosvāmī was the nephew of Srīla Rūpa Gosvāmī and Srīla Sanātana Gosvāmī. From his childhood he was very fond of *Śrīmad-Bhāgavatam* and he studied Sanskrit ardently. He was a great devotee of Lord Caitanya and Lord Nityānanda, Jīva Gosvāmī circumambulated all of Navadvīpa-dhāma.

Jīva Gosvāmī wrote twenty-five on the science of Kṛṣṇa consciousness. One book was called *Hari-nāmāmṛta-vyākaraṇa* a Sanskrit grammar book inspired by Lord Caitanya. This book proves that every letter and sound is actually Kṛṣṇa.

After the disappearance of Srī Rūpa and Srī Sanātana, Jīva Gosvāmī became the ācārya of all the devotees in Bengal, Orissa and the rest of the world. He guided the devotees in their spiritual lives and in Vṛndāvana he established the Rādhā-Dāmodara temple.

Once upon a time there was a materialist who was very proud of his knowledge of Sanskrit and the scriptures. This rascal

approached Srī Rūpa and Srī Sanātana to argue with them about the absolute truth. Not wanting to waste their time, Srī Rūpa and Srī Sanātana gave the man a written statement that he had defeated them in a debate on the revealed scripture.

Taking this paper, the scholar approached Jīva Gosvāmī for a similar statement but Jīva Gosvāmī would not give it to him. Instead he argued with the man and defeated him. Jīva Gosvāmī could not tolerate the rascal saying that he had defeated such great devotees as Srī Rūpa and Srī Sanātana Gosvāmī.

Questions

1. How many books did Jīva Gosvāmī write? Name one.
2. Why did Jīva Gosvāmī want to defeat the materialistic scholar?
3. What was Jīva Gosvāmī's relation to Rūpa and Sanātana Gosvāmīs?

New Words

ardently

revealed scriptures

argue

circumambulate

debate

establish

similar

scholar

Śrī Śrī Ṣaḍ-Gosvām-Aṣṭka eight prayers by Śrīnivāsa Ācārya

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Rūpa Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī who are always engaged in chanting the holy name of Kṛṣṇa and dancing. They are just like the ocean of love of God and they are popular both with the gentle and with the ruffians because they are not envious of anyone. Whatever they do, they are all pleasing to everyone and they are fully blessed by Lord Caitanya. Thus they are engaged in missionary activities meant to deliver all the conditioned souls in the material universe.

Questions

1. Why were the six gosvāmīs popular with the gentle people as well as the ruffians?
2. How were the six gosvāmīs engaged?

New Words

missionary	popular
conditioned	ruffians

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Rūpa Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī who are very expert in scrutinisingly studying all the revealed scriptures with the aim of establishing eternal religious principles for the benefit of all human beings. Thus they are honoured all over the three worlds and they are worth shelter of because they are absorbed in the mood of the gopīs and are engaged in the transcendental loving service of Rādhā and Kṛṣṇa.

Questions

A. Discuss in class:

1. What does it mean to “scrutinisingly study”?

B. Why are the gosvāmīs honoured all over the three worlds?

New Words

benefit

scrutinisingly

absorbed

establishing

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Rūpa Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī who are very much enriched in understanding of Lord Caitanya and who are thus expert in narrating His transcendental qualities. They purify all conditioned souls from the reactions of their sinful activities by pouring upon them transcendental songs about Govinda. As such, they are very expert in increasing the limits of the ocean of transcendental bliss and they are the saviours of the living entitites from the devouring mouth of liberation.

Questions

1. How did the six gosvāmīs purify the conditioned souls?
2. What ocean do the gosvāmīs increase?

New Words

enriched

saviours

narrating

devouring

increasing

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Rūpa Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī who kicked off all association of aristocracy as insignificant. In order to deliver the poor conditioned souls they accepted loin-cloths, treating themselves as mendicants but they are always merged in the ecstatic ocean of the gopīs' love for Kṛṣṇa and bathe always and repeatedly in the waves of that ocean.

Questions

1. What did the gosvāmīs think about aristocracy?
2. What ocean did the gosvāmīs bathe in?

New Words

aristocracy

insignificant

repeatedly

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Rūpa Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī who were always engaged in worshiping Rādhā-Kṛṣṇa in the transcendental land of Vṛndāvana where there are beautiful trees full of fruits and flowers which have valuable jewels under their roots. The gosvāmīs are perfectly competent to bestow upon the living entities the greatest boon of the goal of life.

Questions

1. What can the gosvāmīs bestow on the living entities?
2. Discuss: What is the goal of life?

New Words

competent

bestow

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Rūpa Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī who were engaged in chanting the holy names of the Lord and bowing down in a scheduled measurement. In this way they utilised their valuable lives and in executing these devotional activities they conquered over eating and sleeping and were always meek and humble, enchanted by remembering the transcendental qualities of the Lord.

Questions

1. What two devotional activities of the gosvāmīs are mentioned in this verse?
2. What did the gosvāmīs conquer over?
3. What makes the gosvāmīs enchanted?

New Words

scheduled measurement

utilize

qualities

enchant

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Rūpa Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī who were sometimes on the bank of the Rādhā-kuṇḍa lake on the shores of the Yamunā and sometimes in Vamśīvaṭa. There they appeared just like madmen in the full ecstasy of love for Kṛṣṇa, exhibiting different transcendental symptoms in their bodies and they were merged in the ecstasy of Kṛṣṇa consciousness.

Questions

1. Name two places the gosvāmīs went while worshipping Kṛṣṇa?
2. What did they look like?

New Words

exhibit

symptoms

I offer my respectful obeisances unto the six Gosvāmīs, namely, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha Bhaṭṭa Gosvāmī, Śrī Rūpa Raghunātha dāsa Gosvāmī, Śrī Jīva Gosvāmī and Śrī Gopāla Bhaṭṭa Gosvāmī who were chanting very loudly everywhere in Vṛndāvana, shouting, “Queen of Vṛndāvana, Rādhārāṇī! O Lalitā! O son of Nanda Mahārāja! Where are you all now? Are you just on the hill of Govardhana or are you under the trees on the bank of the Yamunā! Where are you?” These were their moods in executing Kṛṣṇa consciousness.

New Word

executing

The Hare Kṛṣṇa Mahā Mantra

Hare Kṛṣṇa
Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa
Hare Hare
Hare Rāma
Hare Rāma
Rāma Rāma
Hare Hare