

# Past times of Chaitanya Mahaprabhu

Topic : Past times of Chaitanya Mahaprabhu

Place : Mayapur Dham

I highly appreciate your presence and association this morning. I heartily welcome you all from all over the world. Yes, from Middle East also, from here and there, everywhere devotees have come to celebrate Sri Krishna Caitanya Mahaprabhu's 536th birthday. It's a birthday party. So this is about to happen, just to get into the mood of that day, that's tomorrow, the appearance day, and we asked to talk about Gauranga. Thank you Srila Prabhupad also for doing the foundation of this International Society for Krishna Consciousness, as a result we are here in fact. We should be also remembering and thanking, Srila Bhakti Siddhant Saraswati Thakur, Prabhupad for giving instruction to Abhey Babu, 100 years ago. You, he said few things, you are very intelligent and go to the west and you know the rest.

So I always think that this instruction although emanated from the lotus mouth of Srila Bhakti Siddhant Saraswati Thakur, but the actual speaker of this instruction, or the instructor is Gauranga. Instruct him, he is the right person. I want to make him he is the one from million or few billion people, but he is the one. My senapati Bhakta. He has come right there. He is in front of you. Instruct him. So these must be dications of Gauranga to Srila Bhakti Siddhant Saraswati Thakur and hence the instruction and then you know, result of all that is we have assembled here today. So, anyway, I also had a thought of one verse, which I will read out from Caitanya Caritamrta, this is Antya Lila Chapter 1, text number 32. You are familiar with this, you are expected to be familiar with this verse, if you are Gaudiya Vaishnav, not just any other kind of, there are other Vaishnav's also but we are, what kind of Vaishnav's

we are, we are Gaudiaya Vaishnav.

anarpita carim cairat karunayavatirnah kalau  
sanaroayitum unnatojjvala rasam sva bhakti sriyam  
harth puratasundara dyuti Kadamba sandipitah  
sada hrdaya kandare sphuratu vah savi nandanah  
(CC Adi lila 1.4)

So it is not on board and so I will just read the

Anarpita – not bestowed; carim – having been formerly; cirat – for a long time; Karunaya – by causeless mercy; avatirnah – descended; Kalau, (what's the meaning of Kalau) – in the age of Kali; smarpayitum – to bestow; unnata , (is everybody saying , please repeat, it is purifying you could hear and recite also, let this go to your system one time, one another time, or again, this is all nectar, purifying nectar) – elevated; ujjvala rasam – the conjugal mellow; sva-bhakti – of his own service; sriyam – the treasure; Harih – the Supreme Lord; purata – than gold; Sundara – more beautiful ( I think you are getting idea, right by going through the word meaning, you are picking up some bits and pieces and then put them all together in the form of translation) ; dyuti – of splendour; Kadamba – with a multitude; sandipitah – lighted up; sada – always; hrdaya kandare – in the cavity of the heart; sphuratu – let him be manifest; vah – your; saci nandanah – the son of mother saci.

Translation and Purport by Srila Prabhupad,  
Srila Prabhupad ki Jai.

So the translation first, please listen attentively and please wake up also, just in case you are already at trance.

May the Supreme Lord who is known as the son of Srimata Savi devi be transcendently situated in the innermost chambers of your heart. This is Rupa Goswami talking or saying, we will find that out soon, but just to let you know, who is talking or who has talked or compiled this verse, it's Rupa Goswami.

Resplendent with the radiance of molten gold, he has appeared in the Age of Kali by his causeless mercy to bestow what no incarnation has ever offered before: and what is that the most sublime and radiant mellow of devotional service, the mellow of conjugal love.

This verse is from Vidagdha Madhava, 1.2 also appears in adi lila 1.4 and 3.4. So this verse appears in Caitanya Caritamrta, how many times, 3 times, those who did not respond to my question. In his commentary on Vidagdha madhava, Srila Vishwanath Chakroborty Thakur remarks. So. Vidagdha Madhava is Srila Rupa Goswami's work or Drama and now Srila Vishwanath Chakroborty Thankur is remarking his remark and Prabhupad has quoted or included that in his purport here.

mahaprabhu Suphirtaim veena hari lila  
ras swadan anurpatir eti Bhavah

Meaning of that quote in Sanskrit

Without the mercy of Sri Caitanya Mahaprabhu, one cannot describe the past times of the Supreme Personality of Godhead, unquote, therefore Srila Rupa Goswami said, now Rupa Goswami's quotation, is everyone with us. It is quite a task for me, it's double role for me and somehow I take this additional role of waking up souls.

om ismakam hrdaya rupa guhiyam  
saci nandano hari paksha singha sufurutu

May Sri Chaitanya Mahaprabhu who is exactly like a lion, that kills all the elephants of desire be awakened within everyone's heart, for by his merciful blessings one cannot understand the transcendental past times of Krishna.

anarpita carim cairat, so verse begins like that anarpita, never before offered and ciram cairat and after long time it is being offered and who is offerer, who is making offering that is Saci- Nandana, Saci Nandana, Saci Nandanah:

karunayavatirnah kalau so that Saci Nandana, he is offering something, what that is , not yet mentioned, what he is offering, but how he is offering "Karunaya" by his causeless mercy, he is full of Karuna, infact "karunam kuru mayi karuna bharite" As we pray to Radha Rani also, Oh you are full of Karuna and what about me getting, just a few drops of that Karuna, "karunam kuru mayi karuna bharite". You are full of Karuna, so little bit of the Karuna could that come in my way, O Rahde, we pray this, it is another song of Rupa Goswami, he ends that song like that. So Gauranga Mahaprabhu's Karuna, but Gauranga Mahaprabhu, who is Gauranga Mahaprabhu?

Sri Krsna Caitanya Radha Krsna nahi Anaya

Why is he full of Karuna or more Karunamay then Sri Krishna. "Namo Maha Vadanyaya " Krishna is Vadanyaya, but Sri Krishna Chaitanya Mahaprabhu is Maha Vadanyaya, how did he get promoted from Vadanyaya to Maha Vadanyaya, because he is not alone this time.

antah krsnam bahir gauram (cc adi lila 3.81)

They are two in one, two in one, ekatnabv api bhuvi pura dega bhedam gatam tau (CC adi 1.5). This is the statement from CC again, Radha and Krishna are one atma, "ekatmanav" ek atma, ek atma, ek atma, Radha and Krishna are one, ek atma "ekatmav api" although they are one atma, In mean they are one, "deha bhedam gatam tav, you get something out of this.

Radha Madhav ki Jai...

They are appearing before us "deha bhedum gatau tau", they become two deha bhedum, they assume two forms, from one they become two and then later on 536 years ago, what happen "tad adhuna caitanyakaham", adhuna means now, now, "tad adhuna caitanyakhyam", they assume the name Chaitanya, "tad dvayam caikyam aptam, tad dvayam caikyam aptam", those two, they were one, they are one, they become two, well, we could say 5000 years ago, it is very difficult to say, it is also used the

word "PURA", PURA means long long time ago. So they were two 5000 years ago, 500 years ago what happen "tad dvayam caikyam aptam", they become one and that is Sri Krishna Chaitanya Mahaprabhu.

"Radha bhava dyuti suvalitam" another dyuti "Radha bhava dyuti suvalitam naumi Krsna svarupam", naumi means Namah, I offere my obeisances again and again unto that svarup, that svarup, which svarup is this, this is Gauranga Mahaprabhu's Svarup and "Radha bhava", that svarup has radha's bhava and radha dyuti, radha bhava dyuti suvalitam, two things there is different from just Krsna Savrup, Krsna from, this Gauranga form has radha bhava and radha's dyuti, dyuti. We have one prabhuji Radha dyuti, very famous devote, he cooks for you all year after year and he had been cooking all lifelong in fact. Radha Dyuti, Jaya Pataka Maharaj gave him name Radha Dyuti. So Dyuti means Kanti, ,means complexion, effulgence, radiance. "Radha bhava dyuti suvalitam". So in Sri Krishna Chaitanya, it is radha and Krishna, and Radha is very very kind , yes, you know about Radha "Mahabhava Thakurani"and "Karuna Murti Radha Rani. So this "karunayatirnah kalau" . In kaliyug Lord has appeared and he is full of Karuna and that Karuna, we are making a point, that Karuna is because of Radha Rani being next to Krishna, always requesting him to, she should get mercy Lord please. Be kind to this one, that one, that American, that Chinese one, that African one, this one, that one.

samarpaytum unnatojjvala rasam, lokanam cha trankarant Golok cha paritajya

Shashtra's mention, what did Gauranga do, golokam cha paritajya, how would you translate this, sarva dharman paritajya, give up all varieties of religion and then"golokam cha paritajya" what did Lord Gauranga do, he gave up or he left Golok behind wherever it is, golokam cha paritajya," Lakenaan trankarant, people of this planet, specially earthly planet.

Bharatvarsh ki Jai....

“Lokanaam trankarant” to give relief to the suffering humanity and bestow them with the mercy with  
hare Krsna hare Krsna Krsna Krsna hare hare  
hare Ram hare Ram Ram Ram hare hare  
amrit Chaddi vish mange, sai hai murkha,

Chaitanya Mahaprabhu says, I am giving up the nectar, those who demand, give me poison. They are the fools. So the foolish people of this world, Lord Gauranga came to give the nectar, otherwise they were begging for and they were also getting poison, so Mahaprabhu came to offer the nectar.

golokera prema dhana harinaam sankirtana

“golokera prema dhana” this is the wealth, the holy name is a wealth of Golok. “golokera prema dhana” so lord Gauranga left his Golok, his own abode, he comes down to give nectar, give the holy name to the whole world, technically here mention or something similar. “samarpayitum unnatojjvala rasam” in order to offer the mellow called the Madhurya Bhava, Shinagar rasa or Gopi Bhava, Radha bhava, braj Bhava.

So Bhaktim shriyam, so braj bhakti, the Madhurya Bhakti, vatsalya bhakti, sakhya bhakti.

Harih purata sundara dyuti Kadamba sandiptah(CC adi 1.4)

And he has hari as now assumed the dyuti, it is very sundar dyuti, sundar beautiful. I think word sundar says more talks of more than the word beauty. Sundar lala, sundar, beauty is not so much, beauty in word beauty but sundar is, these are limitations of other languages specially English language has its limits. As Dharma is dharma is dharma, you can't say religion, that's not translated. Religion is not same as dharma. Dharma is something complete and perfect, religion is something else. So “sundar dyuti” as Rupa Goswami is writing this in his Vidgdha Madhav. While writing sundara, there is so

much saundarya, he is thinking about in his hear, in his heart, in his consciousness that whole saundarya, the beauty has manifested and he is talking about sundara dyuti and what kind of dyuti , the beauty or the complexion. "purata sundara" golden complexion, golden complexion but then not just golden, but "tapta kancana", not just kancana, but tapta kanchana – molten Gold.

Gauranga, so having described Gauranga, introducing, how he looks like, his complexion and he is the one who kindly comes appears in this age of kali and he comes after long, long time, after how long, he has come back once in one day of Brahma, otherwise Krishna has said in Bhagvad Gita, "sambhavami yuge yuge" there are so many avatars, avatar after avatar, he appear age after age after age, "Yuge Yuge" but gauranga's appearance is "Kalpe kalpe" this is another, you know Kalpe, Brahma's , it is in English Brahma's day, what is it called Brahma's day is called "Kalpe". So once in one day of Barhma, "kalpe Kalpe" in Bhagwatam this term is found. Kalpe Kaple, the same thing with Krishna also, avatars they appears, they take avatar, "sambhavami yuge yuge" but avatari Sri Krishna.

ete camsa kalah pumsah krsnas tu bhagavan Svayam (SB 1.3.28)

Svayam Bhagwan appears only once in one day of Brahma, middle of the day 14 manu's during the period of 7th manu, vaivasvath manu, each manu has 71 cycles of the four yuga's, catur yuga's, they make round 71 times then that is one manu's period. So during such time, manu's time 28th cycle of satya, tretha, dwapar, Kali. This one is the 28th cycle and there will be 29th and soon there will be 71st and then 0, 1, 2, 3, next manu like that. So during the 28th cycle of this catur yuga's in Dwapar yug, Krishna appears and the following after Dwapar comes Kali, Gauranga appears. kalau pratham sandhyayam it says kalau pratham sandhyayam sandhi means joint where the Dwapar Yug and kaliyug, the transition , the joint, the very first sandhi period of Kaliyug, Gauranga appears. only 5000

between the two, Krishna's appearance followed by Sri Krishna Caitanya Mahaprabhu's appearance. Sri Krishna Janamasthami Mahotsav ki Jai, Whenever that happened we know exactly when that happened and then Sri Krishna Caitanya Mahaprabhu appearing in Mayapur.

Mayapur Navadvipa Dham ki Jai.....

536 years ago, so same Krishna has appeared but now he has appeared as, along with Radha Rani, Hari, hari and you know this. You know these things Krishna never appears alone, the whole, everybody appears, all associates of Krishna appear when Krishna appears and all the associates of Sri Krishna Caitanya Mahaprabhu appear when Caitanya Mahaprabhu, Gauranga appears. In fact the whole Golok descends, with this we have to, just remind you, I am expecting that you would know this, that Golok has two divisions. Golok has two parts, one is Vrindavan and the other part is Navadvipa, also called as Shveta dvipa, so other technical name shveta dvipa but this shveta dvipa is not shir sagar where shirodakshi Vishnu is lying on the serpent couch, Sankarshan. But shveta dvipa it is part of Golok, there are two divisions. So again it is not, so Radha Krishna are in Vrindavan and so is Sri Krishna Caitanya Mahaprabhu in shvetadvipa, part of Vrindavan or Golok eternally not that in a quickly Radha and Krishna they become one okay I am going now I go with my new form, they didn't exist before and now in emergency they are on the

kaler dosa nidhe rajann asti hy eko mahan gunah  
kirtanand eva krsnasya mukti sangah param vrajet  
(SB. 12.3.51)

This Kaliyug time, world is in big trouble, I better go and then Radha Krishna became quickly one and they proceeds towards "Yogapeth" that is not the case, that is not the case, Caitanya Mahaprabhu is eternally there in Golok

golok-namni nija dhamni tale ca tasya (Bramha samhita 5.43)



Golok is Nij Dham of Radha and Krishna and Golok is also Nij Dham of Gauranga. Eternally they are there. The pastimes of both of these places when put together that is a complete presentation. Those are the lila of Golok, Lila's in Golok. So what happened, so Krishna appears, he appears in every Kalpa, once in a kalpa. So 5000 years ago Krishna appear and Radha rani and asth sakhi's and the cowherd boys and everybody and Nand and Yashoda and the cows and everybody and then Gauranga Mahaprabhu appears 500 years ago, 536 years ago, so this is the continuation of that pastime, then Krishna's pastimes becomes complete. Radha's Radha Krishna's pastimes in Vrindavan, they take place they are manifest and then this is Acharya say this is parishist lila, Caitanya Mahaprabhu lila, you know parishist, end of the book, they add some additional material for reference appendix or afterwards, preface for before the book writing preface and there is always afterwards, some thoughts after the book is completed. Some more text to be said otherwise, it is not complete. So Caitanya Mahparabhu's lila's are Radha Krishna's Lila's, they are like parishist, they are like appendix but additional doesn't mean that they are less important. They are of equal importance, in fact you would not fully understand the main body of the book and the contents unless you refer to the appendix also or you study, understand, digest that. Then you will have complete picture of that book or the content of the book. So Gauranga.

aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam  
ramya kacid upasana vraja-vadhu-vargena va kalpita  
srimad bhagavatam pramanam amalam prema pum-artho mahan  
sri-caitanya mahaprabhor matam idam tatradarah na parah  
(chaitanya Manjusha)

This is from Chaitanya Manjusha, scripture called Chaitanya Manjusha, "caitanya mahaprabhor Matam" Chaitanya Mahaprabhu's opinion is described or mentioned here as the vest that we read from Caitanya Charitamrit which is Rupa Goswami's

compilation that says “samarpayitum unnatojjvala rasam”, Lord appeared, Gauranga appeared to share unnatojjvala rasa, unnata – elevated, ujjvala – conjugal rasa, the mellow which is Madhurya Rasa, so this is part of Chaitanya Mahaprabhu’s opinion wherein he says Radha Bhava dyuti. No, no first of all he said aradhyo bhagavan vrajesa-tanayas , you should all these are all like teachings of Chaitanya Mahaprabhu, you should all worship..

Vrindavan Dham ki Jai.....

There are so many things to say. So Krishna has become a devotee of Krishna, Krishna has become devotee of Krishna. Panca tatvatmakam krsnam bhakti rupa svarupakam, I will not say the rest but I think that is enough for us “panca tatvatmakam krsnam” five tattva, the first tattva is bhakat Rupa, Sri Krishna Caitanya Mahparbhu has become the Bhakat Rupa, he has assumed the form of Bhakta. Gauranga Mahaprabhu has become bhakti of Bhagwan, of Krishna “apni acari jagat sikhai”(CC adi lila 3.20) by his own example he is teaching the whole world.

“samarpayitum unnatojjvala rasa sva bhakti sriyam”, So Krishna in Bhagwat Gita said, you do this, “man mana bhava mad bhakto, mad yagi mam namas Kuru (18.65), patram puspam phalam toyam(9.26), do this do that , but he is not doing himself, he just said, you do this, you do this, you do this, you do this, so same Krishna appears as Sri Krishna Caitanya Mahaprabhu whatever he has asked as Krishna or in Bhagwat Gita and elsewhere, or in the other gita, Uddhav Gita is also there, so many other things. So Chaitanya Mahaprabhu follows that, he becomes a devotee and follows all those instructions, so he became a great devotee of aradhyo bhagavan vrajesa-tanayas, this is siddhant. He is doing now, Chaitanya Mahaprabhu is worshipping Krishna

Krsna Krsna Krsna Krsna Krsna Krsna Krsna hey ( CC Madhya Lila 7.86)

He is worshipping Krishna and how to worship Krishna in the

age of Kali, he is also teaching. In the age of Kali you worship Krishna by

tretayam yajato makhaih  
krte yad dhyayato vishnum  
dvapare paricharyayam  
kalau tad dhari Kirtanat  
(SB 12.3.52)

Bhagwatam also said that in Satya Yug, you do this , tretha, in Dvapara do this and in Kalau tad dhari kirtanat, in Kaliyug yuga you have to do Hari Kirtan. So this is what Sri Krishna Chaitanya Mahaprabhu does. Shukdev Goswami also said, “kaler dosa nidhe rajann”(SB 12.3.51) Kaliyug is full of faults, asti, asti, asti, asti means there is, not hasti, if we say hasti, then you are talking of elephant and if you say aasthi, then you are talking of the bones. So you better be careful, there is asti, there is hasti and there is Aasthi, there are three different words with entirely different meanings. So be careful while pronouncing. So asti hy eko mahan gunah, no hasti, there is one elephant in Kaliyug or Kaliyug is full of bones, you know “asti eko” there is one good quality of this age of Kali and that is “kirtanad eva Krsnasya” so Sukhdev Goswami also said this. So Sri Krishna Chaitanya Mahaprabhu comes down and he is chanting the holy names of the Lord

Hare Krishna Hare Krishna Krishna Krishna Hare Hare  
Hare Ram Hare Ram Ram Ram Hare Hare

And he loves Vrindavan aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam not only vrajesa tanayas should be worshipped but dham is also worshippingable. So Chaitanya Mahaprabhu expressed his so much, his love for Vrindavan. No I will not explain how he expressed. As soon as he started chanting Hare Krishna, you know, when he was initiated in Gaya guru more m?rkha dekhi' karila ??sana(CC adi lila 7.71).

My Spiritual master said, you are fool, you are good for

nothing. All that you could do is just Chant Hare Krishna. You can't do that meditation of Satya yug, Yagna's are very expensive and Archana is , no one does these days fully, properly. These times you could only do is chant the holy name. So Chaitanya Mahaprabhu started chanting the holy name immediately, instantly because his chanting was so pure and offence less, he become fully Krishna conscious. His love for Lord and for his dham aroused and he was ready to run where, Vrindavan.

Vrindavan Dham Ki Jai.....

He was running to Vrindavan, so barely they manage to control him and bring him back to Navadvipa side and there are so many other instance where Chaitanya Mahaprabhu's love for Vrindavan. So we are suppose to be loving Vrindavan, loving Lord and serving the Lord, then he says

ramya kacid upasana vraja-vadhu-vargena va kalpita

that you worship or you wish to worship the lord, yes you wish to worship, then he firmly recommends vraja vadhu vargena va kalpita, you should worship Krishna, the ways Gopis, Radha Rani worshipped Krishna, or Nanda Yashoda worshipped Krishna, or Sudama or other sakha's Subal worshipped Krishna. He is strongly recommending his Braj Bhakti, Braj Bhakti Vilas, Braj Bhakti. Srimad Bhagwatam Praman amlam, and you wish to read scripture, study scripture, Chaitanya Mahaprabhu recommended hear and read what?

Granthraj Srimad Bhagwatam ki Jai.....

And other scripture and then Gaudiya Vaishnav also have added so much dimension and additional scriptures, we already have, I mean, some other religions are very proud to say the book, the book of the religion. The book of the religion, how many book, one book, Bible, the book of the religion. Kuran, the book of religion but we don't have just a book, but we have a library of books, did you get that I mean, there is no time to

elaborate this but it is something to think about. It is a book and then Prabhupad said, it is like a pocket dictionary, these are the religious scriptures they are like pocket dictionary and this Gaudiya Vaishnav literature and Bhagwat, Purana's and Veda's and Vedant Sutra and Maha Bharat, it is a ocean and this is unlimited and Chaitanya Mahaprabhu used to hear this all the time.

this is favourite pastime to hear "Krishna Karamrit" or Jaidev Goswami's "Geet Govind" bhagawatam or he would listen to his own compilation, shikshasktam "Ceto Darpan Marjanam, Bhav maha davagni nirvapanam" only he complied, okay , it is for you folks, you may recite this ,study. Chaitanya Mahaprabhu used to spend whole night , sleepless nights, he would just take one of those eight verses and contemplate and dive deeper into it and discuss the thoughts and the commentaries , his commentary, sharing that with Svarup Damodar and Ramanand Ray, all night long he is reciting scriptures, including his own only scriptures, that Chaitanya Mahaprabhu write, his name could be attached to, this shikshastakam, "Shrimad Bhagawatam Pranam Amalam" Pranam Amalam, amal puram, spotless, all the scripture Chaitanya Mahaprabhu recommended for us to read and he read or hear himself, they are spotless Purana's, spotless scriptures. There is not mal, no dirt, no tama, raja or satva guna there, they are all gunatita, Shudha satva, full of shudha satva and "prem upmartho mahan" and this is very special thing "Prem upmartho" rest of the world is, they are, they fight or strive for four achievements or purusarth, they call four purusharth, "Dharma, Aarth, Kaam, Moksha." That's the limit.

Moksha, but our Acharya's "Kavalyam Narak aayte" that merging in Brahma, this is hellish. So Chaitanya Mahaprabhu added this dimension, I mean, it already eternally exist this dimension of prema, but Caitanya Mahaprabhu – he practiced and propagated this premarthomaha Prema pum artha instead of purusartha pumartha pum and purush is the same word and this is a

premarthoamaha is a very special contribution of Caitanya Mahaprabhu well everything is a very special extraordinary exceptional contribution sarasiromani sarvavtar, sarvaavtar sarasiromani is the essence of all forms and incarnations of lord and what he has to offer is also super excellent condensed and nectarine And all the items from golok not from swarga not from Vaikuntha not from Dwarka or Mathura either from only from Vrindavan so that lord and he is offering this to the most fallen people of this age of kali people like us the fallen and this is and he did the inauguration 500 years ago by appearing and practicing and propagation he's doing both things lord is relishing the holy name naam nache jiv naache naache premodhon naam naache jiv naache living entity is dancing naam is also dancing the holy name is dancing premdhan is dancing so Mahaprabhu he danced and he relished the chanting and dancing himself and he propagated at the same time all this propagated shared shared shared and he's known that's why he's known as most magnanimous and this dham is also mayapur navadwip dham ki jai this dham is also avtariya dham this is where lord became saudariya udariya vadaniye mahavadaniye from here he propagated the madhurya vrindavan madhuriya vrindavan is known for madhuriya and mayapur navadwip is known for what? avdaraiya he shared Vrindavan Leela's and Radha Krishna he shared everything from Vrindavan here and distributed and predicted that this the gifts which he had been distributing during his manifest Leela they will be distributed in every town every village of this world nothing happened to you I thought you were saying haribol or something else horrible haribol "Prithvi te aache Joto Nagar adi gram sarvatr prachar hoibe mor naam" my name hare Krishna hare Krishna Krishna hare hare hare ram hare ram ram ram hare hare will reach where every town every village of Bengal of India every country every continent every nook and corner of this planet so you think it's going to happen already happened? no fully? but good beginning Srila Prabhupada ki Jai!

So Prabhupada he founded this international society for Krishna consciousness on behalf of well Radha Madhav also and Pancha tattva and he traveled himself 14 times around the planet became known as jet age parivrajka acharya what kind of parivrajakacaraya? Jet age this is the age of kali jet age well so he did air yatras he also asked us to do padayatra all approaches all the complete strategy so that holy name will reach every town every village so what we are seeing what has happened in last 50 years devotees from how many countries stay in Mayapur ? From 60 countries devotees stay in Mayapur and during Mayapur festival time devotees from 70-80-90 countries come this is a different year so don't look around and count oh! Where are they? So, already holy name has reached those many countries of course not all town and villages in those countries but the number of villages and towns and cities that holy name has reached thus far only in 50 years how many remaining years? 9,500 I don't know it started 500 years ago golden period Caitanya Mangla is golden period last for how long 10,000 year period is golden period why is it called golden period? Gauranga this is Gauranga's times these are Gauranga's times whose time are these ?

Gauranga times avtirne gaurachandre vistirne prema sagare eaina majanti majanti te maha anartha sagare Prabhodananada Sarasvati Thakur says Gaurachandra has appeared avtirname gaurachandre vistirne Prema sagare he expanded the ocean of love of godhead tainn namajanti those who do not jump into this ocean and swim and go deeper and drink the nectar for those who do not do this te majanti Anant sagare there are two oceans he is talking about prem Sagar and maha anarth Sagar not only anrath Sagar mahaanartha Sagar so the choice is yours which? Take a pick. So, Mahaprabhu is making this available through Krishna consciousness movement this ocean is expanding expanding expanding so that more and more souls would jump in and that's the life otherwise we are like fish out of water and lord is offering not just water but nectar so suffering fish join in Jump in get in so this is an invitation to well

you already have joined so you could tell others appeal to them invite them to join Nityananda mahajan pathi aache naam jive karan

Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Ram  
Hare Ram Ram Ram Hare Hare! Gaurprema anande Hari Hari bol!

---

# Caitanya Mahaprabhu's Vraja Mandal Parikrama

Caitanya Mahaprabhu's Vraja Mandal Parikrama

06 04 2020 [1:01:33]

Katha Day 5

Venue: Theur, PUNE

**jaya jaya sri krsna caitanya jay nityananda jay advaita-candra  
jaya gaura bhakta vrnda**

**Caitanya Mahaprabhu ki jai**

Here we are continuing with our Karunavatar Gaura Bhagvan katha. Ofcourse the topic Sri Krsna Caitanya Mahaprabhu. There are unlimited things to talk about Gauranga. There is Caitanya Caritamrta full of glories of Gauranga and there is Caitanya Bhagvat and Caitanya Mangal and Caitanya Carit, so many scriptures. So many acaryas have sang the glories of Gauranga, Nityananda, Adwaita, Gadadhara, Shrivasadi and gaura-bhakta-vrinda. So we are just taking a drop from the glories of Gauranga. There is a whole ocean, there is a sindhu and we just take a bindu. And we are able to say that drop each day. There is a statement that talks about what is Gauranga known for? Or what is His philosophy?



## **sri caitanya mahaprabhu-matam-idam**

It is the opinion of Sri Caitanya Mahaprabhu and what is that?

## **aradhyo bhagavan vrajesa-tanayas tad-dhama vrndavanam**

Sri Krsna Caitanya Mahaprabhu recommends and He Himself follows that recommendation or He acts as per the recommendation. And what is that? aradhyo bhagavan vrajesa-tanayas. He is the worshiper of Vrajesa tanaya. He is worshiper of Krsna and not only worships Krsna but He also worships Vrndavan.

## **ramya kascid upasana vraja-vadhu-varga-ya kalpita**

The opinion continues, if you wish to serve the Lord, serve the way the Gopis served or Radharani served. That is the best mood or mode of worship, Gopi bhava.

## **srimad bhagavatam pramanam amalam**

And the scripture for recitation, studying, hearing is Srimad Bhagavatam. Why? Its amala puran, spotless scripture. And then at the end He says, what is the prayojana? What is the goal of life?

Normally we say Purusartha, here it is pum-artha, same thing. prema pum-artha mahan – Attaining the love of Godhead. That is the goal of life, did you all get that? This Caitanya Mahaprabhus opinion and there is nothing superior.

## **Vrndavan dhama ki Jai**

Sri Krsna Caitanya Mahaprabhu exhibited, demonstrated love for Vrndavan dhama. As soon as He was initiated by Isvara Puri in Gaya, His love was revived and His love for Vrndavan was also revived. And He wanted to run to Vrndavan. Somehow His associates managed to stop Him and bring Him back to Navadvipa from Gaya. Sri Krsna Caitanya Mahaprabhu undergoes another initiation, sannyasa initiation. Now your name is Sri Krsna

Caitanya. And as soon as He took sannyasa initiation He wanted to run to Vrndavan. He thought He is free now, no strings attached. He was ready to fly to Vrndavan. However He was stopped by Sacimata. Sacimata met Him at Shantipur and told Him not to go far stay in Jagannath Puri. So He made Jagannath Puri as His base. He was proposing His associates His travels plan but they would not let him go. But they would not let Him go, they did not want to miss Him. They were not sure how they will survive. So they were postponing Gauranga Mahaprabhu's departure to Vrndavan. Finally I want to go nothing doing. Then everyone wanted to go with Him, we will also go with you.

But He said "No only one person goes with Me.". Balabhadra Bhattarcarya was chosen and just two of them traveled to Mathura, Vrndavan. On the way they went through Jharkhand forest, now its state Jharkhand. That is where Caitanya Mahaprabhu performed sankirtana with jungle animals. And the birds in the sky revived their love for the Lord. Lord invested Krsna prema in them and they had forgotten their animalistic dealings. They were acting like pure devotees although in the body of elephant, tiger or deer, monkey or birds. They were thoroughly purified by association of Gauranga Mahaprabhu. And He felt oh this is Vrndavan there is no hatred, no envy, there is only love here. That is Vrndavan Vrndavan dhama ki jai. He thought He is in Vrndavan, although He was not half way through Vrndavan.

Then He proceeds towards Mathura. As soon as He sees Mathura from a distance, He immediately offered His sastang pranam to Mathura dhama. He gets up and continues to travel and He enters Mathura dhama He is at Vishram ghat at the banks of Jammuna, Jammuna maiya ki jai.

Lord takes holy dip in Jammuna, although He is Krsna Himself, He is a devotee on pilgrimage so He takes a holy dip. He continues His journey towards Krsna Janmasthan, the birth place of Krsna. Since the time He had left Jagannath puri He had never stopped chanting and dancing. So from Vishram ghat

to birth place of Krsna, He had chanted and danced through the town of Mathura. Finally he arrived at the famous temple called Keshav Dev and as He takes darsana of Keshav Dev, drinks the beauty of Keshav Dev He becomes excited and ecstatic and begins dancing like a madman. He does His udanda kirtana. The golden form, long arms jumping high.

### **aruna vasana subalita prakanda deha**

The Lord was covered by a saffron garment. He was large in body and very strongly built. That golden form was dancing by this time many residents of Mathura had arrived. His arrival had become talk of the town. Finally they had come to Keshav Dev temple and saw His beautiful form and His ecstatic dance. They had never seen anything like this in their life. They were enchanted, captivated.

One Brahman called Sanodiya Brahman he was dancing also in front of Caitanya Mahaprabhu. Finally as kirtana and dancing is concluded, Sanodiya Brahman who was initiated by Madhvendra Puri previously. He invited Caitanya Mahaaprabhu for bhiksha prasada. Now as Mahaprabhu was guest of the Sanodiya Brahman, all the residents had assembled at Brahman's small dwelling. They all want darsana of Gauranga, we want Gauranga we want darsana. They were climbing up, through the window they are trying to get the glimpse. Gauranga Mahaprabhu had no choice then to come out and give them darshan. He said Haribol and the people were also shouting loudly haribol. Everyone was joyful to see and hear Gauranga Mahaprabhu.

Then later on this Sanodiya Brahman took Mahaprabhu to Mathura parikrama. Vishram ghat, birth place of Krsna, there is Rangeshwar Mahadev, Pipaleswar Mahadev, Bhuteswar Mahadev, Gokarneshwar Mahadev. The four Shiv temples protecting the four directions of Mathura. Then place where Kamsa was killed, Kamsa tila. Then as He was taken for darsana of Mathura Sri Krsna Caitanya Mahaprabhu had desire to go on entire Vraja mandal parikrama, of the 12 forests of Vrndavan. So Caitanya

Mahaprabhu and Balabhadra Bhattacharya and the Sanodiya Brahman he is local so he wants to be guide for Caitanya Mahaprabhus parikrama. So they started parikrama from Madhuvan, Talavan, Kumudvan, Bahulavan then comes Vrndavan, Kamavan, Khadirvan. Then crossing of Jammuna is there then Bhadravan, Bhandirvan, Srivan, Lohavana and 12th one is Mahavan.

So Caitanya Mahaprabhu was on tour of these 12 forests of Vrndavan. As they had come to Bahulavan, one time there was a cow called Bahula. Some special pastime had taken place with that cow in Bahulavan. Mahaprabhu is travelling, dancing and singing in Bahulavan.

**Krsna Krsna Krsna Krsna Krsna Krsna Krsna he  
Krsna Keshav Krsna Keshav Krsna Keshav pahi mam**

At some distance cows were grazing the cows also noticed Mahaprabhu's presence. All the cows stopped grazing and ran towards Mahaprabhu. They surrounded Mahaprabhu and they all started licking Him. Mahaprabhu started touching and caressing them, me too me too. Mahaprabhu making His arms long to touch all the cows or He is also sahasra bahu and He is dealing with all the cows simultaneously, Vatsalya bhava. Relationship between cows of Vrndavan and Lord is of Vatsalya bhava. The cows are the mothers and Lord is their vatsa. That's how they were dealing with Mahaprabhu and enjoying vatsalya rasa. And as Mahaprabhu was about to go, all the cows want to go with Him. The cowherd man is struggling to keep the cows behind.

So Mahaprabhu proceeds and now its turn of the birds now. Even so many peacocks have landed on the footpath. They are following Mahaprabhu and all the birds in the sky are singing in the 5th note pancham gaya very high pitch, chirping. Then He came across the deer, Mahaprabhu is embracing it and shedding tears so is the deer shedding tears by the touch of Gauranga Mahaprabhu. There are all trees around, Mahaprabhu proceeded forward and He embraced one tree. Before that Mahaprabhu was experiencing how trees were greeting Him. They

were shaking their branches. Flower bearing trees were shaking their branches and showering flowers and puspha abhishek was happening of Sri Krsna Caitanya Mahaprabhu. The fruits trees they also start shaking their branches. And there are all varieties of fruits all around. Caitanya Caritamrita talks of Caitanya Mahaprabhu's pastime in Vrndavan. Every year in Kartik we also do Vraja mandal parikrama and remember this pastime of Caitanya Mahaprabhu's travel to Vrndavan.

Then trees were thinking our friend is here, we have to greet Him, give Him some patram pushpam phalam toyam, some fruits, some flowers. And that is what they were doing. Mahaprabhu is embracing some of those trees. Then the tree next door says "Me too." And Caitanya Mahaprabhu runs to embrace that tree and the next tree, me too. Like that Mahaprabhu is running to trees to embrace them. Even trees are certainly, the cows are devotees, the birds are devotees, the trees are devotees the bees are devotees in Vrndavan. And Lord is reciprocating with them.

The residents of Vrndavan and Mathura also, our Shyamsundar is back, Gaurasundar was in town and they say "Our shyamsundar is here" Shyamsundar is here dealing with Him accordingly.

In Bahulava, Mahaprabhu saw on a branch there were two suka and sarika, male and female parrot. And Mahaprabhu could see they were having some conversation some talk. Mahaprabhu had a desire to hear their dialogue. As Mahaprabhu had desire to hear the birds immediately the birds flew and came in front of Him. Mahaprabhu extended His both arm and both the birds sat on His arms. Ofcourse they were talking of Radha and Krsna. Male parrot was glorifying Krsna trying to prove the supremacy of Krsna. And female parrot was talking in favour of Radharani, no no my Radharani is superior to your Krsna. Very nice dialogue compiled in Caitanya Caritamrita by Krsna Dasa Kaviraj.

**Male parrot says my Krsna is Madanmohan.**

**kandarpa-koti-kamaniya-visesa-sobham**

He is captivator of millions of kandraps, Kamadevas are attracted to My Krsna's beauty so He is known as Madanmohan. Sarika says "But you do not know My Radhika She is Madanmohan Mohini. You Krsna may be attracting cupids but my Radhika is Madnmohan Mohini. Some sampling dialogue Sri Citanya Mahaprabhu was able to hear for the pleasure of Caitanya Mahaprabhu. Then the birds flew back to their tree and Mahaprabhu continued His parikrama of Vrndavan. He looked at the peacocks, specially He was looking at the neck of peacock. By seeing peacocks complexion all the emotions arouse in Caitanya Mahaprabhu. He was rolling on the ground. There were no bed of roses but ditches and rocks. These two prabhus Balabhadra Bhattarya and Sanodiya Brahman they are running right behind, they both are trying to catch hold of Gauranga after long long time they were successful to catch Gauranga. They cleaned the body of Gauranga and they started calling the names of Lord.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare**  
**Hare Rama Hare Rama Rama Rama Hare Hare**

Finally they succeed in bringing Lord to external consciousness. And as soon He came to external conscious, immediately He jumped and sings,  
Krsna Krsna Krsna Krsna Krsna Krsna Krsna he Then parikrama continues. It's confusing, sometimes all 12 forests put together is also Vrndavan. But amongst those 12 forests also there is one forest which gets the name Vrndavan. So Mahaprabhu has travelled through 4 forests and now He is entering fifth forest that is Vrndavan. As He reaches Vrndavan He asking, is anybody aware of whereabouts of Radhakunda. Has anyone seen Radhakunda, I am looking for Radhakunda. No one has a clue of Radhakunda, no one has heard of Radhakunda. But they said, we know Aristagram where Aristasura was killed, and the area around was known as Aristagram. . But there are two fields one is Kalibadi and another is Goribadi. One is black and another is whitish. So Caitanya Mahaprabhu goes to these

two badis. So Kalibadi refers to Shyamkunda and Gori refers to Radhagori is Radhakunda. Mahaprabhu goes towards the Goribadi and He finds there a small puddle and He sings,

**Jai radha jai radhe radhe jai radhe jai sri radhe**

He is taking bath there as He was taking bath in a holy kunda. Others were watching. Oh! This is our field, why is this person taking bath there. Ofcourse for Mahaprabhu was it was the most holiest place. And thus Caitanya Mahaprabhu discovered Radhakunda, Radhakunda ki jai.

In those days Vrndavan was neglected because of the Muslim rule. Vrndavan was abandoned they had thrown deities in different kundas. People had forgotten different locations in Vrndavan. Here is Caitanya Mahaprabhu reviving Vrndavan, discovering different pastimes places of Vrndavan. Soon He will send his first batch they would be known as Sad Goswami and before that Lokanath Goswami and Bhugarbha Goswami were also sent there to reestablish the glories of Vrndavan.

Now Mahaprabhu wants to perform parikrama of Govardhan. Jai Govardhan Dhari ki jai. One is Govardhan and another is Govardhana Dhari. Govardhan is hill and Govardhan Dahri is a person who hold Govardhan on his finger. He starts His Gaovardhana parikrama. As He crosses Kusum Sarovar and beyond there He gets the first glimpse of Govardhana shila and He begins running like a lightening is . And He touching and holding tight. He is thinking He is embarcing Govardhan Dhari, the holder of best of the mountains. With His tears He is doing abhishek of those shilas. He rolls in the dust . Then He gets up and continues Govardhana parikrama. While parikrama He was chanting one mantra that was chanted by the Gopis. The slok is part of Venu geet in the 10th Canto.

**hantayam adrir abala hari-dasa-varyo  
yad rama-krsna-carana-sparasa-pramodah  
manam tanoti saha-go-ganayos taylor yat  
paniya-suyavasa-kandara-kandamulaih[SB 10. 21.18]**

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krsna and Balarama, along with Their calves, cows and cowherd friends, with all kinds of necessities – water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Krsna and Balarama, Govardhana Hill appears very jubilant.

This is the Gopis glorified Giriraj. So Mahaprabhu is reciting this while parikrama. Traditionally many times they try to do as they go around they carry a pot with milk and there is hole at the bottom and they pour the milk on the path they consider they are pouring on top of the Giriraja Hill. Mahaprabhu did not have to carry pot, there is lot of eyes oozing out of His lotus eye. And that is how He was doing abhishek of Giriraj. Giriraj Govardhan ki jai.

Like that mahaprabhu traveled from forest to forest there is much description in Caitanya Caritamrta. Finally He reaches Mathura. Then he decides to spend time at Akrura ghat that is in between Mathura town and Vrndavan. So it was a silent place and He could do His bhajan there. From there He would places like Imalitala.

So one time Mahaprabhu was sitting under that tamarind tree and chanting,

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare**

And He becomes Krsna conscious and not only Krsna conscious but He started looking as Shyamsundar , bluish complexion. Mahaprabhu spent some time at Akrura ghat. But there were difficulty in sitting at bank of Jamuna and chanting. He would go in trance and few time He had fell in the river and Balabhadra Bhattacharya had hard time in catching Him. So it was decided that it was time to go back, leave Vrndavan. And around that there was Maghamela at the confluence of Ganga, Jamuna and Saraswati at Allahabad. Now it's called Prayag,



every year there is a festival. So it was decided that He has to return to Jagannath Puri. That was His base but on the way they will stop at Prayag like that Mahaprabhu having completed His Vraja mandala darsana, Vraja mandala parikrama He left for Jagannath Puri via Prayag then to Varanasi and then to Jagannath Puri dhama ki jai.

---

# **The talk between Sri Caitanya Mahaprabhu and Ramananda Raya**

**The talk between Sri Caitanya Mahaprabhu and Ramananda Raya.**

**Shravan Utsav-Day 1**

**03 03 2016 [1:34:37]**

**Shri Dham Mayapur**

Hare Krsna, so we welcome all the assembled devotees, assembled here in Shravan Utsav, Mayapur. You all are serious devotees then there should be exam also after three days and then you will get certificate.

**‘Shravan Utsava Graduates’**

I am happy that Shravan Utsav is being organised here. I think this is second or third year in a row where we are observing, experiencing this Shravan Utsav. It is a feast for the ears. When there is a festival it's mostly feast for the tongue, 'Mahaprasade Govinde' and everything, Oh! That's the festival. What good is a festival without feast for my tongue? But 'sei annamrit pao, so jao' I was saying the other day. Prasad is of course part of the festival but right after the prasad, we get busy with sei annamrit pao, drinking the nectar of Katha. So

as you have heard the announcement that different speakers are having different topics of discussion or kathas. They are all Hari Katha's. So we have all chosen this topic, 'The talk between Sri Caitanya Mahaprabhu and Ramananda Raya.' In the Caitanya Caritamrta, Madhya Lila, 8 th chapter deals with this subject matter. So this one chapter we will do overview in three sessions.

### **Sri Krsna Caitanya Mahaprabhu ki Jai.**

This is His abode, Mayapur dhama is His abode. Abode means He resides in Mayapur, He is Mayapur vasi, Mahaprabhu is Mayapur vasi and Nimai sannyasa, He takes sannyasa at Katwa, His meeting was arranged with Saci mata at Shantipur then Mahaprabhu was asked to , "I know you cannot stay in Mayapur ( Navadvipa) anymore, you are a sannyasi but at least stay in nearby holy place."

### **Jagannath Puri Dham ki Jai**

Caitanya Mahaprabhu was interested in going to Vrindavan, all the way to Vrindavan very far. So Caitanya proceeds towards Jagannath Puri and He was there only for two months and so and then He came up with the idea, of course He is a sannyasi and,

### **dharmā samsthāpanārthaya sambhavāmi yuge yuge ( BG 4.8)**

That is one of the reasons why Lord appears, Caitanya Mahaprabhu had appeared to establish the Dharma for this age of Kali, and He is Sannyasi, so travelling is natural and he had another, well good reason to travel. I must go find my brother "Vishvarupa" he had taken sannyasa, and he was travelling somewhere in South India. So with that excuse also in mind, which he presented and Mahaprabhu left for South India.

One of the episodes, Caitanya Mahaprabhu meeting with Kurma Brahman,

**amara ajnaya guru hana tara ei desa  
yare dekha, tare kaha Krsna-upadesa (CC Madhya 7.128)**

This instruction Mahaprabhu gives to Kurma Brahman. Then He begins His travel. He never walks He only dances in kirtana,

**Krsna!Krsna!Krsna!Krsna!Krsna!Krsna!Krsna!he!  
Krsna!Krsna!Krsna!Krsna!Krsna!Krsna!Krsna!he!**

So He is looking for Krsna. Where are you? Where are you? This is His mood. So He reaches Jiyada-Nrsimha Kshetra, which is Vishakhapatnam, takes darsana of Lord Nrsimha dev ki Jai.

**sri-nrsimha, jaya narsimha, jaya jaya narimha  
prahladesa jaya padma-mukha-padma bhrnga (CC Madhya 8.5)**

He was reciting this prayer, He was offering stuti prayer or praise in these words unto Lord Nrsimha Dev, because He had offered His obeisance's, seeing the deity and then standing up and offering His prayer. The pujari there had offered garland to Sri Krsna Caitanya Mahaprabhu. Then Mahaprabhu is on the move all the time, travelling and of course He is coming across different people. Preaching to them or just by seeing him chant "Hare Krsna" is enough preaching. Mahaprabhu is very, very kind or He has to be, He is namo maha vadanyaya most magnanimous. So He was revealing His beauty unto all those who were coming in close proximity. People were realising, here is Krsna. As He was chanting, so He is certainly most powerful and they were all getting that power and getting surcharged and they are getting purified and empowered. They would also began chanting and dancing in His presence and they would be interested to go with Him. But Mahaprabhu just embraced them and asked them to return to their places, not accompany Him. So Mahaprabhu arrives on the banks of river Godavari.

**Godavari maiya ki jai.**

Seeing the bluish waters of Godavari, He thought, Oh! This is

Yamuna, Yamuna Maiya ki Jai. And there was some forests, some trees, bushes, little forest garden, if that was Yamuna, this must be Vrindavan.' Vrindavan Dham ki Jai. And Mahaprabhu begins dancing in ecstasy, thinking He is in Vrindavan. Vrindavan Dham ki Jai.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare  
Hare Rama Hare Rama Rama Rama Hare Hare**

Then He crosses Godavari, takes His holy dip in Godavari and then He was sitting on the ghat there and there comes a procession chanting mantras and beating of the different instruments.

**tanre sange bahu aila vaidika brahmana (CC Madhya 8.15)**

And sitting in a palanquin some VVIP had arrived there. Mahaprabhu didn't know, who that was,

**vidhi mate kaila tenho snanadi tarpana (CC madhaya 8.15)**

And the Brahmans were reciting different mantras while Ramananda raya was taking his holy dip.

**prabhu tanre dekhi janila – ei rama raya ( CC Madhya 8.16)**  
Mahaprabhu was guessing he must be, he looks like Ramananda Raya.

**tanhare milite prabhura mana uthi dhaya (CC Madhya 8.16)**

And by seeing Ramananda Raya, Mahaprabhu was feeling like running towards him, meeting him.

**tathapi dhairya dhari prabhu rahila vasiya (CC Madhya 8.17)**

But He restrained Himself, controlled Himself and He kept sitting.

**ramananda aila apurva sannyasi dekhiya (CC Madhya 8.17)**

But instead Ramananda Raya came, where Mahaprabhu was sitting. So now Ramananda Raya is

taking darsana of Caitanya Mahaprabhu.

**surya sata sama kanti, aruna vasana (CC Madhya 8.18)**

And what was He like, Caitanya who was like a brilliant sun, but not one sun, it says 100 suns, billions effulgent personality aruna vasana and He is wearing saffron robes. Udilo aruno when sun rises in the east, pinkish saffron like the rays that is aruna colour, arunodya. Sun is rising and sun rays, so that colour clothes Mahaprabhu was wearing.

**subalita prakanda deha (CC madhya 8.18)**

He is well built, “kamala locana” and lotus eyed Mahaprabhu. Well, have you seen Krsna, I haven’t seen but I know someone who has seen Krsna. Ramananda Raya is seeing Krsna and we could see through the eyes of Ramananda Raya and other devotees wherever they see. Vasedev ekshata, Bhagavatam says Vasudev was the first one to see Vaasudeva that baby Krsna, Vasudev ekshata and there is a description. The way he saw and when we read that, it is like darsana, as how Lord looks. We take darsana, shastra chakshu through the eyes of the shastra’s or the acarya’s. Shastras they are eye openers and they give us eyes as guru also does, as we hear caksur unmilitam, he opens the eyes, so that we could take darsana, so here is a little glimpse of that form of the Lord.

**dekhiya tanhara mane haila camatkara (CC madhya 8.19)**

And by seeing Lord, he is amazed, Ramananda Raya just he cannot take his eyes off, how could he, his eyes are fixed on that form and no more blinking also. His eyes have been opened and he just staring, looking or may be trying to open eyes wider, as wide as possible. So that he could take that form in and bring it to the heart.

**asiya karila dandavat namaskara (CC madhya 8.19)**

Okay then, he offered his dandavat pranams to Sri Krsna Caitanya Mahaprabhu,

**uthi prabhu kahe – utha kaha, Krsna Krsna (CC madhya 8.20)**

And then Caitanya Mahaprabhu says, get up, please get up and chant Hare Krsna or say Krsna Krsna get up.

**tare alingite prabhura hrdaya satrsna (CC madhya 8.20)**

That's the beauty of this Bengali language also, say Krsna Krsna and "prabhura hrdaya satrsna" ended with Krsna and trsna. That Lord is also, "trsna" means thirst. So Mahaprabhu also has become thirsty. Thirsty for what? "alingam". He would like to embrace Ramananda Raya and He is very anxious , very thirsty, very hungry to have that experience of embracing Ramananda Raya.

**tathapi puchila – tumi raya Ramananda? (CC madhya 8.21)**

And before doing He just wanted to make sure, because He was kind of guessing and coming to conclusion that he must be Ramananda Raya. So before the embrace he just wants to confirm. So He is enquiring "Tumi Ramananda Raya". Are you are Ramananda Raya? This is the response of Ramananda Raya,

**tenho kahe – sei hana dasa sudra manda (CC madhya 8.21)**

Yes that is what they call me, yes I am known by that name. This low sudra is called Ramananda Raya. This is humility. This is "trnad api sunicena" that we see right there. I am Ramananda Raya, Governor, he is not talking all that. Yes, Yes sudra and the low born. Ya, they call me Ramananda Raya.

**tabe tare kaila prabhu drdha alingana (CC madhya 8.22)**

And once this was confirmed, that this is Ramananda Raya, Mahaprabhu proceeds and offers "drdha alingana" deep embrace both of them have bound each other with their "bahupash" and

holding each other tight heart to heart, meeting of hearts not just the bodies.

**premavese prabhu bhrtya donhe acetana (CC madhya 8.22)**

And the deep embrace has caused, acetana, they are unconsciousness and all external consciousness finished.

**svabhavika prema donhara udaya karila (CC madhya 8.23)**

And then eternal and natural affection, love, pranaya has been aroused and as they have lost the external consciousness then what happens?

**dunha alingiya dunhe bhumite padila (CC madhya 8.23)**

They are not aware, are we standing or sitting or where are we, what is, so they could not even stand because they lost all the external consciousness. So as they were in that deep embrace situation they just collapsed fell on the ground.

stambha, sveda, asru, kamopa, pulka, vaivarnya

**dunhara mukhete suni gadgada Krsna varna (CC madhya 8.24)**

And all the symptoms of devotion were visible. The tears were there, trembling, changing of the colour of the body and while that is happening, the voice is choked up and they would like to say clearly, "Krsna""Krsna" but they cannot speak, Krsna Krsna their throats are getting choked up, not able to utter the names of Lord loud and clear.

**dekhiye brahmana ganera haila camatkara**

**vaidika brahmana saba karena vicara (CC madhya 8.25)**

And well this all was going on, this dealing between Mahaprabhu and Ramananda Raya, those Vedic or smārtha Brahmans were watching all that, what is going on.

**ei ta sannyasira teja dekhi brahma sama**

**sudre alingiya kene karena krandana (CC madhya 8.26)**

They were commenting this Brahman, this sannyasi, He is effulgent like sun but why should He be crying as he touched this sudra, their governor is sudra or Kshatriya. So why is sannyasi doing this, this is not proper, this is not fair on the part of sannyasi, crying.

**ei maharaja- maha pandita gambhira (CC madhya 8.27)**

And our maharaja, Raja Ramananda Raya, he is supposed to be very grave person but look and also maha pandit, very learned but

**sannyasira sparse matta ha-ila asthira (CC madhya 8.27)**

But he has become unsteady by touching this sannyasi.

**ei mata vipra gana bhave mane mana**

**vijatiya loka dekhi prabhu kaila samvarana (CC madhya 8.28)**

So, Mahaprabhu has taken note of the all Vedic Brahmans around, not far from here and they have started some talks and some comments and they are described here as “vijatiya.” Oh! They are different, we are “sajatiya” Myself and Ramanada Raya belong to one jati, one kind, we are of one kind but they are of different kinds. We are vaishnavs and they are just Brahmans, smartha Brahmans. So it is not , preaching to the faith less because they were not preaching to them but they were seeing, they, that was just the presence of Ramananda Raya and Caitanya Mahaprabhu and those dealings and all those symptoms, which they have no control over, they were just trembling and tears. So that was kind of preaching or that was there for all of those assembled there to see and Mahaprabhu thought this is not proper, this is not fair, so there, they should try to control their emotions and extending feelings.

**sustha hand dunhe sei sthanete vasila (CC Madhya 8.29)**

And then both of them sat down,



**tabe hasi mahaprabhu kahite lagila (CC Madhya 8.29)**

And Mahaprabhu now in the humorous, jolly smiling laughing mood, he said

**sarvabhauma bhattacarya kahila tomara guna (CC Madhya 8.30)**

I have heard so much about you, oh Ramananda Raya, from Sarvabhauma Bhattacharya.

**tomare milite more karila yatana (CC madhya 8.30)**

And make some endeavour to meet, catch up meet Ramananda Raya during your South India travels.

**toma milibare mora etha agamana (CC madhya 8.31)**

Caitanya Mahaprabhu, that is the reason I have come here.

**bhala haila, nayase pailun darasana (CC madhya 8.31)**

And it is good thing that I didn't have to make much endeavour, or go out of my way, I kind of found you very easily.

**raya kahe, – sarvabhauma kare bhrtya jnana  
parokseha mora hit haya savadhana (CC madhya 8.32)**

And Ramananda Raya “Yes, yes , it is very kind of Sarvabhauma bhattacharya that he always thinks of my welfare although he is not with me, wherever he is long distance 1000 miles away or 500 miles but he is always thinking of my welfare.

**tanra krpaya painu tomara darasana**

And by his grace, by his kindness, I am able to meet you here today.

**aji saphala haila mora manysya janama (CC madhya 8.33)**

And today, it is perfection of my human form of life that I have met you.

**sarvabhaume tomare krpa – tara ei cihna  
asprsya sparsila hana tanra premadhina (CC madhya 8.34)**

And I am untouchable but you have touched me.

**kaha tumi- saksat isvara narayana (CC madhya 8.35)**

He say, where you, you are saksat Narayan and what about me,

**kahan muni raja sevi visayi sudradhama (CC madhya 8.35)**

And look at me, the sense gratifier the fallen sudra.

**kaha muni – more sparse na karile ghrna veda bhaya  
more darsana toma vede nisedhaya (CC madhya 8.36)**

In fact you have touched me, this is forbidden in Vedas, Brahman, sannyasi touching the sudra like myself.

**tomara krpaya tomaya karaya nindya karma  
saksat isvara tumi, ke jane tomara marma (CC madhya 8.37)**

But what can I say, you are saksat Isvara tumi, je jane tomara, who can understand you and your feelings and your emotions and your kindness, who could estimate, understand.

**ama nistarute tomara ihan agamana  
parama dayalu tumi patita pavana (CC madhya 8.38)**

Just for my liberation, you have come here, oh Parma dayalu, you are parama dayalu, you are Patita pavana, this doesn't require the translation. Translation into Bengali is not required, translation in English is not required. By now you are expected to become familiar with these terms, parama dayalu, dayalu, everyone know dayalu, who doesn't know dayalu. Ei mana dayal data, dayalu comes from daya and parama dayalu, supremely kind, patita pavana.

**patita pavana hetu tava avatara  
mo sama patita prabhu na paibe ara**

Any patita here, is any patita only Bengali's are patita and all English speaking they are not patita, ya they did not get this word patita. Patita is fallen and pavana is lifter or purifier. We are patita, we all are, we are here, and of course here in Mayapur, Mayapur Dham ki Jai.

So its finished being patita, this is old history now, it is a past, we are back home, back to Mayapur, so and we have come here because of Patita pavana. Sri Krsna Caitanya Mahaprabhu ki jai. This is His arrangement.

**mahanta svabhava ei tarite pamara  
nija karya nahi tabu yana tara ghara (CC madhya 8.39)**

So, and around this time, one grastha Brahman steps forward, offers obeisances to Caitanya Mahaprabhu , sannyasi and invites Him to his home, please come for biksha at my residence today. What is biksha? Biksham dehi, biksham dehi, please give me alms. Biksham dehi, please give. Then Mahaprabhu accepts invitation. So at this point Ramananda Raya and Mahaprabhu they will be parting there ways. Mahaprabhu has received invitation; he is going away to his biksha/Prasad. So Ramananda Raya made a special appeal to the Lord, please stay here and purify me.

**sabara ange- pulakita asru nayane (CC madhya 8.42)**

It was observed that those Vedic Brahmans there is some transformation of their, in their consciousness, in their attitude, their stand or that they were seeing also, some shivering and Krsna, Krsna, Krsna, Hari, Hari, Hari, Hari they started chanting holy names and

**prabhu kahe- tumi maha bhagavatottama**

tomare darsane sabara drava haila nama (CC madhya 8.44)

Caitanya Mahaprabhu is giving credit hey because of you, you know Ramananda Raya, you are bhagavatottama, not only bhagavatottama, mahabhagavatottama, maha is one and bhagavatottama, uttam Bhagavat but then mahauttama Bhagavat you are and by your darsana there heart has been melted.

**anyera kki katha ami- mayavadi sannyasi**

**amiha tomara sparse krsna preme bhasi (CC madhya 8.45)**

Then He says what to speak of these Brahmans or others me too, I am just a mayavadi sannyasi, but by coming in contact with you by seeing you and touching you, I also, I am experiencing Krsna Prema.

**ei jani kathina mora hrdaya sodhite**

**sarvabhauma kahilena tomare milite (CC madhya 8.46)**

Mahaprabhu says, My heart is like a stone, stone hearted and that is why Sarvabhauma Bhattacharya, that must be the reason, he strongly recommended that I meet you.

**ei mata dunhe stuti kare dunhara guna (CC madhya 8.47)**

So like this Caitanya and Ramananda Raya, they were taking turns of appreciating each other praising each other. "bodhayantah parasparam" was happening. So this is the time that Brahman had stepped forward as I said and extended invitation and then Ramananda Raya has said.

**dina pnca sata rahi karaha marjana (CC madhya 8.52)**

He says no, no you should stay here five seven days and do some marjana cleansing of my heart, my consciousness ceto darpan marjanam you do my chetana's, my consciousness cleansing, heart cleansing, heart melting , you do by staying with me for five seven days.

**namaskara kaila raya prabhu kaila alingana**

## **dui jana krsna katha kaya rahah sthane (CC madhya 8.56)**

So, during the day, Mahaprabhu had gone to different ways after that invitation from household brahman, Mahaprabhu has gone taken His sanan, taken His Prasad. Ramananda Raya managed his.

So in the evening they are back together, now so the dialogue between Caitanya Mahaprabhu and Ramananda Raya in Sanskrit, in Bengali this is Samwad- dialogue, samwad. Raya Ramananda Caitanya Mahaprabhu Samwad-talks or dialogue between two of them. Normally when one is Lord, other man is a devotee, when there is a Samwad, like Krsna Arjuna Samwad that Gita also that is talk between Krsna and Arjun is described as samwad, that is Samwad dialogue. Then Sri Bhagavan uvacha Krsna speaks and Arjuna is student.

## **sisyas te ham sadhi mam (BG 2.7)**

I am your disciple now, please instruct me and Krsna speaks and Arjuna is listening, occasionally enquiring further questions, Brahma jinyasa. So the dialogue goes on Krsna as speaker and Arjuna is hearing and there is samwad. There are other samwads like Caitanya Mahaprabhu and Rupa Goswami Samwad, Caitanya Mahaprabhu spoke, Goswami is listening. Mahaprabhu spends two months with Sanatana Goswami. Caitanya Mahaprabhu is speaking and Sanatan Goswami listens, like that. Most of all the time Caitanya Mahaprabhu speaks and others are listening to him but here that is not the case. In this talk, this dialogue this Samwad Caitanya Mahaprabhu is making Raya Ramananda speak, Raya Ramananda is a speaker and Caitanya Mahaprabhu is listener, he just enquires I would you like to hear more, say more, say more. Now say more, what about this, what about that. Mahaprabhu is enquiring and is making Raya Ramananda to speak. So this is a reverse position. Mahaprabhu has become listener student enquirer and Raya Ramananda is authority, he is talking and he is speaking.

## **sancarya ramabhidha bhakta meghe (CC madhya 8.1)**

The chapter begins like that, with this verse, which is of Krsna Das Kaviraj Goswami's introductory statement, comment, observation, we could call it. So he clarifies the position say, he said, bhatke maghe" Ramananda Raya he has become a cloud. Sancarya and Lord Himself has empowered this cloud called Ramananda Raya, empowered or invested with what.

## **sva bhakti siddhanta cayamrtani (CC madhya 8.1)**

Sva His own that is Lord Caitanya, Sri Krsna Caitanya's own Bhakti Siddhanta cayamrtani, Bhakti siddhanta amrit has been invested. Bhakti siddhanta, the conclusive truth, siddhanta or tattva, prema tattva, Krsna tattva, Radha tattva, Rasa tattva, all these tattva's and siddhantas are invested in Ramananda Raya cloud. Gaurabdhir – Gauranga Mahaprabhu He is ocean, Gauranga Mahaprabhu is ocean, the cloud comes from the ocean, goes up high in the sky and he showering all those Bhakti, siddhantas. Ratnalayatam prayati and then Mahaprabhu was a ocean and He is accepting those ratna's, those jewels, jewel like siddhantas, making that circuit kind of complete. It comes from Him invested empowered Raya Ramananda, he is cloud, and then he showers. The quality of being an ocean containing valuable jewels were achieved by Mahaprabhu.

So Raya Ramananda is a Governor in the Kingdom or Empire of King Prataprudra. A big, big kingdom, as it is from Ganga, Orissa state, but now it is shrunk much smaller state. But 500 years ago as we understand the history, the Orissa state or where King Prataprudra ruled was from Ganga all this part of Bengal, all Orissa, Andhra Pradesh all the way to Karnataka border, this is where King Prataprudra ruled 500 years ago. Raya Ramananda is one of the governor of that part. Rajahmundry, Vidyanagar is his capital. Raya Ramananda he is prikar or parshad of Sri Krsna Caitanya Mahaprabhu like the Rupa and Sanatana, they were prime ministers in Husain shah's kingdom at Bengal that part. Mahaprabhu's many associates have

taken birth and they are playing these different roles. So who is Raya Ramananda, when Caitanya Mahaprabhu he had meet Raya Ramananda father Bhavananda Raya, he had addressed bhavananda Raya, saying you are Pandu and your wife is Kunti and he had five sons and your five sons are Pandav's. The eldest son is Ramananda Raya, he is Arjuna. As one understanding who Raya Ramananda is, Arjuna was a Kshatriya ruler, administrator and Raya Ramananda is Governor. Raya Ramananda is mentioned that he is also Arjuniya Gopi and he is Vishakha. Lalita Vishaka ki jai.

**latita vishakha adi jati sakhi vrinda, agya paibo charanaravinda**

You know so we have Lalita Vishakha , Radha Madhav's left right Lalita , Vishakha. So that Vishakha has appeared as Ramananda Raya. So as they are meeting here immediately all that eternal original relationship is revived and all the emotions are stirred up and they are having intimate association with each other and the kind of topics that Raya Ramananda talks here, they are only befitting, Vishakha devi could only speak like this, these topics and we will come to know towards the end of this chapter that Caitanya Mahaprabhu had made special request that you should please retire soon, and join me in Jagannath Puri. I will be touring South India and soon I will return to Puri, so by that time you should also reach Jagannath Puri and then we will spend rest of our life together doing Hari katha and that is what happened. Raya Ramananda, he submitted his resignation to king Prataprudra, kindly accept my resignation and Raya Ramananda rushed to Jagannath Puri.

And all those 18 years to Caitanya Mahaprabhu's staying residing in Jagannath Puri, mostly at Gambhira, was in association of many, many others but specially two close associates, Swarup Damodar, Raya Ramananda. One is Lalita, one is Vishakha. Swarup Damodar he would compose different songs and sing song for the pleasure of the Lord and Raya Ramananda

would talk Hari katha all the time. So these two prabhu's were always, always day and night, practically and literally, they are with Mahaprabhu. So two of them is Raya Ramananda and is mentioned as Vishakha. So as on the first night as they were together, the talk begins, Samwad begins and time ends. Samwad begins. So it is kind of the first chapter of Bhagavat Gita is what they are setting the scene and in the second chapter the dialogue begins. Same time with the Bhagavatam also, the entire First Canto is setting the scene, the speaker of Bhagavatam, "Sukdev Goswami" Om Namo Bhagavate Vasudaya" that is in the Second Canto, there is no Sukdev Goswami speaking in the first canto. So may be in our first day of the three days we have, first day has ended just setting the scene that leaves is with only two more days to summarize the talk, the Samwad, the dialogue between these two, what could we say great soul, one is soul, one is supreme, super soul.

**prabhu kahe – pada sloka sadhyera nirnaye (CC madhya 8.57)**

Anyway, at least just see, as they meet Caitanya Mahaprabhu is the first one said, please tell me "sadhyera nirnaya" what is sadhye? What is the goal? What is to be achieved? What is the destination? That we have to reach. Sambandha, abhidheya Prayojan in other words. What is Prayojan.

**raya kahe – sva dharma carane vishnu bhakti haya (CC madhya 8.57)**

So immediately Raya Ramananda "sva dharma carane vishnu bhakti haya" following the prescribed dharma, duties, that is sadhya.

**prabhu kahe – "eho bahya, age kaha ara (CC madhya 8.59)**

This is just external, this is just superficial, you are talking about, say something more, say something deeper.

**raya kaha – Krsna karmarpana-sarva sadhya sara (CC madhya 8.59)**



Krsna arpana, offering everything unto Krsna is the essence of dharma, Sarva-sadhya something to be achieved, this is to be achieved what is to be achieved? Offering everything unto the Lord. “Krsna Kramarpana” Karma Arpana and which Krsna has talked in Bhagavat Gita.

**yat karoshi yad asnasi, yaj johosi dadasi yat  
yat tapasyasi kaunteya tat kurusva (BG 9.27)**

We didn't say all them, we missed asnasi, johosi, tapasyasi, dadasi, all the tat kurusva mad arpanam. Mahaprabhu happy with that reply says. No, no, “eho bahya age kaha ara” say something more, this is also external, superficial. This is not “yat karoshi” whatever you do offer that but that is not Bhakti. Bhakti is Shravanam, Kirtanam, Vishnu smaranam, pada savenam like Navadha bhakti that is sara, anyways he is not saying that but this is the reason why Mahaprabhu said no, no, go ahead. This is external, whatever you know, whatever you do, you do Shravan, kirtana, smaran, vandan, padasevan. This has to be done, not whatever you do, whatever you, whatever. That whatever should be Shravan, kirtana, shravan utsav ki jai.

**raya kahe –svadharma tyaga, ei sadhya sara (CC madhya 8.61)**

Ramananda Raya replied, "To give up one's occupational duties in the varnasrama is the essence of perfection."

**sarva dharman parityajya mam ekam saranam vraja  
aham tvam sarva pa (BG 18.66)**

That statement of Lord Sri Krsna is Bhagavat Gita, couldn't that be essence, the goal and Caitanya Mahaprabhu is still not happy

**prabhu kahe – “eho bahya, age kaha ara (CC madhya 8.64)**

This is also external, this is also superficial, out world say something more. Bhagavat Gita is also truth as a basic

foundational truth, Prabhupad talks Bhagavat Gita as ABCD and Bhagavatam as the graduation course and Caitanya Charitamrita as Post Graduation. So “sarva dharman paritayajya” is also okay. It has its own position, place, its more, something higher or deeper, condensed. So Gita, where Gita ends Bhagavatam kinds of begins there.

### **jnana misra bhakti- sadhya sara (CC madhya 8.64)**

And then the next reply was the “jnana misra bhakti” it is sadhya, it is essence proyojan, Raya Ramananda said “Jnana Misra Bhakti”, Bhakti yes, but what kind of Bhakti “jnana Misra Bhakti” good to learn this kind of words, terms, then there is no need of translation. We should be just using this “Jnana Misra Bhakti” say “Jnana Misra Bhakti” it is such a nice word, good word “Jnana” you know “Jnana” means jnana , pronunciation also, Misra means mixing or mixing Bhakti, you mix Bhakti with Jnana the Knowledge. What is wrong with the Knowledge?

### **jnana karmadi anavritam. anukulyena krsnanusilanam. bhaktir uttama**

The definition of Bhakti in “Bhakti Rasamrit Sindhu” is “jnana karmadi anavritam”, get rid of the this Jnana and Karma, the Bhakti which is free from Jnana and Karma, that is Bhakti, the activity devotional service free from Jnana, free from Karma or from Karma Kanda, free from Jnana Kanda.

This is coming up that Karma kanda part or Jnana of what, also god is great that kind of Jnana or knowledge or Ishwar, Lords ashvarya, Lord’s opulence, His greatness then that becomes Vaikuntha, Vaikuntha spirit, Narayan, so much knowledge. But VraAj Vasis, they didn’t have that kind of knowledge, they are free from, the gopis don’t have that kind of knowledge. Lakshmi has and She is trying to enter Vrindavan spirit in one of the forests of Vrindavan. Shri Van, Lakshmi Van and Bheḷ Van, Lakshmi is there, She is full of this Jnana, or Jnana Misra Bhakti, Jnana of Ashvarya, opulence’s of

Narayan. And She is attached and doesn't want to give it up. As a result She is not able to enter the Vraja spirit and get the mercy of Vrajendra Nandana. So Jnana Misra, Caitanya Mahaprabhu says, no no.

**prabhu kahe – “eho bahya, age kaha ara  
jnana sunya bhakti- sadhya sara (CC madhya 8.66)**

Before he had said, “Jnana Misra Bhakti” Bhakti mixed with Jnana and now the next reply is. So he is trying to say each time something deeper, superior, pure. So after Jnana Misra, it is “Jnana sunya bhakti”, Bhakti which is devoid of knowledge, Jnana. One was Jnana misra, Mahaprabhu said, no, no, this is bahaya, this is external. Now the next reply is jnana sunya and listen to which Caitanya Mahaprabhu said.

**eho haya ( CC madhya 8.68)**

Oh yes, yes, yes, now you are talking, now you are on the track, right track. “aga kaha ara” but I am not fully satisfied. You are getting there. But you are not quite there, say more and then,

**raya kahe – prema bhakti – sarva sadhya sara (CC madhya 8.68)**

Prema Bhakti and Caitanya Mahaprabhu, “eho haya”, yes, yes, yes, yes, yes but then He also says, “age kaho” say something more and now I will not say anything more.

Sri Krsna Caitanya Mahaprabhu Ki Jai...

Raya Ramananda Ki Jai...

Srila Prabhupad ki Jai...

Gaur Premananda hari haribol.