



# FRIENDS OF LORD KRISHNA

FOLK 2

## Caitanya Mahāprabhu & Pañca-tattva

### LESSON NOTES

#### 1. Who is Caitanya Mahāprabhu?

- 1.1. Lord Śrī Caitanya Mahāprabhu, the great apostle of love of God and the father of the congregational chanting of the holy name of the Lord, advented Himself at Śrīdhāma Māyāpura, a quarter in the city of Navadvīpa in Bengal, on the Phālgunī Pūrṇimā evening in the year 1407 Śakābda (corresponding to February 1486 by the Christian calendar).
- 1.2. He exhibited His transcendental activities for forty-eight years and then disappeared in the year 1455 Śakābda at Purī. For His first twenty-four years He remained at Navadvīpa as a student and householder. His first wife was Śrīmatī Lakṣmīpriyā, who died at an early age when the Lord was away from home. When He returned from East Bengal He was requested by His mother to accept a second wife, and He agreed. His second wife was Śrīmatī Viṣṇupriyā Devī, who bore the separation of the Lord throughout her life because the Lord took the order of *sannyāsa* at the age of twenty-four, when Śrīmatī Viṣṇupriyā was barely sixteen years old.
- 1.3. Lord Śrī Caitanya Mahāprabhu is the selfsame Lord Śrī Kṛṣṇa. This time, however, He appeared as a great devotee of the Lord in order to preach to the people in general, as well as to religionists and philosophers, about the transcendental position of Śrī Kṛṣṇa, the primeval Lord and the cause of all causes.
- 1.4. He accepts the Śrīmad-Bhāgavata Purāṇa as the spotless literature for understanding the Lord, and He preaches that the ultimate goal of life for all human beings is to attain the stage of *premā*, or love of God.
- 1.5. This mission was to preach the importance of chanting the holy names of the Lord in this age of Kali (quarrel). In this present age quarrels take place even over trifles, and therefore the *śāstras* have recommended for this age a common platform for realization, namely chanting the holy names of the Lord. People can hold meetings to glorify the Lord in their respective languages and with melodious songs, and if such performances are executed in an offenseless manner, it is certain that the participants will gradually attain spiritual perfection without having to undergo more rigorous methods.

#### 2. References to prove Caitanya Mahāprabhu as the Supreme Personality of Godhead

- 2.1. Lord Caitanya as the incarnation of Kṛṣṇa, the Personality of Godhead, is described secretly but not directly in the confidential parts of the revealed scriptures, such as the Upaniṣads, Mahābhārata and *Bhāgavatam*. He is the incarnation for this age of Kali, as

confirmed in many places. The summary of His appearance is given in *Caitanya-caritāmṛta* (*Madhya-līlā* 6.99) as follows:

*kali-yuge lilāvatāra nā kare bhagavān  
ataeva 'tri-yuga' kari' kahi tāra nāma*

In this age of Kali, the Supreme Personality of Godhead (Bhagavān) does not appear as a *lilāvatāra*, an incarnation to display pastimes. Therefore He is known as tri-yuga. Unlike other incarnations, Lord Śrī Caitanya Mahāprabhu appears in this age of Kali as a devotee of the Lord. Therefore He is called a concealed incarnation.

(*Purport, Bhagavad-gītā* 4.8)

2.2. In the Age of Kali, the *saṅkīrtana-yajña* (the chanting of the names of God) is recommended by the Vedic scriptures, and this transcendental system was introduced by Lord Caitanya for the deliverance of all men in this age. Lord Kṛṣṇa in His devotional form (as Lord Caitanya) is mentioned in the *Śrīmad-Bhāgavatam* (11.5.32) as follows, with special reference to the *saṅkīrtana-yajña*:

*kṛṣṇa-varṇaṁ tvīṣākṛṣṇaṁ sāṅgopāṅgāstra-pārśadam  
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*

“In this Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*.” Other *yajñas* prescribed in the Vedic literatures are not easy to perform in this Age of Kali, but the *saṅkīrtana-yajña* is easy and sublime for all purposes, as recommended in *Bhagavad-gītā* also

(*Purport, Bhagavad-gītā* 3.10)

2.3. *The sage Vaiśampāyana (Vyāsa-deva) included His name in the Viṣṇu-sahasra-nāma.*

*suvarṇa-varṇo hemāṅgo varāṅgaś candanāṅgadī*

*sannyāsa-kṛc chamaḥ śānto niṣṭhā-śānti-parāyaṇaḥ*

In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the *sannyāsa* order, and He is equipoised and peaceful. He is the highest abode of peace and devotion, for He silences the impersonalist nondevotees.

2.4. *aham eva dvija-srestho nityam pracchanna-vigrahaḥ*

*bhagavad-bhakta-rupena lokam raksami sarvada*

I shall advent in the form of a *brāhmaṇa* devotee and I shall hide my factual identity. I shall deliver all the worlds.

(*Nārada Purana*)

2.5. *saptame gaura-varna- visnor ity aena sva-saktya*

*caikyam etya pratara avatirya saha svaih sva-manum siksayati*

In the seventh *manvantara*, in the beginning of the Kali-Yuga, the Supreme Personality of Godhead will, accompanied by His own associates, descend in a golden form to the earth. He will teach the chanting of His own names.

(*Atharva Veda - Purusa-Bodini-Upanisad*)

2.6. *itotham krta sannyaso'vatarisyami sa-guno nirvedo  
niskamo bhū-girvanas tira-atho' lakanandayah kalau  
catuh-sahasrabdhopari panca-sahasrabhyantare  
gaura-varno dirghangah sarva-laksana-yukta isvara  
prarthito nija-rasavado bhakta-rupo misrakhyo  
vidita-yogah syam*

I will descend on the earth after the passage of four thousand years in the Kali-Age, and before the passage of five thousand years. I will come on the earth on the bank of the Ganges. I will be a tall and saintly *brāhmaṇa* devotee. I will have all the auspicious symptoms of an exalted person. I will exhibit enunciation. I will have all auspicious signs. I will be a devotee, practicing *bhakti-yoga*. I will taste the rasa of My own devotional service.

(*Atharva Veda*)

2.7. *tatham krta sannyaso bhū-girvano 'vatarisye  
tira' lakanandayah punah punah isvara-prarthitah  
sa-parivaro niralambo nirdhuteh kali-kalmasa-kavalita-janavalambanaya*

I shall come to the earth, accompanied by My associates, in a place by the bank of the Ganges. I will advent to save the people who are afflicted and devoured by the sins of the age of Kali. I will manifest as an *avadhūta-brāhmaṇa-sannyāsi*.

(*Sama Veda*)

2.8. *purnamasyam phalgunasya phalguni-rksa-yogatah  
bhavisye gaura-rupena sachi-garbhe purandarat*

I shall advent in the month of Phālguna, when the star Phālguni is conjoined with the full moon. I shall incarnate in a golden complexion in the womb of Śacī and Purandara Miśra.

(*Vayu Purana*)

2.9. *svarnadi-tiram asthaya navadvipe janasraye  
tatra dvija-kulam prapto bhavisyami janalaye*

I will be born in the city of *Navadvīpa*, on the Ganges's shore, in a *brāhmaṇa*'s family.

(*Vayu Purana*)

2.10. *bhakti-yoga-pradanaya lokasyanugrahaya ca  
sannyas-rupam asthaya krishna-chaitanya-nama-dhrk*

I shall take the renounced order of life (sannyāsa) and show kindness to the people in general and engage them in *bhakti*. I will be known as Sri Krishna Chaitanya. (Vayu Purana)

2.11. *tena lokasya nistaras tat kurudhvam mamajnaya  
dharitri bhavita cabhir mayaiva dvija-dehina*

All of you should follow My order and deliver the people of the world. I shall appear as a *brāhmaṇa*. I shall make this earth fearless. (Vayu Purana)

2.12. *kalina dahyamanam uddhararaya tanu-bhrtam  
janma prathama sandhyayam bhavisyati dvijalaye*

The Supreme Person will appear in the first part of the age of Kali. He will appear in the home of a *brāhmaṇa*, to save the embodied conditioned souls burning in the troubles of Kali-yuga. (Kurma Purana)

2.13. *aham purno bhavisyami yuga-sandhyau visesatah  
mayapure navadvipe bhavisyami sachi sutah*

I will take birth as the son of Śacī, in Navadvīpa - Māyāpur. I will come in my complete spiritual form in the first part of Kali-yuga. (Garuda Purana)

2.14. *kaleh prathama-sandhyayam gaurangotham mahi-tale  
bhagirathi-tate ramie bhavisyami sachi-sutah*

I shall appear on this earth in the first part of Kali-yuga in a beautiful place on the bank of the Bhagirathi. I shall have a golden form, and I shall take birth as the son of Śacī. (Padma Purana)

### 3. Caitanya Mahāprabhu - Most Munificent Incarnation

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

Śrī Caitanya Mahāprabhu is described as *mahā-vadānya*, the most munificent of charitable persons, because He gives Kṛṣṇa so easily that one can attain Kṛṣṇa simply by chanting the Hare Kṛṣṇa *mahā-mantra*. We should therefore take advantage of the benediction given by Śrī Caitanya Mahāprabhu, and by chanting the Hare Kṛṣṇa mantra we are cleansed of all dirty things.

- 3.2. Śrī Caitanya Mahāprabhu is called *mahā-vdānyāvatāra* because although He is Śrī Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Śrī Kṛṣṇa. When Lord Śrī Kṛṣṇa Himself was personally present, He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, to simply distributed transcendental love of God without discrimination. (*Ādi-līlā* 7.22) He doesn't kill anyone, but He kills the demoniac mentality of people in this age by inducing them to chant the holy names of God.  
(*Purport, Śrī Caitanya-caritāmṛta, Ādi-līlā* 7.20-21)

#### 4. Reason for Caitanya Mahāprabhu's Descent

- 4.1. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, after displaying His pastimes as Lord Kṛṣṇa, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellows of reciprocal service and love exchanged between Himself and His servants, friends, parents and fiancées.
- 4.2. In *Caitanya-caritāmṛta*, Kṛṣṇadāsa Kavirāja Gosvāmī has stressed that Lord Caitanya appeared for three principal purposes of His own.
- 4.2.1. The first purpose was to relish the position of Śrīmatī Rādhārāṇī, who is the prime reciprocator of transcendental love of Śrī Kṛṣṇa. Lord Kṛṣṇa is the reservoir of transcendental loving transactions with Śrīmatī Rādhārāṇī. The subject of those loving transactions is the Lord Himself, and Rādhārāṇī is the object. Thus the subject, the Lord, wanted to relish the loving mellow in the position of the object, Rādhārāṇī.  
(*Purport, Śrī Caitanya-caritāmṛta, Ādi-līlā*)
- 4.2.2. The second reason for His appearance was to understand the transcendental mellow of Himself. Lord Kṛṣṇa is all sweetness. Rādhārāṇī's attraction for Kṛṣṇa is sublime, and to experience that attraction and understand the transcendental sweetness of Himself, He accepted the mentality of Rādhārāṇī.  
(*Purport, Śrī Caitanya-caritāmṛta, Ādi-līlā*)
- 4.2.3. The third reason that Lord Caitanya appeared was to enjoy the bliss tasted by Rādhārāṇī. The Lord thought that undoubtedly Rādhārāṇī enjoyed His company and He enjoyed the company of Rādhārāṇī, but the exchange of transcendental mellow between the spiritual couple was more pleasing to Śrīmatī Rādhārāṇī than to Śrī Kṛṣṇa. Rādhārāṇī felt more transcendental pleasure in the company of Kṛṣṇa than He could understand without taking Her position, but for Śrī Kṛṣṇa to enjoy in the position of Śrīmatī Rādhārāṇī was impossible because that position was completely foreign to Him. Kṛṣṇa is the transcendental male, and Rādhārāṇī is the transcendental female. Therefore, to know the transcendental pleasure of loving Kṛṣṇa, Lord Kṛṣṇa Himself appeared as Lord Caitanya, accepting the emotions and bodily luster of Śrīmatī Rādhārāṇī.

(Purport, Śrī Caitanya-caritāmṛta, Ādi-līlā)

4.2.4. To preach the special significance of chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare and to answer the call of Advaita Prabhu. These were secondary reasons.

(Purport, Śrī Caitanya-caritāmṛta, Ādi-līlā)

## 5. Pancha-Tattva: Who are they?

### 5.1. śrī-kṛṣṇa-caitanya prabhu-nityānanda

śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda

Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu, and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other *tattvas*. Therefore our obeisance to Śrī Caitanya Mahāprabhu are complete when we say, the *Pañca-tattva mantra* - *śrī-kṛṣṇa-caitanya prabhu nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*.

As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisance to Śrī Caitanya Mahāprabhu by chanting this *Pañca-tattva* mantra; then we say Hare Kṛṣṇa *mahā-mantra*. There are ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra*, but these are not considered in the chanting of the *Pañca-tattva* mantra. Śrī Caitanya Mahāprabhu is known as *mahā-vadānyāvatāra*, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the *mahā-mantra*, we must first take shelter of Śrī Caitanya Mahāprabhu, learn the *Pañca-tattva mahā-mantra*, and then chant the Hare Kṛṣṇa *mahā-mantra*. That will be very effective.

(Purport, Caitanya-caritāmṛta, Ādi-līlā 7.4)

5.2. The *Pañca-tattva* is Lord Caitanya and His four main associates. The *Pañca-tattva* (“five truths”) is actually one God in five features.

We might legitimately ask, why would one Supreme Being manifest as five? What is His motivation? Gauḍīya Vaiṣṇava thinkers since the time of Caitanya Mahāprabhu concur that the One becomes many to exchange and disseminate divine love. Kṛṣṇadāsa Kavirāja Gosvāmi, author of the *Caitanya-caritāmṛta*, explains: “Spiritually there are no differences between these five truths, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.” (Śrī Caitanya-caritamṛta, Ādi 7.5). Love is not enjoyed alone: it is shared between people. Therefore, the One becomes many (and, inconceivably, remains One). So He becomes the *Pañca-tattva* to relish loving exchange.

- 5.3. In manifested earthly *lila*, Nityānanda Prabhu is senior to Caitanya Mahāprabhu by more than a decade. He is statuesque, like Caitanya Mahāprabhu, though He is whitish in complexion, whereas Caitanya Mahāprabhu is golden. Caitanya Mahāprabhu cannot be understood or approached without the mercy of Nityānanda Prabhu, who is the cardinal guru of the universe and who serves as an intermediary between Caitanya Mahāprabhu and the devotee.

Once Nityānanda Prabhu and Śrīla Haridāsa Ṭhākura were walking down a main road, and on the way they saw a roaring crowd assembled. Upon inquiring from passers-by, they understood that two brothers, named Jagāi and Mādhāi, were creating a public disturbance in a drunken state. They also heard that these two brothers were born in a respectable *brāhmaṇa* family, but because of low association they had turned into debauchees of the worst type. They were not only drunkards but also meat-eaters, woman-hunters, dacoits and sinners of all description. Śrīla Nityānanda Prabhu heard all of these stories and decided that these two fallen souls must be the first to be delivered. If they were delivered from their sinful life, then the good name of Lord Caitanya would be even still more glorified. Thinking in this way, Nityānanda Prabhu and Haridāsa pushed their way through the crowd and asked the two brothers to chant the holy name of Lord Hari. The drunken brothers became enraged upon this request and attacked Nityānanda Prabhu with filthy language. Both brothers chased them a considerable distance. In the evening the report of the preaching work was submitted to the Lord, and He was glad to learn that Nityānanda and Haridāsa had attempted to deliver such a stupid pair of fellows.

The next day Nityānanda Prabhu went to see the brothers, and as soon as He approached them one of them threw a piece of earthen pot at Him. This struck Him on the forehead, and immediately blood began to flow. But Nityānanda Prabhu was so kind that instead of protesting this heinous act, He said, "It does not matter that you have thrown this stone at Me. I still request you to chant the holy name of Lord Hari." One of the brothers, Jagāi, was astonished to see this behavior of Nityānanda Prabhu, and he at once fell down at His feet and asked Him to pardon his sinful brother. When Mādhāi again attempted to hurt Nityānanda Prabhu, Jagāi stopped him and implored him to fall down at His feet. In the meantime the news of Nityānanda's injury reached the Lord, who at once hurried to the spot in a fiery and angry mood. The Lord immediately invoked His Sudarśana *cakra* (the Lord's ultimate weapon, shaped like a wheel) to kill the sinners, but Nityānanda Prabhu reminded Him of His mission. The mission of the Lord was to deliver the hopelessly fallen souls of Kali-yuga, and the brothers Jagāi and Mādhāi were typical examples of these fallen souls. Ninety percent of the population of this age resembles these brothers, despite high birth and mundane respectability. According to the verdict of the revealed scriptures, the total population of the world in this age will be of the lowest *sūdra* quality, or even lower. It should be noted that Śrī Caitanya Mahāprabhu never acknowledged the stereotyped caste system by birthright; rather, He strictly followed the verdict of the *śāstras* in the matter of one's *svarūpa*, or real identity.

When the Lord was invoking His Sudarśana *cakra* and Śrīla Nityānanda Prabhu was imploring Him to forgive the two brothers, both the brothers fell down at the lotus feet of the Lord and begged His pardon for their gross behavior. The Lord was also asked by Nityānanda Prabhu to accept these repenting souls, and the Lord agreed to accept them on one condition, that they henceforward completely give up all their sinful activities and habits of debauchery, both the brothers agreed and promised to give up all their sinful habits, and the kind Lord accepted them and did not again refer to their past misdeeds.

- 5.4. Both Maha-Viṣṇu and Sadasiva—forms of the Lord who evoke awe and reverence in the spiritual world—descend in Caitanya's *līla* as Advaita Ācārya. Because He is identical to Viṣṇu, the all-pervading Lord, He is called Advaita, meaning “nondifferent.” Advaita Ācārya is one cause of Caitanya Mahāprabhu's appearance in this world: Caitanya Mahāprabhu Himself confirmed that it was because of Advaita's prayers that He manifested His pastimes. Advaita Ācārya, the senior Vaiṣṇava of Navadvīp, was middle-aged when Caitanya Mahāprabhu was born. He is usually depicted with white hair and a long white beard. His clothes are as white as His facial hair, and sometimes their whiteness is compared to that of the moon or the jasmine. Great devotees meditate upon Him as the root of transcendental joy and the cause of Caitanya Mahāprabhu's appearance in this world.
- 5.5. Gadādhara Paṇḍita is understood to be Kṛṣṇa's śakti, or internal energy, and is described both as a direct incarnation of Rādhārāṇī and as an incarnation of Śrī Rādhā's effulgence. Caitanya Mahāprabhu is often called “the life and soul of Gadādhara Paṇḍita.” The relationship between them is intimate, if not perplexing. For example, since Caitanya Mahāprabhu is both Rādhā and Kṛṣṇa, and Gadādhara is in fact Rādhā, there seems a strange overlapping of spiritual identities.
- 5.6. Śrīvāsa Ṭhākura is an incarnation of Nārada Muni, one of the twelve traditional Vedic authorities and perfectly pure devotees of the Lord. Nārada's devotional life is unique in that he was blessed with a spiritual body and the ability to travel throughout the cosmos to awaken people to the Absolute Truth. Śrīvāsa Ṭhākura, as an incarnation of Nārada, also emphasized chanting, and the unparalleled *kīrtanas* that took place in the courtyard of his house are legendary. His house became a virtual “parent church” in the universal *sankīrtana* mission of Śrī Caitanya. Śrīvāsa is a leader among Lord Caitanya's devotees. Therefore the Pañca-tattva mantra ends with the phrase *Śrīvāsādi-gaura-bhaktā-vṛnda*: “(All glories to) the devotees of Caitanya Mahāprabhu, beginning with Śrīvāsa.”
- 5.7. The members of the Pañca-tattva can fulfill all aspects of devotional life and bring happiness and spiritual bliss to all devotees who serve them. Those who honor the Pañca-tattva will reach perfection. “By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.”

## 6. Lord Caitanya Mahāprabhu's pastime

6.1. When the Lord was on the lap of His mother, He would at once stop crying as soon as the ladies surrounding Him chanted the holy names and clapped their hands. This peculiar incident was observed by the neighbors with awe and veneration. Sometimes the young girls took pleasure in making the Lord cry and then stopping Him by chanting the holy name. So from His very childhood the Lord began to preach the importance of the holy name. In His early age Lord Śrī Caitanya was known as Nimāi. This name was given by His beloved mother because the Lord took His birth beneath a nimba tree in the courtyard of His paternal house.

When the Lord was offered solid food at the age of six months in the *anna-prāśana* ceremony, the Lord indicated His future activities. At this time it was customary to offer the child both coins and books in order to get some indication of the future tendencies of the child. The Lord was offered on one side coins and on the other the Śrīmad-Bhāgavatam. The Lord accepted the Bhāgavatam instead of the coins.

6.2. Once a pilgrim brāhmaṇa was received at the house of Jagannātha Miśra, and when he was offering food to the Godhead, the Lord appeared before him and partook of the prepared food. The eatables had to be rejected because the child touched them, and so the brāhmaṇa had to make another preparation. The next time the same thing happened, and when this happened repeatedly for the third time, the baby was finally put to bed. At about twelve at night when all the members of the house were fast asleep within their closed rooms, the pilgrim brāhmaṇa offered his specially prepared foods to the Deity, and, in the same way, the baby Lord appeared before the pilgrim and spoiled his offerings. The brāhmaṇa then began to cry, but since everyone was fast asleep, no one could hear him. At that time the baby Lord appeared before the fortunate brāhmaṇa and disclosed His identity as Kṛṣṇa Himself. The brāhmaṇa was forbidden to disclose this incident, and the baby returned to the lap of His mother.

6.3. During this time a great Kashmir scholar named Keśava Kāśmīrī came to Navadvīpa to hold discussions on the śāstras. The Kashmir paṇḍita was a champion scholar, and he had traveled to all places of learning in India. Finally he came to Navadvīpa to contest the learned paṇḍitas there. The paṇḍitas of Navadvīpa decided to match Nimāi Paṇḍita (Lord Caitanya) with the Kashmir paṇḍita, thinking that if Nimāi Paṇḍita were defeated, they would have another chance to debate with the scholar, for Nimāi Paṇḍita was only a boy. And if the Kashmir paṇḍita were defeated, then they would even be more glorified because people would proclaim that a mere boy of Navadvīpa had defeated a champion scholar who was famous throughout India. It so happened that Nimāi

Paṇḍita met Keśava Kāśmīrī while strolling on the banks of the Ganges. The Lord requested him to compose a Sanskrit verse in praise of the Ganges, and the paṇḍita within a short time composed a hundred śloka, reciting the verses like a storm and showing the strength of his vast learning. Nimāi Paṇḍita at once memorized all the śloka without an error. He quoted the sixty-fourth śloka and pointed out certain rhetorical and literary irregularities. He particularly questioned the paṇḍita's use of the word bhavānī-bhartuḥ. He pointed out that the use of this word was redundant. Bhavānī means the wife of Śiva, and who else can be her bhartā, or husband? He also pointed out several other discrepancies, and the Kashmir paṇḍita was struck with wonder. He was astonished that a mere student of grammar could point out the literary mistakes of an erudite scholar. Although this matter was ended prior to any public meeting, the news spread like wildfire all over Navadvīpa. But finally Keśava Kāśmīrī was ordered in a dream by Sarasvatī, the goddess of learning, to submit to the Lord, and thus the Kashmir paṇḍita became a follower of the Lord.

#### 6.4. part 1

Bhaṭṭācārya, who was vastly learned, asked the custodians of the temple (puri) to take the Lord to his home. Sārvabhauma Bhaṭṭācārya, who at that time had sufficient power of authority due to his being the sabhā-paṇḍita, or the state dean of faculty in Sanskrit literatures.

In the meantime the companions of the Lord, who reached the temple a little after Him, heard of the Lord's transcendental feats and of His being carried away by the Bhaṭṭācārya. All the members of the party were introduced by Gadādhara Paṇḍita to Gopinātha Ācārya, who took them all to the house of Bhaṭṭācārya where the Lord was lying unconscious in a spiritual trance. All the members then chanted loudly the holy name of the Lord Hari as usual, and the Lord regained His consciousness. After this, Bhaṭṭācārya received all the members of the party, including Lord Nityānanda Prabhu, and asked them to become his guests of honor. Bhaṭṭācārya was the professor of many sannyāsīs in the order of the Śāṅkarācārya-sampradāya, and he himself also belonged to that cult. As such, the Bhaṭṭācārya desired that the young sannyāsī Lord Caitanya also hear from him about the teachings of Vedānta. The Lord agreed to take lessons from Bhaṭṭācārya on the Vedānta, and they sat together in the temple of Lord Jagannātha. The Bhaṭṭācārya went on speaking continually for seven days, and the Lord heard him with all attention and did not interrupt. The Lord's silence raised some doubts in Bhaṭṭācārya's heart, and he asked the Lord how it was that He did not ask anything or comment on his explanations of Vedānta. The Lord posed Himself before the Bhaṭṭācārya as a foolish student and pretended that He heard the Vedānta from him because the Bhaṭṭācārya felt that this was the duty of a sannyāsī. But the Lord did not agree with his lectures. Bhaṭṭācārya, being a vastly learned man, could follow the Lord's sarcastic remarks on the popular Vedāntist. He therefore asked Him why He did not ask about any point which He could not follow. The Bhaṭṭācārya could understand the purpose of His dead silence for the days He heard him. This showed clearly that the Lord had something else in mind; thus the Bhaṭṭācārya requested Him to disclose His mind. Upon this, the Lord spoke as

follows: your explanations are covering them with something else. You do not purposely take the direct meaning of the sūtras but indirectly give your own interpretations." The Bhaṭṭācārya tried to defend himself and his Māyāvāda school by jugglery of logic and grammar, but the Lord defeated him by His forceful arguments. He affirmed that we are all related with the Personality of Godhead eternally and that devotional service is our eternal function in exchanging the dealings of our relations.

### 6.5. part 2

Then the Bhaṭṭācārya desired to listen to the explanation of the "ātmārāma" śloka from the Bhāgavatam (1.7.10). The Lord first of all asked Bhaṭṭācārya to explain it, and after that He would explain it. The Bhaṭṭācārya then explained the śloka in a scholarly way with special reference to logic. He explained the śloka in nine different ways chiefly based on logic because he was the most renowned scholar of logic of the time.

The Lord, after hearing the Bhaṭṭācārya, thanked him for the scholarly presentation of the śloka, and then, at the request of the Bhaṭṭācārya, the Lord explained the śloka in sixty-four different ways without touching the nine explanations given by the Bhaṭṭācārya. Thus after hearing the explanation of the ātmārāma śloka from the Lord, the Bhaṭṭācārya was convinced that such a scholarly presentation is impossible for an earthly creature. Before this, Śrī Gopinātha Ācārya had tried to convince him of the divinity of the Lord, but at the time he could not so accept Him. But the Bhaṭṭācārya was astounded by the Lord's exposition of the Vedānta-sūtra and explanations of the ātmārāma śloka, and thus he began to think that he had committed a great offense at the lotus feet of the Lord by not recognizing Him to be Kṛṣṇa Himself. He then surrendered unto Him, repenting for his past dealings with Him, and the Lord was kind enough to accept the Bhaṭṭācārya. Out of His causeless mercy, the Lord manifested before him first as four-handed Nārāyaṇa and then again as two-handed Lord Kṛṣṇa with a flute in His hand.

The Bhaṭṭācārya at once fell down at the lotus feet of the Lord and composed many suitable ślokas in praise of the Lord by His grace.

- 6.6. During His householder life, the Lord did not display many of the miracles which are generally expected from such personalities, but He did once perform a wonderful miracle in the house of Śrīnivāsa Ṭhākura while saṅkīrtana was in full swing. He asked the devotees what they wanted to eat, and when He was informed that they wanted to eat mangoes, He asked for a seed of a mango, although this fruit was out of season. When the seed was brought to Him He sowed it in the yard of Śrīnivāsa, and at once a creeper began to grow out of the seed. Within no time this creeper became a full-grown mango tree heavy with more ripened fruits than the devotees could eat. The tree remained in Śrīnivāsa's yard, and from then on the devotees used to take as many mangoes from the tree as they wanted.