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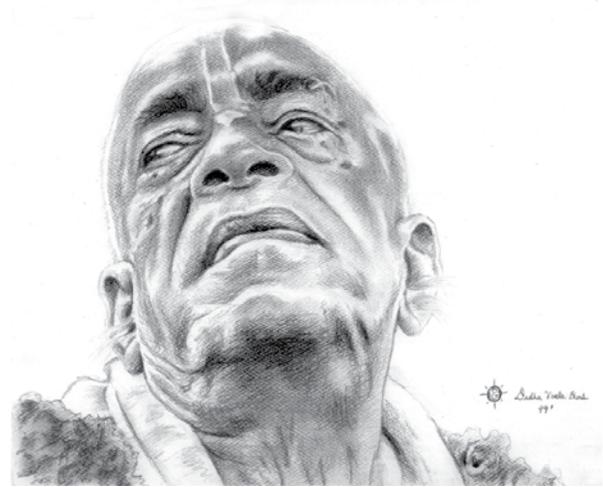


DANDAVAT-CLASS OF MEN

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

This hearing process is very, very important. But people are not interested in hearing. They are simply busy in other duties. My Guru Maharaja used to describe those who were not interested in hearing as “*daṇḍavat*-class of men”, meaning those who only know how to offer *daṇḍavats*, obeisances. Anyone who would come to him, he would see whether he is a *daṇḍavat*-class of man or a hearing-class of man. *Daṇḍavats* are nice, but if one does not develop an interest in hearing, *śravaṇam*, then he is not making very much progress. Because I was a little interested in hearing, my Guru Maharaja accepted me as his disciple. He marked, “This boy is interested in hearing. He does not go away.” Actually, I could not understand what he was speaking in the beginning, but still I was very interested to hear him — out of curiosity or something like that.

So hearing is a very important thing. When Sri Chaitanya Mahaprabhu was talking with Sri Ramananda Ray on various subject matters, Ramananda Ray presented so many proposals: *varṇāśrama-tyāga*, giving up *varṇāśrama*; *jñāna*, the process of cultivating empirical knowledge; and *jñāna-miśra-bhakti*, *bhakti* mixed with empirical knowledge — and Krishna Chaitanya Mahaprabhu rejected all of them. He said, *eho bāhya, āge kaha āra* — “This is external. Please go further.”



Drawing by Dridha Das

*His Divine Grace A. C.
Bhaktivedanta Swami Prabhupada*

Then Ramananda Ray quoted a verse that was spoken by Lord Brahma in *Śrīmad-Bhāgavatam* (10.14.3):

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

Immediately Chaitanya Mahaprabhu accepted it, and said, *eho haya*, “This is nice. This is nice.” What is the meaning? *sthāne sthitāḥ śruti-gatām tanu-vān-manobhiḥ* — “You remain in your position.” It doesn't matter what you are. You may be Indian, you may be American, you may be European, you may be a brahmin, you may be a *śūdra*, you may be an engineer, you may be a doctor, you may be a fool, you may be a rascal.

Whatever it may be, it doesn't matter. *Sihāne shītāḥ*— don't be disturbed. Don't try to change your position. But *jñāne prayāsam udapāsya namanta eva*— don't speculate, "God is like this, God is like that." Give up this habit of mental speculation and become humble, *namra*. *Jñāne prayāsam namanta*. *Namanta* means *namra*, offering obeisances or surrendering. In a surrendered, humble spirit, try to hear about the Supreme from realized souls — *san-mukharitām*. This is the process. Don't hear from professional persons. If you meekly and humbly, without mentally speculating, hear from someone who is realized, then by this process only can one realize the Supreme Lord very easily. The Supreme Lord is called Ajita. No one can conquer him. But if one adopts this process of hearing from a realized soul in an attitude of humility, then he can conquer the *ajita*. He can understand the Lord. ॐ

— From a lecture on *Śrīmad Bhāgavatam*. Vrindavan. 19 October 1972.

KRISHNA'S BRAHMACARI LIFE

PART TWO: MEETING SANDIPANI MUNI

*Adapted from Srila Jiva Goswami's
Gopāla-campū, part 2, chapter 8*

Part one of this story described Krishna and Balaram's decision to study under Sandipani Muni. Slipping away secretly so that no enemy would know that they were gone and attack Mathura in their absence, the brothers traveled incognito from Mathura to Avantipur.

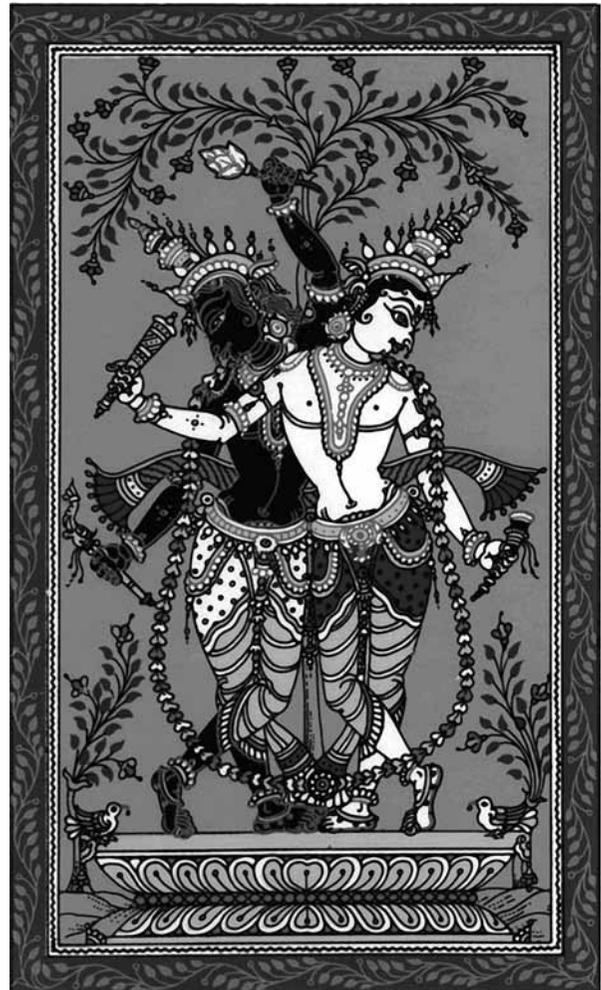
Wherever the dear son of Mother Yasoda, the dark cloudlike Krishna went, the hearts of all residents of the cities and forests melted. As the brothers walked along, they melted the hearts of both the people of the towns as well as the creatures of the forest. The ladies spoke amongst themselves: "Who is that crest jewel amongst ladies on whose lap this Syamakishore has grown up?" "Who is that fortunate lady that will attain this master of all arts as her paramour?" He was pleased to hear women speculate about him in this way, but [as a good *brahmacārī*] he plugged his ears, afraid of developing a desire for them.

Now separated from their friends, the two boys went to the assembly of Sandipani Muni, who was blissful with all knowledge. The gathering there began to speculate about the two boys. "If these two are not equal to Kartikeya, capable of destroying all darkness, then they must be a dark monsoon cloud and an autumn

white cloud. We could also compare them to the sun and the moon, but that comparison does not do them justice. One shines with black splendor and thus destroys the comparison completely."

Wearing two pieces of silk cloth, *kuśa* rings, sacred threads, grass belts made of *mūrva*, deer skin, and holding *khadira* staffs, Krishna and Balaram, endowed with auspicious natures, entered the assembly of the guru as true *brahmācarīs* endowed with *kṣatriya* aura. Krishna and Balaram entered into Sandipani Muni's ashram that was resplendent with thousands of *brāhmaṇas*, like the sun and moon entering the sky with Jupiter (guru) and all the stars.

Seeing their symptoms of being kings, the members did not rise up. That seemed to be proper, because in front of great persons inferiors should not have elevated status. Although they did not offer respect with their bodies because of their position as brahmins, the warm beauty of the two boys melted their hearts.



Sri Sri Krishna Balaram

Filled with strong devotion, displaying power as they held firewood in their hands, and begging for knowledge, they impressed Sandipani. Introducing themselves by their *varṇa* and *gotra*, calling themselves “the white and the black”, they offered respects with devotion, saying:

*śrīman mahākulaja vipra-vataṁsa-ratna
vidyā-nidhe vihita-vaidika-dharma-marma
ajñāna-duḥkha-vinivartaka dīna-bandho
trāyasva nau sva-caraṇaṁ śaraṇaṁ prapaṇau*

Possessor of all opulence! Born of a great family! O crown jewel of *brāhmaṇas*! Ocean of knowledge, endowed with the truth of Vedic dharma! We surrender to your feet. Deliver us from suffering due to ignorance.” (Text 25)

Because they were incognito they did not offer gifts, but they did offer a variety of pure forest fruits brought from a distance. On being questioned by the guru, they replied in a disguised manner that they were the sons of a person of the Yadu dynasty famous as a gem (*vasu*).

Greeting them, Sandipani said, “Time for study is very rare. O dedicated students! I will keep you here for a long time to study.” Sandipani continued, “Giving up your identity as *kṣatriyas*, you must first learn how to beg with the *brāhmaṇa* students.”

Accepting the two, and then temporarily sending them away, the guru then spoke to those present:

*snihyati sma mama cittam etayor
darśanāt tad anumīyate sphuṭam
snigdham adhyavasatī sva-jaṇmanā
sneha-mātra-bahir-antarāv amū*

Seeing these boys, my heart develops affection (*snigdha*). I can clearly conclude that since birth they have lived in a most affectionate environment, and thus internally and externally are full of affection. (Text 30)

Though the white and the black one are filled with affection, my intelligence concludes that the white one is the root. Surpassing all the marks of greatness mentioned in the scriptures describing auspicious bodily features, the white and black are worthy of worship. The effulgence of the white one bewilders my intelligence. ❀

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NOT ONLY FOR ARJUNA

Sri Srimad Gour Govinda Swami Maharaja

Krishna is known as *līlā-puruṣottama*—he manifests all varieties of *līlās*. He came 5,000 years ago in his own *svarūpa*, his original form. At the end, in his *kurukṣetra-līlā*, he gave his message in the form of *Bhagavad-gītā*. He spoke it to Arjuna. Through Arjuna he gave this message to the whole of mankind. We should not think that he only gave it to Arjuna. We call this *śākhā-candra-nyāya*. “*Nyāya*” means logic, “*śākhā*” means branch of a tree, and “*candra*” means moon — the branch and the moon logic. The child cries, so what does the mother do? The mother says, “Do you see the moon there, the very effulgent silver plate? Do you want to have it?” Then the child says, “Yes, mother, where is it? Where is it?” “Don’t you see it? It is in the sky.” The full moon is very beautiful, but it cannot be seen because the branches of a tree are obstructing the vision. It is just at the opening of some branches, but the child cannot see it. “Where is it, where is it, where is it, mother?” “Look at this tree. Do you see the big branch there?” She points out the tree’s branch and thus shows the moon. This is the logic *śākhā-candra-nyāya*. By pointing out the tree’s branch the mother shows the moon to the child. Similarly, by speaking to Arjuna, Krishna shows everything to mankind. ❀

— Excerpted from a lecture on *Bg. 6.30*. 1 June 1993. Baltimore USA.

THE GLORIES OF

SRI CHAITANYA MAHAPRABHU

Śrī-caitanya-caritāmṛta Mahākāvya 1.1-7

The Śrī Caitanya-caritāmṛta Mahākāvya is a Sanskrit work describing the life of Sri Chaitanya Mahaprabhu. Although this book is generally accepted by Gauḍīya Vaiṣṇavas and is quoted by Srila A. C. Bhaktivedanta Swami Prabhupada in his purport to Cc. ādi 10.135-136, there is some question as to its authorship. In his purport to Cc. ādi 10.62, Srila Prabhupada states:

According to expert opinion, Chaitanya Das was the author of the book Caitanya-carita (also known as Caitanya-caritāmṛta), which was written in Sanskrit. The author was not Kavi Karnapur, as is generally supposed. This is the opinion of Srila Bhaktisiddhanta Saraswati Thakur.

*yaḥ śrī-ṛṇḍāvāna-bhuvi purā sac-cid-ānanda-sāndro
gaurāṅgibhiḥ sadṛṣa-ruṅcibhiḥ śyāma-dhāmā nanarta
tāsāṁ śaśvad dṛḍhatara-parirambha-sambhedataḥ kiṁ
gaurāṅgaḥ saṁ jayati sa navadvīpam ālambamānaḥ*



Glory to Sri Chaitanya Mahaprabhu, who has come to the town of Nabadwip! His form is eternal and full of knowledge and bliss. He is dark Krishna, who danced with the fair *gopīs* in Vrindavan forest, but his limbs have now become fair by tightly embracing them.

*yasyāṅgam śrī-madhurima-parīnāha-pīyūṣa-sekair
bhāsvac-cāmīkara-jala-mayaiḥ śānta-niḥśeṣa-tāpaiḥ
yasya śrīmat-padajaluruhān mākaranda-pravāhaiḥ
sākṣāt prakṣālitam iva jagac-chaśvad ānamyatām śaḥ*

I offer my respectful obeisances to Sri Chaitanya Mahaprabhu, who with the showers of sweet nectar from the golden splendor of his limbs stops all sufferings — and who with streams of honey from his lotus feet, again and again washes this world.

*jānu-prāptān prasṃmara-bhujā-daṇḍam uccaṇḍa-caṇḍa-
dyota-sreṇī-paṇṭara-maho-maṇḍali-maṇḍitāṅgam
ākaraṇāntaḥ-skhalita-lalitāpāṅgam atyantā-rajyad-
gaṇḍābhogaṇi mṃgapatī-śatākṛḍamānān bhajāmahaḥ*

We worship Sri Chaitanya Mahaprabhu, whose long arms reach his knees, whose limbs are decorated by a great circle of light, whose playful glance almost touches his ears, whose cheeks are splendid, and who plays like a hundred lions.

*yasya śrīman-nakhamaṇi-sudhā-raśmi-ramya-prakāśais
traīlokyāntar jaḥṭita-jaḥṭima-kṣālanāyonmiṣadbhīḥ
svīya-premāmbudhi-lahari-kāpūra-pūreṇa bhūyo
jāḍyam cakre tam iha tad aho sevātām jīva-lokaḥ*



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Everyone should serve Sri Chaitanya Mahaprabhu, who with the glorious nectar splendor of his jewel toenails washes away the sleepy ignorance of the three worlds, and with the flooding waves of his love cools the three worlds.

*svīyair līlā-vilasita-rasaiḥ pāda-sevā-vilāsair
lāsyaḥśair yad ayam akarot pūrṇa-pūrṇān trilokīm
manye bhūyas tad iha karuṇā saiva nityaṇi navīnā
bhūyo bhūyaḥ praṇamatutarānī tām imānī jīva-lokaḥ*

With the splendid nectar of his dancing feet, Sri Chaitanya Mahaprabhu fills the three worlds. I think that nectar is his eternally new mercy. Everyone should worship that mercy again and again.

*yatra śrīman-madhurimamayī kāntir eṣā jagāma
vyāhārāntān guru-karuṇatā pūrṇatām āgatāsīt
vaidagdhīyam nikhila-subhagā hanta nirvāham āptā
gaurāṅgasya praṇama tad idānī pāda-pāthoḥja-yugmam*

His splendor is supremely glorious and sweet. His great mercy is supremely perfect. His intelligence is glorious and perfect. Please bow down before Lord Gauranga's feet.

*citraṇī tāvad-guṇa-jala-nidhes tasya lāvaṅya-dhāmmor
vaidagdhīyāder lavam api sudhīr bhāṣitūm kaḥ samarthaḥ
svīyam śaktīm dviguṇa-guṇitām ced vidhāyaṣa vaktūm
śaktāḥ śaktāḥ svayam api nahi śrīla-gaurāṅga-candraḥ*

What wise philosopher is able to describe even a tiny fragment of the wonder that is the ocean of Lord Gauranga's transcendental qualities, the splendor of his handsomeness, and his intelligence and other virtues? Doubling his own powers again and again, even Lord Gauranga-chandra himself cannot describe these things. ❀

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