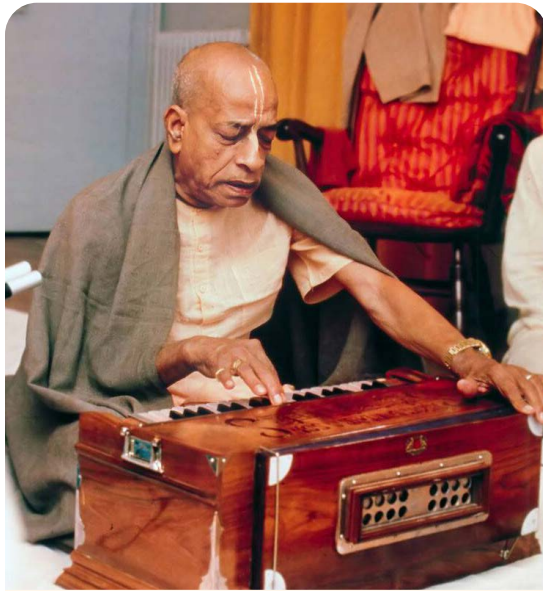


Under the Guidance, Inspiration and Authority of  
**His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**  
Founder-Ācārya of the Krishna Consciousness Movement and  
Foremost Exponent of Krishna Consciousness in the Western World

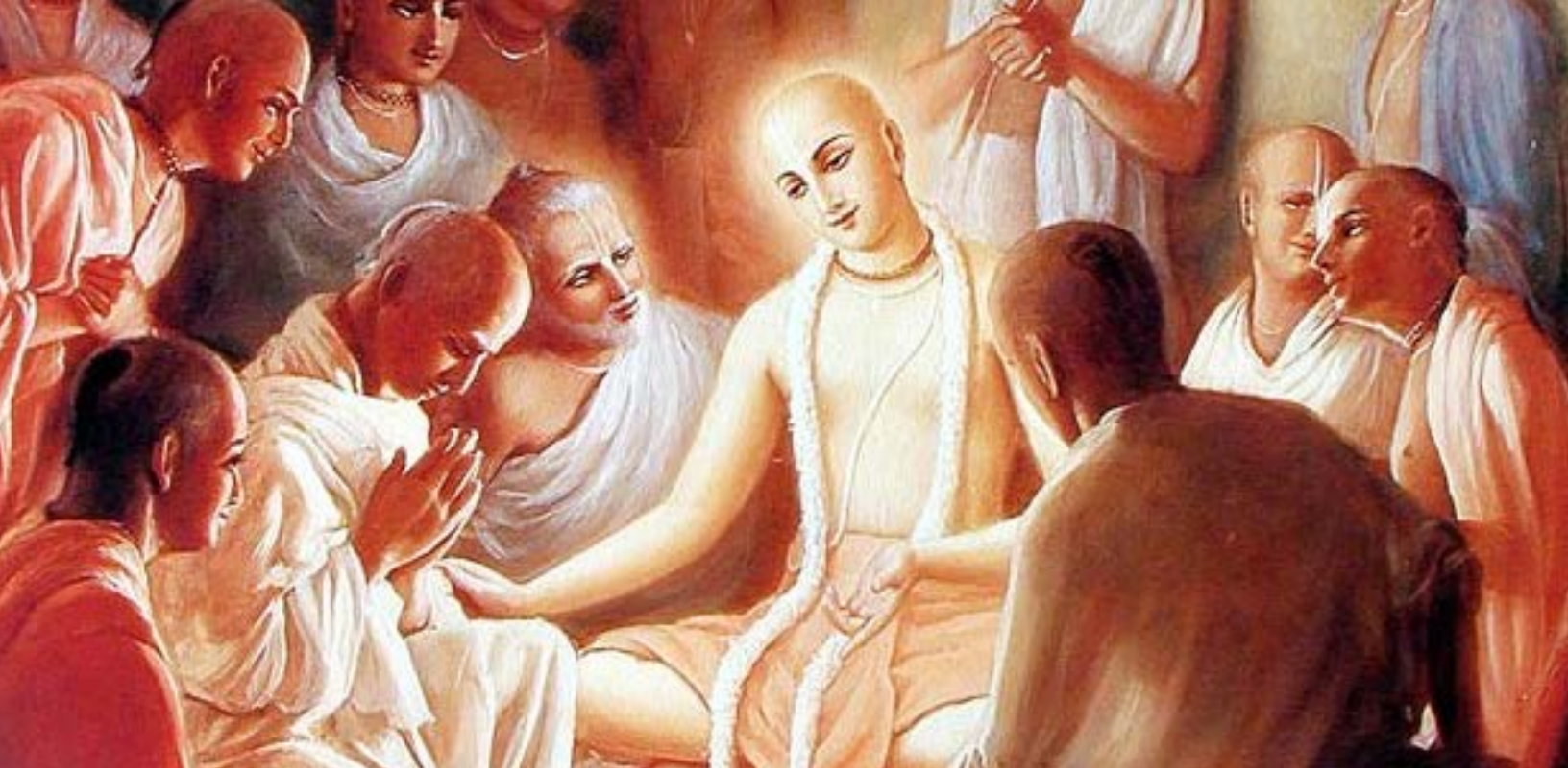


## In this issue

Mayapura Calendar–Mar & Apr 2024 .....	1
Śrī Śikṣāṣṭaka .....	2
Śrīla Prabhupāda Speaks Out .....	5
Letters From Śrīla Prabhupāda.....	6
History of Caitanya Mahāprabhu's Movement .....	7
Prediction of Lord Gauranga in Various Scriptures .....	12
The Real Nature of the Form of Sri Caitanya Mahāprabhu.....	21
Memorial Paraphernalia from the Caitanya Era .....	25
Connect with Devotees Worldwide .....	27

## Mayapura Calendar–Mar & Apr 2024

March 7	Dvadasi (suitable for fasting) Sri Isvara Puri – Disappearance
March 8	Trayodasi, Break fast 05:51 - 09:48
March 11	Srila Jagannatha Dasa Babaji – Disappearance Sri Rasikananda – Disappearance
March 13	Sri Purusottama Dasa Thakura – Appearance
March 20	Ekadasi (suitable for fasting)
March 21	Dvadasi, Break fast 09:00 - 09:42 Sri Madhavendra Puri – Disappearance
March 25	Gaura Purnima: Appearance of Sri Caitanya Mahāprabhu (Fast today)
March 26	Festival of Jagannatha Misra
April 2	Sri Srivasa Pandita -- Appearance
April 5	Ekadasi (suitable for fasting)
April 6	Dvadasi, Break fast 05:23 - 09:33 Sri Govinda Ghosh -- Disappearance
April 13	Sri Ramanujacarya -- Appearance
April 17	Rama Navami: Appearance of Lord Sri Ramacandra (Fast today)
April 19	Ekadasi (not suitable for fasting)
April 20	Dvadasi (suitable for fasting)
April 21	Trayodasi, Break fast 05:10 - 09:26
April 23	Sri Balarama Rasayatra Sri Krsna Vasanta Rasa Appearance of Radha Kunda, snana dana Sri Vamsivadana Thakura -- Appearance Sri Syamananda Prabhu -- Appearance



## Śrī Śikṣāṣṭaka

### The Eight Instructions of Śrī Caitanya Mahāprabhu

(1)

*ceto-darpaṇa-mārjanam  
bhava-mahā-dāvāgni-nirvāpaṇam  
śreyaḥ-kairava-candrikā-vitarāṇam  
vidyā-vadhū-jīvanam  
ānandāmbudhi-varধানam prati-padam  
pūrṇāmṛtāsvādanam  
sarvātma-snapanam param vijayate  
śrī-kṛṣṇa-saṅkīrtanam*

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

(2)

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

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

(3)

*tṛṇād api su-nīcena  
taror api sahiṣṇunā  
amāninā māna-dena  
kīrtanīyaḥ sadā hariḥ*

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

(4)

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

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

(5)

*ayi nanda-tanūja kiṅkaraṁ  
patitaṁ mām viṣame bhavāmbudhau  
kr̥payā tava pāda-paṅkaja-  
sthita-dhūli-sadṛṣaṁ vicintaya*

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

(6)

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

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

(7)

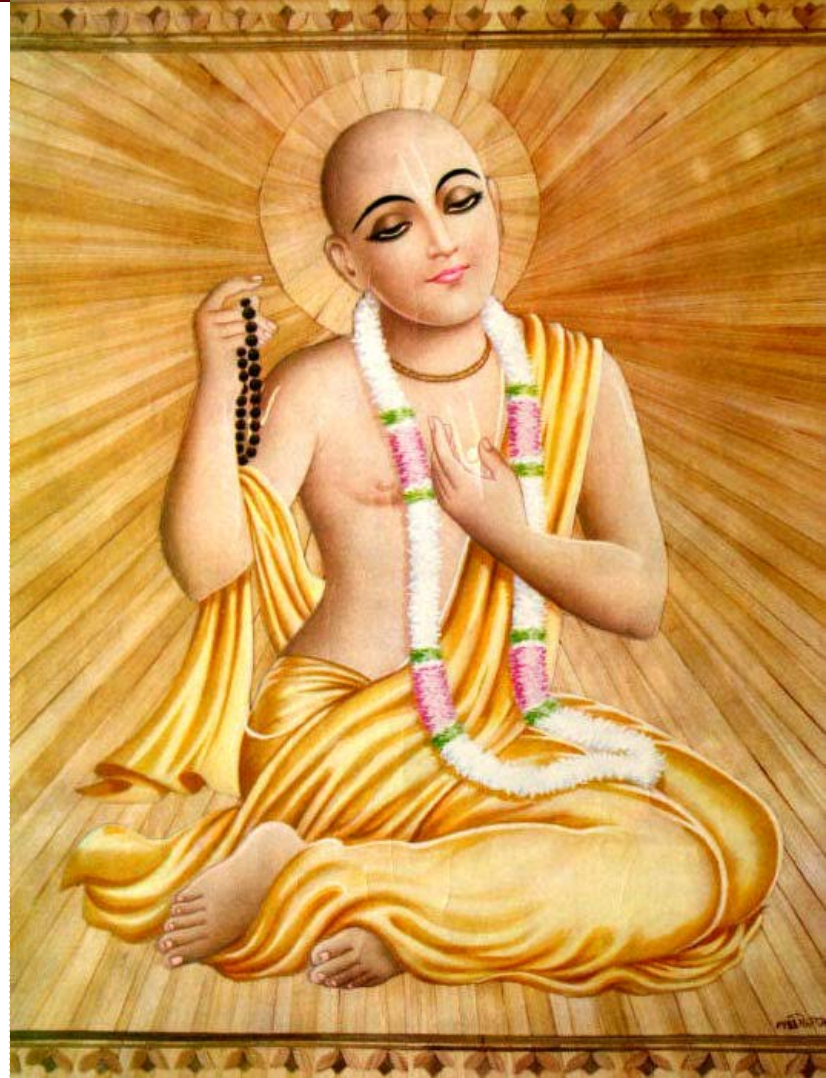
*yugāyitaṁ nimeṣeṇa  
cakṣuṣā prāvṛṣāyitaṁ  
śūnyāyitaṁ jagat sarvaṁ  
govinda-virahaṇa me*

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

(8)

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

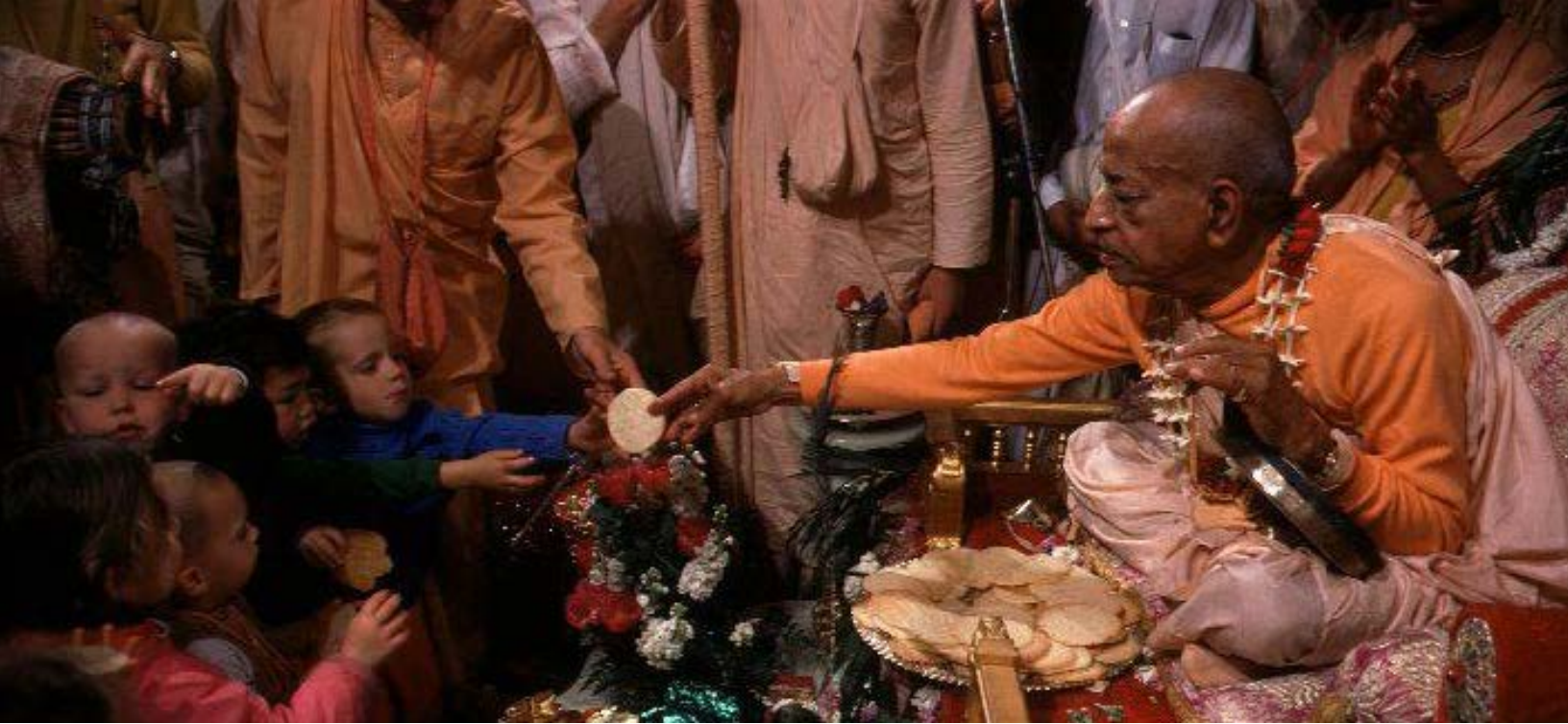
I know no one but Krishna as my Lord, and He shall remain so even if He handles me roughly by His embrace or makes me brokenhearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally.



### Commentary by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada

Lord Chaitanya Mahaprabhu recommended: ceto-darpana-marjanam. Marjanam means “cleanse,” and darpanam means “mirror.” The heart is a mirror. It is like a camera. Just as a camera takes all kinds of pictures of days and nights, so also our heart takes pictures and keeps them in an unconscious state [Subconsciousness]. Psychologists know this. The heart takes so many pictures, and therefore it becomes covered. We do not know when it has begun, but it is a fact that because there is material contact, our real identity is covered. Therefore ceto-darpana-marjanam: one has to cleanse his heart. (SP: Science of Self realization)

And when the heart is cleansed, then a person becomes eligible for being freed from the clutches of maya, or the materialistic way of life. He understands that he is not this body—that he’s a spirit soul, and that his business is therefore different from merely material concerns. He thinks, “Now I am engaged only in seeking these bodily comforts of life.



These are not at all essential, because my body will change. Today, since I am in an American body, I think I have so many duties as an American man. Tomorrow I may be in an American dog body, and immediately my duty would change. So I can understand that these bodily concerns are not my real business. My real business is how to elevate myself-as a spirit soul-to the spiritual world, back to home, back to Godhead.”

When the mind is completely washed of all material contamination, the pure consciousness acts. The sound vibration from the spiritual sky can automatically cleanse all material contaminations, as confirmed by Chaitanya Mahaprabhu: *ceto-darpanam-marjanam* [Cc. Antya 20.12]. We need only take the advice of Lord Chaitanya Mahaprabhu and chant the Hare Krishna mantra to cleanse the mind of all material contamination, and this may be considered the summary of this difficult verse. As soon as the whole material contamination is washed away by this process of chanting, all desires and reactions to material activities become immediately vanquished, and real life, peaceful existence, begins. In this age of Kali it is very difficult to adopt the yogic process mentioned in this verse.

Unless one is very expert in such yoga, the best course is to adopt the ways and means of Lord Chaitanya Mahaprabhu, Sri-Krishna-sankirtanam. Thus one can gloriously become freed from all material contamination by the simple process of chanting Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare. Just as life in this material world has its beginning in material sound, similarly a spiritual life has its beginning in this spiritual sound vibration. (SB 4.23.17 pp)

In His Siksastaka, Lord Chaitanya describes the progressive

benefits of chanting Hare Krishna. First, *ceto-darpana-marjanam* [Cc. Antya 20.12]. The beginning is cleansing the heart, because we are impure on account of dirty things within our heart, accumulated lifetime after lifetime in the animalistic way of life. So everything-advancement of spiritual life, culture, *tapasya*-is meant to cleanse the heart. And in this process of chanting the maha-mantra, the first installment of benefit is the cleansing of the heart. *Ceto-darpana-marjanam*.

Specifically, chanting the Hare Krishna mantra purifies one, and this chanting is therefore recommended by Sri Chaitanya Mahaprabhu. *Ceto-darpana-marjanam*: [Cc. Antya 20.12] by chanting the names of Krishna, the mirror of the heart is cleansed, and the devotee loses interest in everything external. When one is influenced by the external energy of the Lord, his heart is impure. When one’s heart is not pure, he cannot see how things are related to the Supreme Personality of Godhead. *Idam hi visvam bhagavan ivetarah* (Bhag. 1.5.20). He whose heart is purified can see that the whole cosmic manifestation is but the Supreme Personality of Godhead, but he whose heart is contaminated sees things differently. Therefore by *sat-sanga*, or association with devotees, one becomes perfectly pure in heart. (SB 4.24.59 pp)

In this way the person who chants Hare Krishna purifies his consciousness. Then his materialistic activity is stopped. He knows, “This is simply a waste of time. I must act spiritually.” That is knowledge, which comes from cleansing the heart (*ceto-darpana-marjanam* [Cc. Antya 20.12]). The illusion of wrongly working on the basis of the bodily concept of life is overcome simply by the chanting of the Hare Krishna maha-mantra. This is the first installment of benefit from chanting. (SP: Civilization and Transcendence)

# Śrīla Prabhupāda Speaks Out

## On the Importance of Association

### The devotee should avoid a person whose character is not fixed in the standard understanding

In *Bhagavad-gītā* there is reference to *bodhayantaḥ parasparam*, “discussing among themselves.” Generally pure devotees utilize their valuable time in chanting and discussing various activities of Lord Kṛṣṇa or Lord Caitanya amongst themselves. There are innumerable books, such as the *purāṇas*, *Mahābhārata*, *Bhāgavatam*, *Bhagavad-gītā* and *Upaniṣads*, which contain countless subjects for discussion among two devotees or more. Friendship

should be cemented between persons with mutual interests and understanding. Such persons are said to be *sva jāti*, “of the same caste.” The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaiṣṇava, or a devotee of Kṛṣṇa, if his character is not correctly representative, then he should be avoided. One should steadily control the senses and

the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard. [Srimad-Bhagavatam 3.29.17]

### Śrīla Viśvanātha Cakravartī Ṭhākura advises that a Vaiṣṇava who is not of good character should be avoided

One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this

way is not pure; it is mixed and is of the lowest grade, *tāmasaḥ*. Śrīla Viśvanātha Cakravartī Ṭhākura advises that a Vaiṣṇava who is not of good character should be avoided. A Vaiṣṇava is one who has taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaiṣṇava of the first order of good character. One may offer his respects to such a Vaiṣṇava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaiṣṇava who is in the mode of ignorance. [Srimad-Bhagavatam 3.29.8]

### Even if one is a Vaiṣṇava, if he is not of good character his company should be avoided, although he may be offered the respect of a Vaiṣṇava

We should befriend and offer special respect to persons who are developed in Kṛṣṇa consciousness. Other living entities are undoubtedly part and parcel of the Supreme Lord, but because their consciousness is still covered and not developed in Kṛṣṇa consciousness, we should renounce their association. It is said by Viśvanātha Cakravartī Ṭhākura that even if one is a Vaiṣṇava, if he is not of good character his company should be avoided, although he may be offered the respect of a Vaiṣṇava. Anyone who accepts Viṣṇu as the Supreme Personality of Godhead is accepted as a Vaiṣṇava, but a Vaiṣṇava is expected to develop all the good qualities of the demigods. [Srimad-Bhagavatam 3.29.16]

### Definition of a Vaiṣṇava

Lord Caitanya was once asked by one of His householder devotees what the general behavior of a *Vaiṣṇava* should be. In this connection, Lord Caitanya replied that a *Vaiṣṇava* should always give up the company of nondevotees. Then He explained that there are two kinds of nondevotees: one class is against the supremacy of Kṛṣṇa, and another class is too materialistic. In other words, those who are after material enjoyment and those who are against the supremacy of the Lord are called *avaiṣṇava*, and their company should be strictly avoided. [Nectar of Devotion Chapter 7]



# Letters From Śrīla Prabhupāda

**To Raja Mohendra Pratap  
July 13, 1947**

To summarise the conclusions of Bhagavad-gita it may be said that,

- (1) God is one and everything is in Him and He is in everything.
- (2) To render transcendental service unto God is to serve everything that be, just like to water the root of the tree is to water the different branches and numerous leaves of the tree or to supply food to the stomach is to vitalize all the senses and the sense organs of the body.
- (3) The parts are automatically served when the Whole is served but when the parts are served the whole may not be served or not served at all.
- (4) The parts and the Whole being eternally related, it is the eternal duty of the parts to render service unto the Whole.
- (5) A recipient of the services of the parts, God's sat-cit-ananda vigraha i.e. the all-attractive Cognizant and all-blissful Personality eternal. He can reveal Himself by His own potency without any help of the external potency called maya in order to be cognizable by the limited potency of the parts and as such He is not only the greatest of all but he is the smallest of all. That is His prerogative.
- (6) He is better realized when He by His causeless mercy agrees to descend in this mortal world but he He is never realized by the partial speculations of the empiric philosophers however systematic and long-termed it may be.
- (7) Sri Krishna is the Personality of Godhead and is the Summum Bonum Cause of all Causes



proved by fact and figures in the statement of Bhagavad-gita, but He reserves the right of not being exposed to the sensual speculations of the empiric philosophers.

- (8) One should therefore surrender unto Him if one wants to know Him as He is and that is the real process to approach the Infinite by the infinitesimals.
- (9) Sri Krishna is easily available by the religion of love i.e. by love and service as conceived by the damsels of Vraja who had practically no education whatsoever and much less any claim for high class birth right.
- (10) The highest service that can be rendered to the mankind is, therefore, to preach the philosophy and religion of Bhagavad-gita for all the times, all the places and all the people.

I hope you may agree with me and thus make a combined effort in this direction for the benefit of the mankind.

Yours sincerely,  
Abhay Charan De

# History of Caitanya Mahāprabhu's Movement

## Lecture on the Appearance Day of His Divine Grace Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda, Los Angeles, February 7, 1969

**Prabhupāda:** ...means a broader heart. They are not satisfied simply by his personal comfort. In political history also, you will find so many great leaders. They sacrificed their own comforts. In your country there was George Washington. He sacrificed so many. There were other leaders. In every country, in political field. Similarly, social field also. Even the political leaders, the Marx, they also, he was also compassionate by seeing the terrible condition of the Russian peasants, so he started that communist movement. That is the way. Great men, they work for the general mass of people. They are not... That is their greatness.

So Advaita Prabhu, when He found that people are simply engaged in eating, sleeping, and they are not, they have no concern with Kṛṣṇa, and their life is being spoiled, so He wanted to start this Kṛṣṇa consciousness movement, say, about six hundred years ago, but He considered Himself as unable to take up this movement seriously because the condition of the people was so wretched. He thought that “If Kṛṣṇa Himself comes, then it can be done. Otherwise it is not possible.” So Advaita Prabhu called Caitanya Mahāprabhu. And Caitanya Mahāprabhu, by His call, He appeared, Kṛṣṇa appeared. Caitanya Mahāprabhu was almost like grandson of Advaita Prabhu. But when He was young man, a very beautiful youth, so at that time nobody knew, but Advaita Prabhu knew that “He is Kṛṣṇa. He has come.” So He was simply... Sometimes devotees pretend to be not in knowledge. So He was praying Kṛṣṇa, “This boy is very nice. If He takes up this Kṛṣṇa consciousness movement, then it will be very successful. He is very intelligent, beautiful.”

In this way there was, Caitanya's Mahāprabhu's time, this Kṛṣṇa consciousness movement was going nicely, very. And after Him, there was six Gosvāmīs. They also managed. Then, as it is the rule of this material world that you start something very good but in due course of time the things deteriorate, so this Vaiṣṇava, Kṛṣṇa consciousness movement, also deteriorated in due course of time. Say, after the disappearance of the Gosvāmīs, about 250 years after, the things became most ridiculous. The so-called devotees... Their representatives still are continuing. They are called *prākṛta-sahajiyā*. *Prākṛta-sahajiyā* means taking things very

easily. They thought that Rādhā-Kṛṣṇa is just like a boy and girl's lusty affairs. And in this way they took it that sex life as religion. Even Vivekananda, he also criticized, “Vaiṣṇavism is sex religion.” So the things deteriorated in such a way that... And similarly, as Advaita Prabhu was afflicted, similarly, Bhaktivinoda Thākura... He was at that time a householder, government officer and magistrate. He felt very much: “Oh, Lord Caitanya's movement is so... People... As soon as one will see that he belongs to the Caitanya *sampradāya*, he'll deride, 'Oh, these are all rascals, simply taking sex pleasures. That's all.' “ There were thirteen pseudo Vaiṣṇavas, thirteen sects: Āula, Bāula, Karttābhajā, Neḍā, Daraveṣa, Sāni, Sahajiyā, Sakhībhekī. Sāni community... You have heard that in London there is a Sāni community. Sāni Hindu center you have heard from Mukunda? The Sāni is there still. So there are thirteen pseudo pretenders belonging to the Caitanya-sampradāya. They are called first Āula, Bāula, Karttābhajā, Neḍā, Daraveṣa, Sāni, Sakhībhekī, Gaurāṅga-nagarī, Cūḍādhārī, Ativāḍī, and Smārta, Jāta-gosāñi. Like that, thirteen.

So if I describe these thirteen, it will take thirteen hours. So I don't describe all them. But one or two must be described. The most important is the Jāta-gosāñi. Jāti-gosāñi. They created a caste of *gosvāmīns*, just like they created a caste of *brāhmaṇas*, a caste of *gosvāmīns*. So this *gosvāmī* will come by hereditary birth, just like *brāhmaṇa*. So Bhaktivinoda Thākura was very sorry to see the condition of the society. So these *gosvāmīns*... The original history of *gosvāmī* is the six Gosvāmīns. Now, out of the six Gosvāmīns, none of them were priestly class. So far Rūpa Gosvāmī and Sanātana Gosvāmī, they were great politicians, prime minister, a finance minister in the government of Nawab Hussain Shah. So... And similarly, Raghunātha dāsa Gosvāmī, he was a big *zamindar*. His father is... *Zamindar* means landholder. During British period... No, at that time not British period, Mohammedan period. They distributed land among some, I think, in the Western countries bourgeois (pronounces “boor zhwa”) they call? Bourgeois? Or in England, the landholders, what they are called?

**Tamāla Kṛṣṇa:** There's a word for it.

**Prabhupāda:** Yes. So *zamindar*, landholder. So he belonged to a very big landholder... His father, his father and uncle, two brothers. So he was the only son. So naturally, he was to inherit the whole property, and at that time it was twelve hundred thousands dollars' income. Just see how much he was rich man. When he used to see Caitanya Mahāprabhu or Nityānanda in his youth-hood, when he was eighteen years',

twenty years' age—he was almost of the contemporary of Lord Caitanya—he used to distribute gold to the *brāhmaṇas* and Vaiṣṇavas, gold, so much gold. What is the price of so much gold? He used to distribute. He was rich man, so he was doing like rich man. So that is the history of Raghunātha dāsa Gosvāmī. That is the history of Sanātana Gosvāmī. None of them were belonging to the Vaiṣṇava sect or nothing. Caitanya Mahāprabhu turned them. This Sanātana Gosvāmī and Rūpa Gosvāmī were rejected from the *brāhmaṇa* community because at that time the *brāhmaṇa* society was so strict, if somebody takes service of a Musselman or anyone, oh, he is immediately exterminated: “Oh, you cannot be accepted as pure...” *Brāhmaṇa, kṣatriya*, according to Vedic system, the *brāhmaṇa, kṣatriya*, and *vaiśya*, they'll not accept any service, even it is worth \$200,000. No. That he will not acc... Then that is degradation. Only the *śūdras* can accept. That was the Vedic system. To accept another's service was so abominable. In the *Bhāgavata* also it is stated that if the *brāhmaṇas, kṣatriyas* and *vaiśya*, especially the *brāhmaṇas*, they have no livelihood, then they can adopt the business of *kṣatriya* and *vaiśya*, but never accept the occupation of the dog, *śūdra*. That is stated. You see? So to accept service of others was so abominable, even five hundred years ago. So this Sanātana Gosvāmī and Rūpa Gosvāmī, they were also belonged to very rich family, but because they accepted ministership in the government of a Muhammadan, they were rejected. They were exterminated from the society. What is the extermination of society? He will never be invited. Nobody will offer his daughter to their family, because according to Vedic system, daughters and sons are not loitering in the street. The father and mother must engage. So if one is exterminated, oh, it is very difficult to get his daughter married. Nobody will accept. That was their condition. Actually, they also became hopelessness. They became almost Muhammadan. They changed their name, Dabira Khāsa. This is Muhammadan name. And Sākara Mallika. Caitanya Mahāprabhu made them Gosvāmī, this Caitanya Mahāprabhu. Haridāsa Ṭhākura, he belonged to the Muhammadan community. He was made *nāmācārya*, the principal *ācārya* of this chanting Hare Kṛṣṇa. That is the revolutionary method of Caitanya.

Therefore Caitanya Mahāprabhu is not liked by the hereditary *brāhmaṇas*. They dislike. Whenever there is Caitanya movement, they pose another counter. This Rama-Krishna is a counteraction of Caitanya. Because Caitanya, the Vaiṣṇava-sampradāya, accept Caitanya Mahāprabhu as incarnation of God, so they presented this Gadādhara Chatterjee as incarnation of Kṛṣṇa, and by worshipping Kālī. You see? So this competition is since a very long time between the Vaiṣṇava and the other sect. Anyway, when these Gosvāmīs... My point is that originally the Gosvāmīs

came from ordinary person. There is no caste. But they manufactured a caste of Gosvāmī, you see, this *brāhmaṇa* class. This *brāhmaṇa* class, the hereditary *brāhmaṇa* class, played so many havocs in the history of India. The Pakistan is also due to this hereditary brahmanism. You see? They hated so much the Muhammadans and the *śūdras*. First of all they hated the *śūdras*, and then, when the *śūdras*, they became Muhammadans, they hated the Muhammadans. And gradually it developed that the so-called *śūdras* and Muhammadans, politically the Britishers took advantage, agitated them. They cut up India into Pakistan and Hindustan.

So there are many histories. So it is Caitanya Mahāprabhu. He accepted everyone to this movement. So my Guru Mahārāja's contribution is that he defeated these caste *gosvāmīs*. He defeated this brahmanism. He created that the same way as Caitanya Mahāprabhu did, that, as Caitanya Mahāprabhu said,

*kibā śūdra kibā vipra nyāsi kene naya  
yei kṛṣṇa tattva vetta sei guru haya  
[Cc. Madhya 8.128]*

“There is no consideration whether a man is a *sannyāsī*, a *brāhmaṇa*, or a *śūdra*, or a this or a *grhastha*, householder, or... No. Anyone who knows the science of Kṛṣṇa, he is all right. He is *gosvāmī*. He is *brāhmaṇa*.” That is the contribution, say, within hundred years. That is the contribution. And for this reason he had to face so many vehement protests from this *brāhmaṇa* class *gosvāmīs*. He... They conspired to kill him. Guru Mahārāja told me personally. Others... Because, by his grace, when I used to meet alone, he used to talk so many things. He was so kind that he used to talk so many things with me. So he personally told me that “These people, they wanted to kill me. They collected 25,000 rupees and went to the police officer in charge of that area, that ‘You take this 25,000 rupees. We shall do something against Bhaktisiddhānta Sarasvatī. You don't take any step.’ “ He could understand that they want to kill him. Just like in your country also, the polit..., Kennedy, was killed. You know. He wanted to kill. So the police officer frankly said, “Of course, we accept bribe, and we indulge in such things, but not for a *sādhu*, not for a saintly person. I cannot dare this.” And the police officer refused and came to my Guru Mahārāja that “You take care. This is the position.” You see? So vehemently protested.

So his method of preaching is just according to the, strictly according to the rules and regulation of Caitanya Mahāprabhu. And as Caitanya Mahāprabhu was called by Advaita Prabhu, similarly, Bhaktivinoda Ṭhākura, when he saw this condition of pseudo Vaiṣṇava all over the country, he



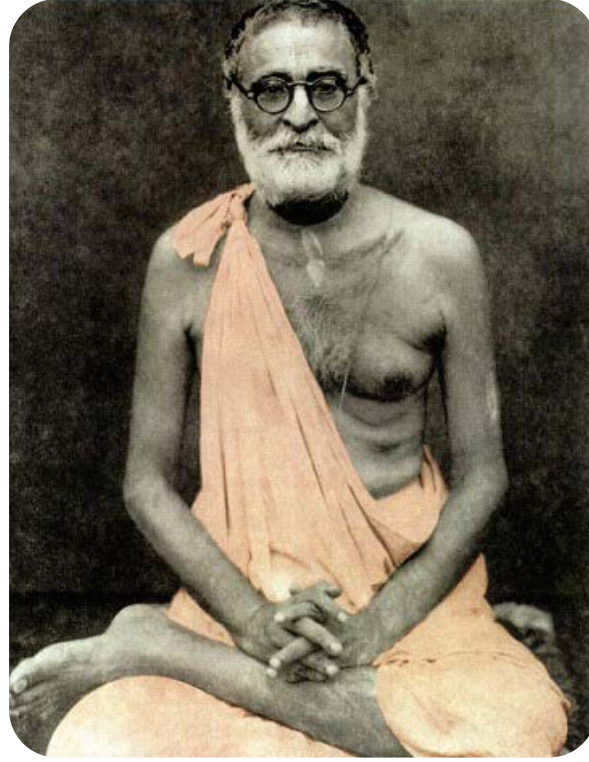
also prayed to Lord Caitanya that “You kindly send somebody from Your personal staff so that I can start this movement.” You see? So by the grace of Lord Caitanya, as we pray, *śrī-gaura-karuṇā-śakti-vigrahāya namo 'stu te. Gaura...* He is mercy representation of Lord Caitanya. And he appeared as the son of this Bhaktivinoda Ṭhākura. At that time he was known as Kedaranath Datta. Ken Datta. And he appeared in 1867 as the child of Bhaktivinoda Ṭhākura. And the house is still preserved in Jagannātha Purī. At that time Jagannātha Purī, he was magistrate in Jagannātha Purī, and he was... The system in the Jagannātha Purī, the manager, the official manager, is the district magistrate. So he was district magistrate. And in February 1867, Bhaktisiddhānta Sarasvatī Ṭhākura appeared. And when he appeared, his, this what is called, the intestine?

**Madhudviṣa:** Umbilical cord?

**Prabhupāda:** Cord, cord. What is it called?

**Viṣṇujana:** Umbilical.

**Prabhupāda:** Embryo cord. That embryo cord was like this. Yes. That means *brāhmaṇa* from the beginning. You see? So when he was a child... He appeared in February. Then... When the Ratha-yātrā takes place? In July. So February, March, April, May, June, July. So when he was six months old, the Ratha-yātrā festival was held. And by chance the big cart stopped in front of that house. That is generally in the Jagannātha car stops. Just like our car also stops somewhere. And you have some difficulty to push it again? That's nice. That also happens in Jagannātha Purī. It was stopped, and some people were... Caitanya Mahāprabhu used to push with His head. So that was wonderful. So anyway the car stopped, and mother of our Guru Mahārāja, the child Guru Mahārāja, so she took the opportunity, and because she was manager's wife, so everyone respected with the child. So she put the child on the leg of Jagannātha. And as there are so many garlands, one garland immediately fell on the child. Yes. Automatically. So in this way Bhaktivinoda Ṭhākura could understand that “This child is not ordinary child,” and he knew that “I prayed to Gaurasundara to send me somebody. So this boy, this child, is sent by Him.” So he took care of him very carefully. And in this way his name was Bimala Prasāda, Bimala Prasāda Datta.



So when he was three years or four years old, he took one mango from the Deity room and ate it. So Bhaktivinoda Ṭhākura said, “Oh, you have done a great wrong thing. You have taken the mango of the Deity before offering Him? It is a great offense.” The child took it very serious, and my Guru Mahārāja never took mango throughout his whole life. Whenever mango was offered, he would say, “Oh, I am a offender. I cannot take that.” You see? So there was a big meeting. What is this sound? Somebody's sleeping? All right. (laughter) In Midnapur district, when he was young man, he was holding meeting. He was a great astrologer, and he opened an astrological school when he was young man. And there are many big students still practicing. They are all students of my Guru Mahārāja. And there was a meeting in Midnapur district. The subject matter “*Brāhmaṇas* and *Vaiṣṇavas*.” So in that meeting Bhaktivinoda Ṭhākura was invited. At that time he was not very in healthy condition, indisposed. So he asked Sarasvatī Ṭhākura that “You go and speak there.” So he spoke on the distinction between *brāhmaṇas* and *Vaiṣṇavas*, and he defeated so many learned *paṇḍitas*. Then the whole audience began to take, touch his lotus feet and touch with water and drink it, in this way, when he was young man. That book

is also available in Bengali, *Brāhmaṇa-Vaiṣṇava*.

Then, after disappearance of Bhaktivinoda Ṭhākura in 1914... Bhaktivinoda Ṭhākura organized this Kṛṣṇa Caitanya's movement in pure form from Māyāpur. He published many books and papers, *Sajjana-toṣaṇī*. When he passed away in 1914, at that time, he entrusted the matter to Siddhānta Sarasvatī Ṭhākura, that “I am going, my work unfinished, about this Caitanya Mahāprabhu's movement. You take charge of it.” So he took very seriously the word of Bhaktivinoda Ṭhākura. So since 1914 to '18, he was simply thinking that “How I can expand this movement?” So in 1918 he started this movement with the help of some disciples. Kṛṣṇa sent him. So one of the disciples, he is now Tīrtha Mahārāja. Perhaps he is... He belonged to Rama Krishna Mission Society. So he is very ambitious. So he took the opportunity of starting this movement, finding out the saintly person. So apart from that point of view, with his help this Gauḍīya Mission was started, and gradually it developed. So in Calcutta Guru Mahārāja started in 1918. And, I think,

in 1922, when I was young man, one of my friends, he took me to Guru Mahārāja. That was my first meeting. And, of course, he was speaking to everyone, but he found me as something. So immediately after my meeting, he said this, that “Why don’t you preach this Caitanya’s cult in the Western countries?” That is a memorable day. Of course, I did not know that I will have to do it. You see? It is...

**Boy:** What?

**Prabhupāda:** Stop. Whatever you do not understand, you will ask later on, not in the middle. I could not understand that time. You see? It was... I talked with him in so many ways: “Who will hear your Caitanya’s message? We are dependent country.” At that time I was Gandhi’s devotee. In 1920 I gave up my educational career and joined this Congress Movement. Because Gandhi’s program was to boycott the university education and the British law court, so we took this opportunity and gave up education. You see? (chuckles) So then Dr. Bose, he was my father’s friend. So he asked, “What this Abhaya is doing?” And my sister told him, “Oh, he has appeared in the B.A. examination, but he is not doing anything.” So Dr. Bose was my father’s friend. So he appointed me the manager of his laboratory. I did not know anything; still, he appointed me. So that was in 1921. In 1920 I gave up my education. Of course, I was married in 1918, and I got my first child in 1921. So in 1922, when I saw my Guru Mahārāja and when I was convinced about his argument and mode of presentation, I was so much struck with wonder. I could understand that “Here is the proper person who can give real religious idea.” That I appreciated at that time. And at that time I thought, “This great personality is asking me to preach. I would have immediately joined, but now I am married. It will be injustice.” Of course, I thought like that, in that way. Of course, Guru Mahārāja did not say anything, that “You give up your family life.” No, never said. He simply gave the idea. So I thought that “It would have been better if I was not married.” Anyway, then, 1923, I left Calcutta on my business, and I established my headquarter at Allahabad. So all the days I was thinking of this, “Oh, I saw a very nice saintly person. But I am now off from Calcutta.” So I was thinking like that. Practically he initiated me because I was thinking of..., always.

Then, in 1928, there was a big fair which is called Kumbhamelā. At that time I was doing business in Allahabad. My business was very flourishing. It was well-known drug shop. So the persons who went to organize our Gauḍīya Maṭha’s camp in that fair, somebody has told that “Here is a Bengali gentleman’s business. You can go, and he is very religious man. He will help.” So all the disciples of Guru Mahārāja, they approached my shop, my store, drug store. And because I was thinking of them, so I thought, “Oh, here

is the men.” You see? You see? I was very glad—“So they have come again”—because I was separated from them in 1923, and again I saw them in 1928 after five years, and I was thinking of Guru Mahārāja simply in this way, “Oh, I met a very nice saintly person. Very nice saintly person. If I can see him again?” Like that. So in this way, with my help, the Allahabad center of Gauḍīya Maṭha was established. Then I was initiated in 1933. In 1933. And in 1936 I was, at that time, in Bombay, and Guru Mahārāja was very much indisposed, and he was at Purī, Jagannātha Purī. We have got our temple there. Guru Mahārāja established sixty-four temples, small and big. Just like I am increasing, he increased. So most of the temples were in Bengal. In Bengal there were about fifty out of sixty-four. And one temple was at Allahabad, one was in Madras. In this way, outside Bengal, about three, four, one Benares. And he sent Bon Mahārāja also in 1933 to London for preaching, but unfortunately, some way or other, he could not do anything, so Guru Mahārāja called him back in 1934. He was not satisfied and sent another Godbrother, *gosvāmī*.

In 1936, just on the 13th, December, I wrote him one letter. Not 13th. I think by the beginning of December, 1936, I wrote one letter to Guru Mahārāja. I knew he was little kind upon me, so I wrote that “Guru Mahārāja, you have got many disciples. I am also one of them. But they are doing direct service to you. Some of them are *brahmacārīs*, some of them *sannyāsīs*, but I am a householder. I cannot...” Of course, I was giving sometimes some monetary help, but I could not give any direct service, so I asked him that “If there is any particular service I can do for you?” So that letter was replied in 13th December, dated 13th December, from Purī. And he passed away on the 31st December. Just a fortnight before. So the reply was the same as he wanted me to do this preaching work in 1922, when I first met him, that “You try to preach whatever you have learned from me to the English-knowing people in English. That will do good to you and to the people to whom you shall preach. That is my instruction.” So I took up, direction. And then he passed away in 1936, 31st December. So I consulted some of my Godbrothers, senior Godbrothers, “Guru Mahārāja has told me like this. What can I do?” So you have heard the name of Professor Sanyal, and there were other Godbrothers. They asked me to write on the Vaiṣṇava-siddhānta in English. So perhaps in 1935 I wrote one poetry. The part of it, somebody, you have got. He was very pleased. Since then he was insisting me that “You write on, preach on in English.” At that time I was thinking, “What can I do?” So anyway, after his passing away, this *Back to Godhead* paper was started, as late in 1944, I think, because the expenditure was three hundred, four hundred rupees per month.

So somehow or other, it has begun, the blessings of

Bhaktisiddhānta Sarasvatī Ṭhākura, as he wanted me, he desired me. So because he desired, my... I am not very expert or educated or nothing extraordinary, but only thing is that I believed in his word. That is... You can say that is my qualification. I believed cent percent in his word. So whatever success is there, it is just due to my firm faith in his instruction. So I am trying to follow. And by his grace, you are helping me. So actually, the responsibility will now depend on you. I am also old man. I may pass away at any moment. This movement should go on, you see, this movement started by Caitanya Mahāprabhu, then accelerated by Gosvāmīs, and then again Viśvanātha Cakravartī. And when... Just like whenever there is... *Yadā yadā hi dharmasya glānir bhavati* [Bg. 4.7]. When there is some slowness, either Kṛṣṇa Himself or some representative comes to give it a push. So you should know it, that this movement should be pushed on. This should not be neglected. And I am glad that you are catching the ideas very nicely, and try... Simple thing: you chant sincerely and follow the rules and regulation. The rules and regulation are not very strict. They are very simple. But because you are trained in a different way... But I am so pleased and obliged to you that you have adopted. I never expected. When I came first in Boston, I was thinking, “Oh, who will accept these Vaiṣṇava rules and regulations? These people are after meat and wine and illicit sex, and how they will accept it?” I was hopeless: “How they will chant?” You see? So by the grace of Lord Caitanya Mahāprabhu, at least, I am hopeful that this movement can be accepted by anyone. It is not so hopeless as I thought. But apart from my calculation, you are realizing. This movement should be pushed on. Just like great souls always think of the poor souls, similarly, you should also feel. That is the way. Lord Jesus Christ, he also prayed for the sinful persons. So this is very good. If we struggle hard to push this movement, then, even we, you don’t get any follower, Kṛṣṇa will be satisfied. And our business is to satisfy Kṛṣṇa. That is *bhakti*. *Hṛṣīkena hṛṣīkeśa-sevanam bhaktir ucyate* [Cc. Madhya 19.170]. *Bhakti* means one has to engage his all senses for the satisfaction. Material life means sense satisfaction for his self: “I like this. I like this. I want to do something. I want to sing something or chant something, eat something, or touch something, or taste something. This is something...” That means using the senses. That is the material life. “I want to touch such soft skin. I want to taste such, what is called, nice food. I want to smell like this. I want to walk like this.” The same thing—walking, tasting, touching, or anything—should be utilized for Kṛṣṇa. That’s all. Instead of touching something else, if we touch the sanctified lotus feet of a devotee, that touch will be utilized. Instead of eating nonsense, if we eat Kṛṣṇa *prasādam*, it will be all right. Instead of smelling something else, if we smell the flowers offered to Kṛṣṇa... So nothing is stopped. If you want to use your sex life, yes, you can use

for producing Kṛṣṇa conscious children. Nothing is stopped. Simply it is purified. That’s all. This is the whole program. There is no question of “Stop this.” Stop cannot be. How it can be stopped? Suppose I am a human being. If somebody says, “Oh, you cannot eat,” is it possible? I must eat. So there is no question of stopping. The question is purifying it. So... And the other philosophy is to, I mean to say, snub down forcibly, make it void, just like they say, “Just become desireless.” They advocate. So how can I be desireless? Desire must be there. But I shall desire for Kṛṣṇa.

So this is very nice process. And even others do not take it very seriously or they do not come to our philosophy, if you try for it, that is your business. Kṛṣṇa will be satisfied. Our *ācāryas* will be satisfied, Guru Mahārāja will be satisfied. And *yasya prasādād bhagavat...* If they are satisfied, then your business is finished. You see? Not that others is satisfied or not. By your chanting some public is satisfied—no, we are not concerned with that. He may be satisfied or not satisfied. But if I chant in the proper way, then my predecessors, the *ācāryas*, will be satisfied. That is my business, finished, if I don’t invent in my own way. So I am very glad that Kṛṣṇa has sent so many nice boys and girls to help me. Be blessed on this auspicious day. And there is nothing mine. I am simply a postal peon. I am delivering to you what I have heard from my Guru Mahārāja. Simply you also act in the same way, and you will be happy, and the world will be happy, and Kṛṣṇa will be happy, and everything will be... (end)



# Prediction of Lord Gauranga in Various Scriptures

In the Adi-Purana and in the Narada Purana, the Supreme Lord says:

*aham eva dvija-srestho nityam pracchanna-vigraha  
bhagavad-bhakta-rupena lokam raksami sarvada*

I shall advent in the form of a Brahmana devotee [*aham eva dvija-srestho*] and I shall hide my factual identity [*prachanna vigraha*]. I shall deliver all the worlds [*lokam raksami sarvada*].

## Prediction of His advent as a Sannyasi (A person in renounced order of life)

In the Upa-Puranas, the Supreme Personality of Godhead, Lord Sri Krishna speaks to Srila Vyasadeva:

*aham eva kvacid brahmansannyasa asramam asritah  
hari bhaktim grahayami kalau papa-hatan naran*

O Brahmana, I occasionally take the Sannyas Asram [*sannyasa asrama asritah*] in an attempt to bring the fallen people of Kali Yuga to take up the path of Bhakti or devotional service to Lord Krishna [*hari bhaktim grahayami*].

## Prediction of His actual time of incarnation

In the Kurma-Purana, it is stated:

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

The Supreme Person will appear in the first part of the age of Kali [*janma prathama sandhyayam*]. He will appear in the home of a Brahmana [*bhavisyati dvijalaye*], to save the embodied conditioned souls [*uddharaya tanu-bhrtam*] burning in the troubles of Kali-Yuga.

## Description of the purpose of Sri Chaitanya's

## incarnation.

In the Garuda-Purana, the Supreme Person says:

*kalina dakyamananam paritrana tanu-bhrtam  
janma prathama sandhyayam karisyami dvijatisu*

In the first part [*prathama sandhya*] of the age of Kali, I will come among the brahmanas [*karisyami dvijatisu*] to save the fallen souls, [*paritrana tanu-bhrtam*] who are being burned by the troubles of the age of Kali [*kalina dahyamananam*].

## Prediction of the name of His mother and the actual name of His future birthplace.

In the Garuda-Purana, the Supreme Lord says:

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

I will take birth as the son of Sachi [*bhavisyami sachi sutah*], in Navadvip-Mayapur [*mayapure navadvipe*]. I will come in my complete spiritual form in the first part of Kali-Yuga.

## Prediction of the name of His future first wife and His future assumption of the sannyasa order.

In the same Garuda-Purana, it is Also stated:

*kaleh prathama sandhyayam lakshmi- kanto bhavisyati  
daru-brahma-samipa-sthah sannyasi gaura-vigraha*

In the first part of Kali-Yuga, the Supreme Personality of Godhead will come in a gold-like form. First, He will become the husband of Lakshmi [Srimati Lakshmi Devi, Lord Chaitanya's first wife]. Then He will become a sannyasi, near Lord Jagannatha who will appear in a divine wooden form.

## Prediction of the bodily color of Sri Chaitanya and the nature of His

## future activities.

In the Nrsimha-Purana, it is said:

*satye daitya-kuladhi-nasa-samaye simhordhva-martyakrtis  
tretayam das-kandharam paribhavan rameti namakrtih  
gopalan paripalayan vraja-pure bharam haran dvapare  
gaurangah priya-kirtanah kali-yuge chaitanya-nama prabhuh*

The Supreme Personality of Godhead who in the Satya-Yuga appeared as a half-man, half-lion to cure a terrible disease that had ravaged the daityas, and who in the Treta-Yuga appeared as a person named Rama [Lord Ramachandra], the person who defeated the ten-headed Demon Ravana, and who in the Dvapara-Yuga removed the earth's burden, and protected the Gopa [cowherd men] people of Vraja-pura, will appear again in the Kali-Yuga. His form will be golden, He will delight in chanting the Lord's holy names, and His name will be Chaitanya.

## Prediction of the future advent of Sri Chaitanya by His direct name.

In the Padma-Purana, it is said:

*yatrayogesvarah saksad yogi-cintyo janardanah  
chaitanya vapur aste vai sandranandatmakah*

The Supreme Personality, Janardana, who is the object of the yogis' meditation [yogi-chintyo- janardanah], who saves the devotees from various sufferings, and who is the master of all yogic practices [yogesvarah], who is always full of divine transcendental ecstasy and bliss [sandra-ananda-atmakah], will advent in His own divine form of Sri Chaitanya [Chaitanya-vapah].

## Description of the time and place Sri Chaitanya's future advent.

In the Padma-Purana, the Supreme Personality of Godhead Himself states:

*kaleh prathama-sandhyayam gaurangotham mahi-tale  
bhagirathi-tate ramye bhavisyami sachi-sutah*

I shall appear on this earth [mahi-tale] in the first part of Kali-Yuga [kaleh prathama sandhyayam] in a beautiful place on the bank of the Bhagirathi [bhagirathi-tate ramye]. I shall have a golden form [gaurangah], and I shall take birth as the

son of Sachi [bhavisyami sachi-sutah].

## Prediction of the purpose of Sri Chaitanya's advents.

In the Narada-Purana, the Supreme Personality of Godhead says:

*aham eva kalau vipra nityam prachanna-vigraha  
bhavavad-bhakta-rupena lokan raksami sarvada*

O Vipra, in the age of Kali, I will come disguised [nityam prachanna vigraha] as a devotee [bhagavad-bhakta-rupena] and I will save all the worlds [lokan raksami sarvada].

## Prediction of His mother's name and the nature of His specific preaching method [sankirtana].

The Supreme Personality of Godhead states in the Narada-Purana:

*divija bhuvi jayadhvam jayadhvam bhakta rupinah  
kalau sankirtana arambhe bhavisyami sachi-sutah*

O Divija (demigods), please come and advent as devotees on this earth [bhuvi jayadhvam jayadhvam] in the age of Kali-Yuga. I will incarnate as the son of Sachi [bhavisyami sachi-sutah] to inaugurate the congregational chanting of the name of Krishna [kalau sankirtana arambhe].

## Prediction of the revelation of Sri Chaitanya's form.

In the Brahma-Purana, the Supreme Personality of Godhead says:

*kaleh prathama sandhyayam gaurangotham mahi-tale  
bhagirathi-tate bhumni bhavisyami sachi-sutah*

I will reveal my eternal golden form [gaurangotham mahi-tale] in the first part of Kali- Yuga [kaleh prathama sandhyayam]. I will advent on the earth on the bank of the Bhagirathi [bhagirathi-tate bhumni] as son of Mother Sachi [bhavisyami sachi-sutah].

## Prediction of the future sannyasi role and ecstasy

## of Sri Chaitanya.

In the Bhavisya-Purana, the Supreme Lord says:

*anandasru-kala-roma harsa-purnam tapo-dhana  
sarve mama eva drakasyanti kalau sannyasa-rupinam*

O austere sage, you should know that in the age of Kali, everyone will see my transcendental form as a sannyasi [ikalau sannyasa rupinam]. I will be exhibiting symptoms of ecstasy like shedding tears of bliss and hairs standing in ecstasy [anandasru-kala-roma-harsa-purnam].

## Prediction of the color of Sri Chaitanya and the nature of His future associates.

In the Agni-Purana, it is said:

*prasantatma lamba-kanthas gaurangas ca suravrtah*

The Supreme Personality of Godhead will come in a golden form [gaura-anga], full of peace [prasantatma], and a beautiful long neck [lamba-kanthah]. He will be surrounded by many saintly devotees [sura-avrtah]. (Note: This is an indirect prediction of the future advent of the members of the Pancha-Tattva.)

## Prediction of the characteristics of Sri Chaitanya.

In the Matsya-Purana, the Supreme Personality of Godhead says:

*mundo gaurah su-dirghangas tri-srotas-tira-sambhavah  
dayaluh kirtana-grahi bhavisyami kalau-yuge*

In the age of Kali, I shall advent [bhavisyami kalau yuge] where the three rivers meet [tri-srotas-tira-sambhavah]. I shall have a shaven head [mundah]. I shall have a golden complexion [gaurah]. I will be very kind and always chant the holy name of Krishna [dayaloh kirtana-grahi].

## Prediction of the name of the river where Sri Chaitanya will take his birth and other characteristics.

In the Vayu-Purana, the Supreme Personality of Godhead

states:

*suddho gaurah-su-dirghango ganga-tira-samudbhavah  
dayaluh-kirtana-grahi bhavisyami kalau yuge*

In the age of Kali-Yuga, I shall come [bhavisyami kalau yuge] in a place on the bank of the Ganges [ganga-tira-samudbhavah]. I will be very pure [suddhah], have a golden complexion [gaurah], and be very tall [su-dirghangah] and chant the holy names of Krishna. [Vayu Purana next quote]

## Prediction that the Supreme Lord will leave Goloka and come in a golden form.

In the Markandeya-Purana, the Supreme of Godhead declares:

*golokam ca parityajya lokanam trana-karanat  
kalau gauranga-rupena lila-lavanya-vigrahah*

In the Kali-Yuga, I will leave Goloka and, to save the people of the world, I will become the handsome and playful Lord Gauranga.

## Prediction of one of the purpose of Sri Chaitanya's appearance.

In the Varaha-Purana, the Supreme Personality of Godhead declares:

*aham eva dvija-srestho lila-pracurya-vigrahah  
bhagavad-bhakta-rupena lokan raksami sarvada*

I shall come as the best of the brahmanas [aham eva dvija-srestha]. I will exhibit many pastimes [lila-pracurya-vigrahah] in the form of a devotee [bhagavad-bhakta-rupena]. I shall deliver the people of the world [lokan raksami sarvada].

## Prediction of the name of the mother of Sri Chaitanya and His future role as the deliverer of the darkness of Kali-Yuga.

In the Vamana-Purana, the Supreme Personality of Godhead declares:

*kali-ghora-tamas-channat sarvan acara varjitan  
sachigarbhe ca sambhuya tarayisyami narada*

O Narada Muni, I will take birth in the womb of Sachi [*sachi-garbhe ca sambhuya*]. I shall save the people, who will give up all proper good conduct [*sarvan acara varyitan*], from the terrible darkness of the age of Kali-Yuga [*kali-ghora-tamas-channan*].

### **Prediction of the future advent of Sri Chaitanya, His birth time, His mother, His birth city, His name and His mission.**

In the Vayu-Purana, the Supreme Personality of Godhead says:

*paurnamasyam phalgunasya phalguni-rksa-yogatah  
bhavisye gaura-rupena sachi-garbhe purandarat*

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

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

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

I shall advent in the month of Phalguna, when the star Phalguni is conjoined with the full moon. I shall incarnate in a golden complexion in the womb of Sachi and Purandara Misra. I will be born in the city of Navadvipa, on the Ganges' shore, in a Brahmana's family. I shall take the renounced order of life [*sannyasa*] and show kindness to the people in general and engage them in Bhakti. I will be known as Sri Krishna Chaitanya. All of you should follow My order and deliver the people of the world. I shall appear as a Brahmana. I shall make this earth fearless.

### **Prediction of Sri Chaitanya's birth city, the name of the river close to His birth site, the name of His mother, His close associates and their divine roles in His lila (pastimes), His divine reason for incarnating as well as different names by which Sri Chaitanya will be known.**

In the Ananta-Samhita, it is said:

*svarnadi-tiram asritya navadvipe dvijalaye  
sampradatum bhakti-yogam lokasyanugrahaya ca  
sa eva bhagavan krmo radhika-prana-vallabhah  
srsty-adau sa jagannatho gaura asin mahesvari  
avatirno bhavisyami kalau-nija-ganaih saha*

*sachi-garbhe navadvipe svardhuni-parivarite  
aprakasyam idam guhyam na prakasyam bahir mukhe  
bhaktavataram bhaktakhyam bhaktam bhakti-pradam  
svayam*

*man-maya-mohitah kecin na jnasyanto bahir-mokhah  
jnasyanti mad-bhakti-yuktah sadhavo-nyasinotmalah  
krmavatara-kale-yah striyo ye purusah priyah  
kalau te'vatarisyanti sridama-subaladayah  
catuh-sasti-mahantas te gopa dvadas balakah  
caitanyaera simhera...*

*dharma-samsthapanarthay a viharisyami tair aham  
kale nastam bhakti-patham sthapayisyamy aham punah  
gacchantu bhuvite putrah jayantam bhakta-rupinah  
dharma-samsthapanam kale kurvantu te mamajnaya  
krishnas chaitanya-gaurango gaurachandrah sachi-sutah  
prabhur gauro gaura-harir namani-bhakti-dani me*

“To show mercy to the people and give them devotional service, the Supreme Personality of Godhead will appear in a Brahmana's home in Navadvip by the Ganges' shore. The Supreme Person, Sri Krishna Himself, who is the life of Srimati Radharani, and is the Lord of the universe in creation, maintenance, and annihilation, appears as Gaura, O Mahesvari.

In Kali-Yuga, I will descend to the earth with My associates. In Navadvip, which is surrounded by the Ganges, I will take birth in Sachi-devi's womb.

They who are bewildered by My illusory potency will not understand the great secret of the appearance in this world of Me in My personal form, in My form as the incarnation of devotion, in My form as the incarnation of a devotee, in My form bearing the name of a devotee, in My form as a devotee, and in My form as the giver of devotional service.

This secret is not to be revealed to them. Only the saintly, pure, renounced devotees, diligently engaged in My devotional service, will be able to understand Me in these five forms.

My dear male and female associates, headed by Sridama and Subala, who came to this world at the time of My advent as Lord Krishna, will come again during the Kali-Yuga.

The Gopas will become the sixty-four mahantas and the twelve Gopas. To establish the truth of religion, I will enjoy many pastimes with them.

In this way I will again reveal the path of devotional service, which has been destroyed in the course of time. My sons should also descend to the earth, assume the forms of

devotees, and, by My order, also work to re-establish the principles of true religion.

At this time My names will be: Krishna Chaitanya, Gauranga, Gaurachandra, Sachisuta, Mahaprabhu, Gaura and Gaurahari. Chanting these names will bring devotion to Me.”

### Other major Vedic literature describing characteristics of the advent of Sri Chaitanya.

The Great Epic Mahabharata (Dana-Dharma, Visnu-Sahasra-Nama Stotra) points out the divine characteristics of Sriman Mahaprabhu’s appearance.

*suvarna varna hemango varangas candanangadi  
sannyasa krt-chamah santo nistha shanti parayanah*

He has a golden complexion [suvarna varnah]. His limbs are very beautiful [vara-anga] and are smeared with sandalwood pulp [candana-angadi]. He has the appearance of molten gold [hema-anga].

The Supreme Lord Chaitanya accepts the renounced order of life [sannyasa-krt]. He is fully sense-controlled or equipoised [sama] and is completely peaceful [santa]. He is completely fixed (in the chanting of the holy name of Lord Krishna), [nistha]. He is the highest abode of devotion and transcendental peace. (He silences the mayavadi impersonalists) [nistha santi parayanah].

The sanskrit words suvarna-varna indicate one who has gold-like complexion. The Vedic text to support this point is: *yada pasya pasyate rukma-varnam kartaram isam purusam brahma-yonim*. The words *rukma-varnam kartaram isam* refer to the Supreme Person [Sri Chaitanya] who has a complexion like molten gold.

### Is there any specific reference in the Vedas as to when in this yuga, the Supreme Lord’s Avatar- Sri Krishna Chaitanya was scheduled to appear?

In the Atharva-Veda; Purusa-Bodini-Upanisad, it is said:

*saptame gaura-varna-visnor ity aena sva-saktya  
caikyam etya pratar avatirya saha svaiah 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.”

### When exactly does He come in the kali-yuga, and where does He specifically appear and what will He do?

In the Atharva Veda, the Supreme Person says:

*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, [kalau chatuh sahasrabdhopari] and before the passage of five thousand years [pancha sahasra abhyantare]. I will come on the earth on the bank of the Ganges, [tira-sthah alakanandayah]. I will be a tall and saintly Brahmana devotee. I will have all the auspicious symptoms of an exalted person [dirghangah sarva-laksana-yuktah]. I will exhibit renunciation. I will have all auspicious signs. I will be a devotee, practicing bhakti yoga. I will taste the rasa of My own devotional service.

In the Sama Veda, the Supreme Lord says:

*tatham krta sannyaso bhū-girvano ’vatarisyē  
tīre’lakanandayah punah punah isvara-prarthitah sa-  
parivarō 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 Avadhut Brahman Sannyasi.

### What is the name of the place where the Supreme Lord appears?

The Chandogya Upanisad describes the place of advent of the Supreme Lord Sri Krishna Chaitanya. In the Nabadvipa Dham Mahatmya (Text 5) Srila Bhaktivinode Thakur explains:

*tan-madhye daharam saksan mayapuram itiryate  
tatra vesma bhagavatas chaitanyasya paratmanah  
tasmin yas tv antarakaso hy antardvipah sa ucyate*

The spiritual city in the shape of a lotus has the abode of Sri Mayapur as its heart. Sridham Mayapur is the divine abode of



Lord Chaitanya, the Supreme Personality of Godhead. In the middle of Mayapur is the place called Antardvip.

### Are there any other relevant scriptural references in the Vedas describing the appearance or qualities of Sri Krishna Chaitanya Mahaprabhu?

The Svetasvatara Upanisad (Ch. 6, Text 7) describes the qualities of the Supreme Personality of Godhead, Lord Chaitanya:

*tam isvaranam paramam mahesvaram tam devatanam  
paramam ca daivatam  
patim patinam paramam parastad vidama devam  
bhuvanesam idyam*

“O Supreme Lord, you are the Supreme Mahesvara, the worshipable Deity of all the demigods and the Supreme Lord of all Lords. You are the controller of all controllers, the Personality of Godhead, the Lord of everything worshipable.”

Svetasvatara Upanisad Ch. 3 Texts 12, 14

*mahan prabhur vai purusahsattvasyaisa pravartakah  
sunirmalam imam praptim isano jyotir avyayah*

“The Supreme Personality of Godhead is Mahaprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible brahmajyoti.”

### Sri Chaitanya Upanisad (Chaitanyopanisad), Text 5:

*jahnvi-tire navadvipe golokakhye dhamni govindo  
dvi-bhujo gaurah sarvatma maha-puruso mahatma  
maha-yogi tri-gunatitah sattva-rupo bhaktim loke  
kasyatiti. tad ete sloka bhavanti*

“The Supreme Personality of Godhead, Govinda, the supreme enjoyer, whose form is transcendental, who is beyond the touch of the three modes of material nature, and who is all pervading Supersoul residing in the-hearts of all living entities, will appear again in the Kali-age. Appearing as the greatest devotee, the Supreme Personality of Godhead will assume a two-armed form of golden complexion in His abode of Goloka Vrindavan manifested on the bank of the Ganga at Navadvip. He will disseminate pure devotional service in the world.

### The appearance of Sri Chaitanya Mahaprabhu is further predicted in the following verses.

Sri Chaitanya Upanisad text 6 says in what color the Lord will appear in the Kali-yuga, and what He will do:

*eko devah sarva-rupi mahatma gauro rakta syamala-sveta-  
rupah  
chaitanyatma sa vai chaitanya-saktir bhaktakaro bhakti-do  
bhakh-vedyah*

“The Supreme Personality of Godhead, who is the master of all transcendental potencies, and who may be known only by devotional service, [*bhakti vedyah*] appears in innumerable transcendental forms. He has appeared in red, white and black complexions, [*gauro rakta syamala sveta rupah*] and He will also appear in the golden form of Sri Chaitanya Mahaprabhu. He will assume the role of a perfect devotee [*bhaktakarah*] and He will teach the conditioned souls the path of pure devotional service [*bhakti dah*].

### Chaitanya Upanisad, Text 7 predicts the nature of the form of Lord Chaitanya and how He is understood.

*namo vedanta vedyayakrmaya paramatmane  
sarva chaitanya rupaya chaitanyaya namo namah*

I offer my respectful obeisances unto Him, who is understood by Vedanta [*namo vedanta vedyaya*], who is Lord Krishna [*Krishnaya*], the Supersoul [*paramatmane*], whose form is fully transcendental and conscious of everything [*sarva-chaitanya-rupaya*]. We offer our humble obeisances again and again. [*chaitanyaya namo namah*]

### What is the result of understanding the divine position of Sri Chaitanya Mahaprabhu?

Sri Chaitanya-Upanisad. Text 8:

*vedanta vedyam purusam puranam chaitanyatmanam visva-  
yonim mahantam  
tam eva viditva' mrtyum eti nanyah pantha vidyatetyanaya*

“Knowing Him who is the object of knowledge in the Upanisads, the oldest person, the embodiment of consciousness, the source of the universe and the greatest of all, one crosses over death. There is no other path for going there.”

## What will Sri Chaitanya Mahaprabhu do in this incarnation?

Sri Chaitanya-Upanisad. Text 9:

*sva-nama mula-mantrena sarvam hladayati vibhuh*

The Supreme powerful [vibhuh] Lord Sri Krishna Chaitanya appears in His golden form, and He will fill the universe with bliss [hladayati] by the chanting of His own holy names [sva-nama-mula-mantrena].

## Which mantra will this yuga avatar chant?

Sri Cartanya Upanisad Text 10.

*sa eva mula-mantra japati harir iti krishna iti rama iti*

Sri Krishna Chaitanya will chant the maha-mantra comprised of the divine names of Hari, Krishna and Rama, i.e., Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare.

## Quotations of Lord Chaitanya Mahaprabhu's bodily features according to some of the great devotees present at the time.

Srila Sarvabhauma Bhattacharya, one of the foremost disciples of Sri Chaitanya Mahaprabhu in Jagannath Puri, composed an entire series of prayers describing in detail the various features of Sri Chaitanya Mahaprabhu, called Sri Gauranga-Prati-Anga-Varnanakhya-Stava-Rajah, or the King of Prayers, proclaiming the glory of each limb of Sri Gauranga. Let us carefully present a few of these divine gems.

### Lord Chaitanya's bodily luster:

Srila Sarvabhauma Bhattacharya, a great scholar of his time, who later became a disciple of Sri Chaitanya Mahaprabhu, has described the complexion of Sri Chaitanya Mahaprabhu's body.

*tapta hema dyutim vande kali-krishnam jagad-gurum  
caru-dirgha-tanum srimac chaci-hridaya-nandanam*

I worship Lord Krishna, the spiritual master of the universe, who appears in the age of Kali with a luster like molten gold. His body is beautiful and tall. He is like molten gold, and He is

the delight and the son of Sachidevi.

## Srila Prabodhananda Sarasvati Thakura also describes Sri Chaitanya Mahaprabhu's golden complexion.

*ananda lilmaya vigrahaya hemabha-divya-cchavi-sundaraya*

"O Lord Chaitanyachandra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid as gold..."

## Srila Krishna das Kaviraj Goswami similarly describes Lord Chaitanya:

*tapta hema sama kanti prakanda sarira*

"...the luster of His expansive body resembles molten gold..."  
"CC Adi-Lila 3.41

## Prabodhananda Sarasvati further describes Sri Chaitanya Mahaprabhu's golden complexion.

*svayam devo yatra-kanaka-gaurah karunaya*

"His complexion is as fair as molten gold."

## Sri Chaitanya's beautiful hair:

*lasan-mukha-lata-naddha charu-kuncita-kuntalam*

"His lovely curling locks are interwoven with creepers of glistening pearls..."

## Sri Chaitanya's shoulders and chest:

Prabodhananda Sarasvati Thakura describes the shoulders of Sriman Mahaprabhu as *simha skandham...* "whose shoulders are like a lion..."

Srila Krishna das Kaviraj Goswami also points out the nature of Sri Chaitanya Mahaprabhu's shoulders and voice: *simha griva simha-virya simhera hunkar* – "He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion." CC Adi-Lila 3.30

## Sri Chaitanya Mahaprabhu's arms reach all the way to His knees:

*ajanulambita bhumau kanaka vadatau*

And *kankanangada-vidyoti-janu-lambi-bhaja-dvayam* – “... His two arms, glittering with bracelets and bangles, extend down to His knees.” Sri Caitanya Bhagavata Adi Khanda 1.1

## Sri Chaitanya Mahaprabhu's face:

*prema-pravaha-madhura raktotpala-vilocanam  
h la-prasuna-susnigdha nutanayata-nasikam*

Sri Chaitanya Mahaprabhu's beautiful eyes are just like reddish lotus flowers. They are most beautiful, just like lakes of Krishna Prema. His nose is arched and is resplendent just like the sesame flower.

*sri-ganda-mandollasi ratna-kundala-manditam  
savya-karna-suvinyasta sphurac-caru-sikhandakam*

Sri Chaitanya Mahaprabhu's cheeks are round, and they shine brilliantly. He wears jeweled earrings. He has a peacock feather placed near His left ear.

*madhura-sneha-susnigdha praraktadhara-pallavam  
isad-danturita-snigdha sphuran-mukta-radoijvalam*

Sri Chaitanya Mahaprabhu's lips are tender and very lustrous. They resemble reddish blossoming flowers. He reveals his pearl-like teeth out His kindness. Sri Gauranga Pratyanga Varnakhya Stava Rajah by Sri Advaita Acarya. Texts 7,8,9

Chaitanya-Charitamrita, Adi-Lila 3.77

*sankirtana-pravartaka sri krsna-chaitanya  
sankirtana-yajne tanre bhaje sei dhanya*

“Lord Sri Krishna Chaitanya is the initiator of Sankirtana [congregational chanting of the holy name of Lord Krishna]. One who worships Him through Sankirtana is fortunate indeed.”

## Susloka-Satakam -59- by Sri Sarvabhauma

## Bhattacharya - Sri Gauranga Mahima

*vintala-kamala-vaktrah pakva-bi nbadharosthas  
tila-kusu na-su-nasah katnbu-kanthah su-dirghah  
suvaliuta-bhuja-dando nabhi-gambhira-rupah  
sphuratu hrdaya-madhye gaura-candro-natendrah*

“His face is flawless like a blooming lotus and His lips are red as ripe as bimba fruits. His nose is as beautiful as the sesame flower and his neck is like a three-ringed conch. He is very tall, and His rod-like arms make artistic movements while He dances. His navel is very deep. May my Lord Gaura Chandra, the king of dancers, reveal Himself in the core of My heart.”

## Some interesting questions answered:

Does Sri Chaitanya Mahaprabhu appear in every day of lord brahma? Just like the original Personality of Godhead, Lord Sri Krishna does appear once in every day of Lord Brahma.

Answer: Srila Prabhupada once explained in Melbourne, Australia, in answer to the question of how long it would be before Lord Krishna would come to this planet again in His personal form: after 8 billion 600 million years.

Devotee: How long do you say it is before Krishna comes to this planet again in His physical form?

Srila Prabhupada: Now, calculate, I have already given the duration of one day, twelve hours, of Brahma means 4,300,000 years multiplied by one thousand....the eight billion.

Devotee (2): 600,000,000.

**Srila Prabhupada:** So, Krishna comes after this period in one day, after one day of Brahma, He appears.

Devotee: Srila Prabhupada, does Lord Chaitanya Mahaprabhu also appear every day of Brahma?

**Srila Prabhupada:** Yes, following Krishna. Krishna comes in the Dvapar-Yuga. There are four sets of yugas: Satva, Treta, Dvapar, Kali. So, Krishna comes at the end of Dvapar-Yuga, and Chaitanya Mahaprabhu comes in the Kali-Yuga so almost the same year, same circulation...Similarly, Krishna appears in rotation in this universe after so many years, eight billion years. So next He goes to another universe.... [Melbourne Australia. 22nd May 1975.]

## Did the Srimad-Bhagavatam (Bhagavat-Puran),

## the foremost of all Vedic literatures predict the appearance of Lord Chaitanya Mahaprabhu?

In the seventh canto of the Srimad-Bhagavatam, Prahlad Maharaj directly hints at the hidden nature of the Supreme Lord's appearance. Because the Supreme Lord is also called Tri-Yuga, or one who appears in only three yugas (satya, dvapara, treta), He is sometimes said to appear in a concealed form, in the age of Kali.

*channah kalau yad abhavas tri-yugo'tha sa tvam* (Srimad Bhagavatam 7.9.38)

Are there any more direct references in the Srimad Bhagavatam, than the above reference?

In the Tenth Canto of the Srimad Bhagavatam, chapter eight, Gargamuni the family priest of Nanda Maharaja, explains that the young boy Sri Krishna has three colors – white, red and yellow – when He appears in His transcendental form in different ages. In the current incarnation of Krishna, He has appeared ...as black.

*asan varnas trayo hy asya grhnatotnvyugam tanuh  
suklo raktas tatha pita idanim krmatom gatah*  
(Srimad-Bhagavatam 10.8.13) *cc adi lila 3.49*

Srila Krishna das Kaviraj Goswami, the celebrated author of the Sri Chaitanya-charitamrta, explains that the three colors of white, red and yellow are the three bodily colors which the Supreme Lord assumes in the ages of Satya, Treta and Kali respectively.

*sukla rakta pita-varna ei tina dyuti satya-treta-kali-kale  
dharena sri-pati*

The Bhagavatam explains in the conversation between Karabhajan Muni and King Nimi, that in the Dvapara-Yuga, the Supreme Lord, the Personality of Godhead appears in a blackish form [dvapare bhagavan syamah] *cc adi ilia 3.39*. He has a yellow dress and carries His own weapons [pita-vasa-nija-ayudhah]. He is beautified with the mark of Srivatsa and the Kaustubha jewel [*sri vatsa-adibhih ankais ca laksanaih*]. This is the actual description of His characteristics [upalaksitah].

The great sage continues his instruction to King Nimi by saying that people in general in the age of Dvapara-Yuga worshiped the Lord of the Universe [*iti dvapara urvisam stuvanti jagad isvaram*]. In the age of Kali, they worshipped the Supreme Person by the regulation of the scriptures [tantra vidhana].

*krishna varnam tvisakrmam sangopangastra parsadam*

*yajnaih sankirtana prayair yajanti hi sumedhasah*  
(Srimad-Bhagavatam 11.5.32) *Cc Adi-lila 3.52*

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the holy name of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

How does this verse refer to the advent of Sri Chaitanya Mahaprabhu, since his name is not directly mentioned there?

Just as the symptoms and characteristics of the various previous incarnations are mentioned in the scriptures, similarly the symptoms of the appearance of Lord Chaitanya Mahaprabhu are described.

Krishna-varnam indicates that He belongs to the category of Krishna. Krishna varnam also means one who constantly repeats and sings the name of Krishna. The main business of Sri Chaitanya Mahaprabhu was the chanting of the holy name of Krishna. Thus, the words Krishna varnam and Krishna Chaitanya are equivalent.

Srila Krishna das Kaviraj Goswami has elucidated the two meanings of the words Krishna varnam by stating:

*krishna ei dui varna sadayanra mukhe athava krmake h'nho  
varne nija sukhe*

Lord Chaitanya Mahaprabhu always sings the two syllables Krish & na [Krishna ei dui varna sada yanra mukhe], or He always relishes great transcendental pleasure while describing Lord Krishna [athava krmake tinho varne nija-sukhe].

*Ccml 20.404.405*

# The Real Nature of the Form of Sri Caitanya Mahaprabhu

Sri Caitanya Mahaprabhu is none other than the combined form of Sri Radha and Krishna. He is the life of those devotees who strictly follow in the footsteps of Srila Rupa Gosvami. Srila Rupa Gosvami and Srila Sanatana Gosvami are the two principal followers of Srila Svarupa Damodara Gosvami, who acted as the most confidential servitor of Lord Sri Krishna Caitanya Mahaprabhu, known as Visvambhara in His early life.

A direct disciple of Srila Rupa Gosvami was Srila Raghunatha dasa Gosvami. The author of Sri Caitanya-caritamṛta, Srila Krishnadasa Kaviraja Gosvami, stands as the direct disciple of Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami. *Adi lila*. Sri Kavi Karnapura glorifies the divine appearance of Sri Caitanya Mahaprabhu.

## Srila Kavi Karnapura explains the esoteric reason for the appearance of Sri Caitanya Mahaprabhu.

*sri vrindavana bhuvī pura sac cid ananda sandro  
gaurangibhih sadrsa rucibhih syama dhama nanarta  
tasam sasvad drdhatara parirambha sambhedatah kim  
gaurangah san jayati sa navadvipam alambamanah*

The dark-complexioned Sri Krishna, whose form is eternal, blissful and full of knowledge (*sac-cid-ananda*), formerly danced with the golden-complexioned Gopis in the land of Vrindavana. By intently embracing them, He attained a golden complexion like theirs. In this golden form He has now appeared in the town of Navadvipa.

Srila Kavi Karnapura in Sri Gaura-Ganoddesa-Dipika Text 1 (Translation by Sriman Kusakratha dasa)

## Srila Prabhodhanda Sarasvati explains why Sri Caitanya Mahaprabhu appeared in this world.

*stumah tam caitanyakrtim ati-vimaryada-paramad  
bhutaudaryam varyam vraja-pati-kumaram rasayitum  
visuddha-sva-premonmada-madhura piyusa-laharim  
pradatum canebhyah para-pada-nadvipa-prakatam*

“Let us glorify the boundless merciful Supreme Personality

of Godhead, the prince of Vraja. To taste the intoxicating sweet waves of the nectar of transcendental love for Krishna as well as to give that nectar to others, He has now appeared in the transcendental abode of Navadvipa as Lord Caitanya Mahaprabhu.”

Sri Caitanya-Candramṛta, Chapter One, Text One (Translation by Sriman Kusakratha dasa)

## Citing Srila Prabhodhananda Sarasvati, Srila Prabhupada explains the power of Sri Caitanya Mahaprabhu’s mercy upon His devotees.

*kaivalyam narakayate tri-dasa-pur akasa-puspayate  
durdantendriya-kala-sarpa-patali protkhata-damstrayate  
visvam purna-sukhayate vidhi-mahendradis ca kitayate  
yat-karunya-kataksa-vaibhavavatam tam gauram eva stumah*

Lectures Bhagavad-gita Lectures Bg 4 Lectures Bhagavad-gita 4.26 — Bombay, April 15, 1974 740415BG.BOM

There is another verse written by Prabodhananda Sarasvati. He said, *kaivalyam narakayate tridasa-pur akasa-puspayate durdantendriya-kala-sarpa-patali protkhata-damstrayate. Protkhata-damstrayate*. Just like dentist, when there some pain in the teeth, they extract. That is called *protkhata*, extracted. So, the *indriyas* have been compared with *kala-sarpa*, *kala-sarpa*, means a venomous snake.

As soon as the *kala-sarpa* or snake touches in any part of your body, because the venomous teeth is there, death is there immediately. Therefore, they’re called *kala-sarpa*. *Kala* means death. *Kala-sarpa*. Therefore, we are so much afraid of a snake. So, but if the *kala-sarpa*’s poison teeth is taken away, then it is no more, I mean, fearful.

It is no more dangerous. Therefore, Prabodhananda Sarasvati says that “By the mercy of Sri Caitanya Mahaprabhu, our *indriyas*, the senses, which are compared with the *kala-sarpa*, may be *kala-sarpa*, but the poison teeth is extracted.” *Durdantendriya-kala-sarpa-patali protkhata-damstrayate*.

Lectures Bhagavad-gita 4.26 — Bombay, April 15, 1974.

So, *yoga-siddhi*, jugglery, *yoga-siddhi* magic, captivates foolish persons. So, they want *yoga-siddhi*. If some foolish

persons gather, then he gets sense enjoyment. That is another type of sense enjoyment. So therefore, in the Caitanya-caritamrta it is said that *bhukti-mukti-siddhi-kami sakali asanta*. They are not paramahamsas. Paramahamsa... Here it is stated that *bhakti-yoga-vidhanartham. Tatha paramahamsanam muninam amatmanam* [SB 1.8.20]. Amatmanam means when there is no more dirty things.

The karmis, they have got dirty things, sense enjoyment. The jnanis, they have got also dirty things. One may say that “Mukti is dirty thing?” Yes. According to Vaisnava calculation it is dirty thing, because Prabodhananda Sarasvati Thakura, he said, *kaivalyam narakayate*.

Kaivalyam means to become one with the Supreme, mukti. He said, “It is exactly like hell.” *Kaivalyam narakayate tri-dasa-purakasa-puspayate*. “And these heavenly planets,” the domain or the objective of the karmis, “that is like flower in the sky.” And *durdantendriya-kala-sarpa-patali protkhata-damstrayate. Durdantendriya-kala-sarpa-patali*. The yogis, their first business is...

They get so much yoga-siddhi because first business is indriya-samyama. Yoga-siddhi is not obtained easily. One has to practice it. And the first practice is controlling the senses. *Durdantendriya-kala-sarpa-patali protkhata-damstrayate*. Lectures Srimad-Bhagavatam Lectures Canto 1 Lectures SB 1.8 Lectures Srimad-Bhagavatam 1.8.18-19 — Bombay, April 9, 1971 710409SB.BOM

### **Srila Prabhupada elaborates and describes the benefit of surrendering to the lotus feet of Sri Caitanya Mahaprabhu**

*Sakalam eva vihaya durad caitanya-candra-carane kurutanuragam*. You just try to submit yourself on the lotus feet of Lord Caitanya. By His mercy you’ll find that, *kaivalyam narakayate*, you’ll find that to become one with the Supreme, it will appear to you just like hell. To merge into the Supreme, that is the highest ambition of the impersonalists. But if you submit yourself to the lotus feet of Caitanyacandra, then you’ll find that this conception is just like hell.

*Kaivalyam narakayate*. Naraka means hell. You’ll find kaivalyam, to become one. And *tridasa-purakasa-puspayate*. Tri-dasa-pura means the planets, higher planets where demigods live. Thirty-three million demigods, there are at least thirty-three million planets. *Tri-dasa-purakasa-puspayate*

Lectures Srimad-Bhagavatam Lectures Canto 1 Lectures SB 1.5 Lectures Srimad-Bhagavatam 1.5.8-9 — New Vrindaban,

May 24, 1969

**Therefore, Prabodhananda Sarasvati says that, “By the mercy of Sri Caitanya Mahaprabhu, our indriyas, the senses, which are compared with the kala-sarpa, may be kala-sarpa, but the poison teeth is extracted.”**

..dentist, when there some pain in the teeth, they extract. That is called protkhata, extracted. So, the indriyas have been compared with *kala-sarpa, kala-sarpa*, means a venomous snake.

As soon as the kala-sarpa or snake touches in any part of your body, because the venomous teeth is there, death is there immediately. Therefore, they’re called kala-sarpa. Kala means death. Kala-sarpa. Therefore, we are so much afraid of a snake. So, but if the kala-sarpa’s poison teeth is taken away, then it is no more, I mean, fearful. It is no more dangerous.

Therefore, Prabodhananda Sarasvati says that, “By the mercy of Sri Caitanya Mahaprabhu, our indriyas, the senses, which are compared with the kala-sarpa, may be kala-sarpa, but the poison teeth is extracted.” *Durdantendriya-kala-sarpa-patali protkhata-damstrayate* Lectures: Srimad-Bhagavatam Lectures Canto 1 Lectures SB 1.5 Lectures Srimad-Bhagavatam 1.5.8-9 — New Vrindaban, May 24, 1969. 690524SB.NV

### **So kaivalyam narakayate. He says that this Brahman effulgence is just like hell**

The idea is that Krishna planet or the Vaikuntha planets, they are beyond this Brahman effulgence, and those who are devotees, they are permitted to enter into these spiritual planets. Those who are not devotees, simply jnanis or demons... The jnanis and demons, they are offered the same place.

The jnanis... *Aruhya krcchrena param padam tatah* [SB 10.2.32]. They practice severe austerities, penances, to enter into the Brahman effulgence. But the demons, simply by becoming enemy of Krishna, they immediately get that place. The demons who are killed by Krishna, they are immediately transferred to this Brahman effulgence.

So just imagine, the place which is given to the enemies of Krishna, is that very covetable thing? Suppose if somebody comes who is my enemy, I give him some place, and somebody, my intimate friend, I give him some other place. Similarly, this Brahman effulgence is not at all covetable.

Therefore Prabodhananda Sarasvatipada, he has composed a verse, that Brahman... *Kaivalyam narakayate*.

Kaivalya means the Brahman effulgence, simply spiritual light. So *kaivalyam narakayate*. He says that this Brahman effulgence is just like hell. For a devotee, this Brahman... The jnanis who are trying to merge into the Brahman effulgence, for devotee it is stated as hell. *Kaivalyam narakayate*.

*Tri-dasa-pur akasa-puspayate* (Caitanya-candramrta 5). And tri-dasa-pur means the planets of the demigods within this material world. People are very much anxious to go into the heavenly planet. That is called tri-dasa-pur or tri-dasa-pur, the residential quarters of the demigods.

And for a devotee it is understood as will-o'-the-wisp, *akasa-puspayate*. And *durdantendriya-kala-sarpa-patali protkhata-damstrayate*. And the yogis, they are trying to control the senses, which are considered as venomous serpents, the senses.

That's a fact. So, the bhakta says that "We are not afraid of the senses." Why? *Protkhata-damstrayate*. Because we have extracted the poison teeth. The senses has got a poison teeth. As soon as you indulge in sense gratification, immediately you become degraded. Immediately. So, it is just like a venomous serpent.

As soon as touches you, little biting, finished your life. So, it is like that. *Durdanta-kala-sarpa-patali, indriya*. But these venomous snakes, if their poison teeth is taken away, then it may be fearful for the boys and children. But if an elderly person knows that his poison teeth has been taken away, nobody's afraid of it.

So, this Krishna consciousness means that we take away the poison teeth of the senses. So that even Krishna conscious persons are allowed for sense gratification, the poison teeth is broken. So therefore, they are not gliding down to the hellish condition of life. So, in this way, either the karmis or the jnanis or the yogis, they are always... They are, every one of them, trying to elevate. And above them is the devotees.

So, yoga-siddhi, jugglery, yoga-siddhi magic, captivates foolish persons. So, they want yoga-siddhi. If some foolish persons gather, then he gets sense enjoyment. That is another type of sense enjoyment. So therefore, in the Caitanya-caritamrta it is said *that bhukti-mukti-siddhi-kami sakali asanta*. Lectures Sri Isopanisad Lectures Sri Isopanisad, Mantra 13-15 — Los Angeles, May 18, 1970 700518IPLA

**Kaivalyam narakayate tri-dasa-purakasa-puspayate. "And these heavenly planets," the**

**domain or the objective of the karmis, "that is like flower in the sky."**

They are not paramahamsas. Paramahamsa... Here it is stated that *bhakti-yoga-vidhanartham. Tatha paramahamsanam muninam amalatmanam* [SB 1.8.20]. *Amalatmanam* means when there is no more dirty things. The karmis, they have got dirty things, sense enjoyment. The jnanis, they have got also dirty things. One may say that "Mukti is dirty thing?" Yes.

According to Vaisnava calculation it is dirty thing, because Prabodhananda Sarasvati Thakura, he said, *kaivalyam narakayate*. Kaivalyam means to become one with the Supreme, mukti. He said, "It is exactly like hell." *Kaivalyam narakayate tri-dasa-purakasa-puspayate*. "And these heavenly planets," the domain or the objective of the karmis, "that is like flower in the sky."

And *durdantendriya-kala-sarpa-patali protkhata-damstrayate*. *Durdantendriya-kala-sarpa-patali*. The yogis, their first business is... They get so much yoga-siddhi because first business is indriya-samyama. Yoga-siddhi is not obtained easily. One has to practice it. And the first practice is controlling the senses. *Durdantendriya-kala-sarpa-patali protkhata-damstrayate*. Lectures: Srimad-Bhagavatam Lectures Canto 1 Lectures SB 1.8 Lectures Srimad-Bhagavatam 1.8.18-19 — Bombay, April 9, 1971, 710409SB. BOM

**Srila Prabhupada cites Srila Prabhodhananda Sarasvati explaining the glorious appearance and golden form of Sri Caitanya Mahaprabhu.**

*ananda lilmaya vighraya  
hemabha-divya-cchavi-sundaraya  
tasmai maha-prema-rasa-pradaya.*

In the year 1407 of the Saka Era (A.D. 1486), Lord Sri Caitanya Mahaprabhu appeared, and in the year 1455 (A.D. 1534) He disappeared from this world *Caitanya-chandraya namo namaste*.

O Lord Caitanyacandra, O Lord whose form is full of blissful pastimes, O Lord whose complexion is as splendid gold, O Lord who gives in charity the nectar of pure love for Krishna, I offer my respectful obeisances unto You. I offer my respectful obeisances unto You. Sri Caitanya-Candramrta 2.11. (translation by Sriman Kusakratha dasa)

So *ananda-lilmaya-vighraha*. Ananda-lila, Krishna's lila, pastimes are all jubilant. Ananda-lilmaya. *Anandamayo*

'*bhyasat* (Vedanta-sutra 1.1.12). He is by nature anandamaya. Krishna, you'll never find Krishna is very unhappy. Krishna is never unhappy.

Krishna is always happy. Therefore *nanda-gopa-kumaraya govindaya* [SB 1.8.21]. He is happy, and whoever, whoever associates with Him, he's also happy. Govindaya. We are after sense gratification. Go means senses. So, if you associate with Krishna, you enjoy your senses affluently. Just like the gopis are dancing with Krishna. So, there is no scarcity of sense gratification also.

But that is not this sense gra..., gross sense gratification. That is spiritual sense. That is spiritual sense. *Ananda-cinmaya-sad-ujjala-vigrahasya* [Bs. 5.32]. We chant every day. That sense, you get, sense gratification is ananda-cinmaya, cinmaya, in the spiritual world. Not this third-class ananda with these bodily senses. This is not ananda. This is an illusion.

This is illusion. We are thinking that "I'm enjoying," but that is not ananda. This ananda is not fact, because we cannot enjoy this material sense pleasure for long. Everyone has got experience. It is finished. It is finished. But spiritual enjoyment does not finish. It increases. That is the difference. *Ananda-cinmaya-sad-ujjala-vigrahasya govindam adi-purusam* [Bs. 5.32]

Lectures Srimad-Bhagavatam Lectures Canto 1 Lectures SB 1.8 Lectures Srimad-Bhagavatam 1.8.21 — New York, April 13, 1973 730413SB.NY

### **Srila Prabhupada cites Krishna dasa Kaviraja Goswami in His Caitanya-Caritamrta description of the details of Sri Caitanya Mahaprabhu's avirbhava (appearance).**

*sri-krsna-caitanya navadvipe avatari  
ata-callisa vatsara prakata vihari*

Lord Sri Caitanya Mahaprabhu, adventing Himself in Navadvipa, was visible for forty-eight years, enjoying His pastimes. CC Adi Lila 13.8,9,10

### **CC Adi-Lila 13, In the year 1407 of the Saka Era (A.D. 1486), Lord Sri Caitanya Mahaprabhu appeared, and in the year 1455 (A.D. 1534) He disappeared from this world.**

I offer my respectful obeisances unto the full-moon evening

in the month of Phalgunā, an auspicious time full of auspicious symptoms, when Lord Sri Caitanya Mahaprabhu advented Himself with the chanting of the holy name, Hare Krishna.

I offer my respectful obeisances unto the full-moon evening in the month of Phalgunā, an auspicious time full of auspicious symptoms, when Lord Sri Caitanya Mahaprabhu advented Himself with the chanting of the holy name, Hare Krishna. [CC Adi-Lila 13.19]

On the full-moon evening of the month of Phalgunā when the Lord took birth, coincidentally there was also a lunar eclipse Adi-Lila 13.20

In jubilation everyone was chanting the holy name of the Lord—"Hari! Hari!"-and Lord Sri Caitanya Mahaprabhu then appeared, after first causing the appearance of the holy name. [CC Adi-Lila 13.21]

"...Sri Caitanya Mahaprabhu is none other than the combined form of Sri Radha and Krishna. He is the life of those devotees who strictly follow in the footsteps of Srila Rupa Gosvami.

Srila Rupa Gosvami and Srila Sanatana Gosvami are the two principal followers of Srila Svarupa Damodara Gosvami, who acted as the most confidential servitor of Lord Sri Krishna Caitanya Mahaprabhu, known as Visvambhara in His early life.

A direct disciple of Srila Rupa Gosvami was Srila Raghunatha dasa Gosvami. The author of Sri Caitanya-caritamrta, Srila Krishnadasa Kaviraja Gosvami, stands as the direct disciple of Srila Rupa Gosvami and Srila Raghunatha dasa Gosvami. Adi lila.

So, we are spreading the mission of Sri caitanya mahaprabhu, this mission. Radha-Krishna mission it is practically. Sri Krishna Caitanya *radha krishna nahe anya*. Sri Caitanya Mahaprabhu is combination of Radha-Krishna. *Radha-Krishna pranya-vikrtitir hladini saktir asmad*.

Krishna and Radharani, the same absolute truth. Radharani is the pleasure potency of Krishna. And when Krishna wants to enjoy, He expands His pleasure potency in the form of Radharani. And when He wants to spread the loving affairs of Radha and Krishna, He takes the form of Caitanya Mahaprabhu, and very kindly He gives the love of Krishna.

Srila Prabhupada talk at Radha Govinda-Mandita, Calcutta, West Bengal, India. March 24, 1976



# Memorial Paraphernalia from the Caitanya Era

Compiled by Dasaratha-suta Das

## (A) Personal Items

(1) Sri Caitanya Mahaprabhu's wooden sandals, clay water-pot and quilt - in His room called Gambhira at the Sri Radha-Kanta Matha, Jagannatha Puri.

(2) Sri Caitanya Mahaprabhu's shawl (upper cloth) - at the Sri Madana-Mohana Mandira, Saithiya Bhadrak District, Orissa (on the bank of the Salindi River).

(3) Sri Caitanya Mahaprabhu's wooden sandals, cloth and water-pot - at the Grantha-Mandira Sri Bhagavatacarya-Patabadi, Varaha-nagara, Calcutta.

(4) A wooden seat (asana) that Sri Caitanya Mahaprabhu sent to Sri Gopala Bhatta Gosvami - at Sri Radha-Ramana Mandira, Vrndavana (mentioned in many biographies).

(5) Sri Caitanya Mahaprabhu's wooden sandals - at Udaya Giri near Bhuvanesvara in Orissa.

(6) Sri Caitanya Mahaprabhu's wooden paddle (that He used to cross the Ganga) - at Sri Gauridasa Pandita's Mandira, Ambika Kalna, Bengal, Nadiya District (mentioned in Bhakti-Ratnakara, 7.335).

(7) Sriman Nityananda Prabhu's turban - at Sri Haridasa Gosvami's home Navadvipa.

(8) Sriman Nityananda Prabhu's Ananta-Sila, Tripura-Sundari-Yantra, and wooden walking-stick - at Khadadaha Mandira, Bengal.

(9) Sri Sanatana Gosvami's fine Bhutanese blanket - at Etoya on the Yamuna River.

(10) Sri Abhirama Thakura's whip named Jaya-Mangala and his stick named Brahma-Danda - at his temple in Khana-kula Krsna-nagara, Bengal.

(11) Sri Haridasa Thakura's bead-bag and walking stick - at



the Haridasa Thakura Matha, Jagannatha Puri, Orissa.

(12) Sri Raghu-nandana Thakura's ankle-bells - at the Mahanta Bati in Kudui-grama, Varddhamana, Bengal.

(13) Srinivasa Acarya Prabhu's wooden sandals - at Vana-Visnu-Pura, Bankuda.

(14) Sri Rasikananda Prabhu's neck-beds and quilt - at Sripata Gopi-vallabha-pura.

(15) Sri Locana Dasa Thakura's stone sitting-place that he had used when writing Sri Caitanya-Mangala - at Ko-grama, Varddhamana District.

(16) Sri Caitanya Mahaprabhu's piece of dhoti -

## (B) Original Handwriting

(1) Sri Caitanya Mahaprabhu's handwritten Bhagavad-Gita - at Ambika Kalna in Gauridasa Pandita's Mandira (mentioned in Bhakti-Ratnakara, 7.340)

(2) Sri Caitanya Mahaprabhu's handwritten notes between the lines of Bhagavad-Gita that was handwritten by Sri Gadadhara Pandita Gosvami - at Bharata-Pura.

(3) Sri Caitanya Mahaprabhu's handwritten notes on Srimad-Bhagavatam manuscript - Denuda, Varaha-nagar at Patabadi Library, Varddhamana District.

(4) Sri Caitanya Mahaprabhu's handwritten copy of the book Candi-Grantha - at Buru-grama, District Sri Hatta, Bengal.

(5) Sri Gadadhara Pandita's handwritten Srimad-Bhagavatam - at Denuda.

(6) Handwritten books by Srila Rupa Gosvami and Srila Sanatana Gosvami - at Sri Radha Damodara Mandira in Vrndavana and at Haribol Kutira, Navadvipa,

(7) Sri Vrndavana Dasa Thakur's handwritten Sri Caitanya-Bhagavatam - at Denuda.

(8) Sri Bhagavat Acarya's handwritten Prema-Tarangini - at

Varaha-nagara Patabadi.

(9) A letter written by Sri Raghunatha Dasa Gosvami pertaining to Sri Radha-Kunda - at Radha Kunda and in the library at Panihati.

(10) A bill of sale for some land in Vraja, written from a local resident to Sri Raghunatha Dasa Gosvami - at Varaha-nagara Library.

(11) An old letter written by Humayuna Bada Shah regarding the prohibition of killing animals in Vraja - at Sri Vrndavana.

### (C) Sacred Footprints

(1) Sri Caitanya Mahaprabhu's footprints in stone - at the Jagannatha Mandira, Puri, Orissa. Formerly, these were next to the pillar called Garuda-stambha, but they were moved to a small temple near the north gate of Mandira.

(2) Impression of Sri Caitanya Mahaprabhu's body offering full dandavat (prostrated obeisances with all limbs) - at the Alalanatha Mandira, 14 miles from Puri.

(3) Sri Advaita Prabhu's footprints - upon a grindstone at Jhadu-Mandala in Sri Vrndavana.

(4) Sri Krsna's footprints - atop the mountain called Carana-Pahadi in Kamyavana (one of the 12 forests of Vraja).

(5) Footprints of Sri Krsna and hoofprints of His cows - at carana-pahadi in the village of Baithana in Vraja.

(6) Rocks from Govardhana Hill bearing Sri Krsna's footprint - at the Radha-Damodara Mandira in Sri Vrndavana and also in Jaipura.

(7) Sri Krsna's footprints in rock atop the hill of Nandisvara (Nanda-grama) in Vraja.

(8) A rock from Govardhana Hill bearing Sri Caitanya Mahaprabhu's thumb-print, which He gave to Sri Raghunatha Dasa Gosvami - at Radha-Gokulananda Mandira, Vrndavana.

### (D) Early Deities

(1) Deity of Sri Gaura established by Sri Visnu-priya - at Navadvipa (mentioned by Murari Gupta in Caitanya-Carita, 4.14.8).

(2) Sri Nitai Gaura established by Gauridasa Pandita - at Ambika Kalna (mentioned by Murari Gupta in Sri Caitanya-Carita, 4.14.12).

(3) Sri Nitai-Gaura established by Murari Gupta - at Bana-Khandi Mahadeva, Vrndavana.

(4) Sri Gaura-Govinda established by Sri Kasisvara Pandita - at Sri Govinda Mandira in Vrndavana (mentioned in Sadhan-Dipika, Ch. 2, page 24).

(5) Sri Gaura-Nityananda established by Sri Mahesa Pandita - at Cakadaha, Palapada.

(6) Sri Gaura-Gopala established by Sri Jagadisa Pandita - at Yasoda, Nadiya.

(7) Three Deities of Sri Caitanya Mahaprabhu that were made during His presence - one installed by Narahari Sarakara Thakura at Srikhanda; one installed by Sri Gadadhara Dasa at Katoya and one installed by Sri Kamsari Ghosa at Ganganagara (Baguda).

(8) Sri Laksmi-priya and Gauranga discovered in an abandoned barn by Srila Narottama Dasa Thakura - at Khetuda (mentioned in Bhakti-Ratnakara, 10.191-203).

(9) Sri Sri Yaso-Madhava discovered by Sri Jagannatha Thakura - at Adiyala, Daka.

(10) Sri Meyo-Krsna served by Sri Gadadhara Pandita Gosvami - at Bharata-pura, Mursidabad Districts.

(11) Sri Bala Gopala served by Sri Satya-bhanu Upadhyaya (the wandering vipra mentioned in Sri Caitanya-Bhagavata) - at Sri Haridasa Gosvami's home, Navadvipa.

(12) Sri Ksira-cora Gopinatha - at Remuna Orissa.

(13) Sri Gopinatha served by Sri Abhirama Thakura - at Khana-Kula Krsna-nagara.

(14) Sri Tota-Gopinatha found by Sri Caitanya Mahaprabhu at Yamesvara Tota - at Jagannatha Puri, Orissa

(15) Sri Saksi-Gopala - formerly at Kataka, now at a temple near Puri.

### Deities Established By The Gosvamis

(16) Sri Govinda installed by Srila Rupa Gosvami at Vrndavana - now in Jaipura.

(17) Sri Madana-Mohana installed by Srila Sanatana Gosvami at Vrndavana - in Karauli.

(18) Sri Radha Damodara installed by Srila Jiva Gosvami in Vrndavana - in Jaipura.

(19) Sri Radha-Ramana installed by Srila Gopala Bhatta Gosvami - in Vrndavana.

(20) Sri Gopinatha installed by Srila Madhu Pandita Gosvami at Vrndavana - in Jaipura.

(21) Sri Radha-Vinoda installed by Srila Lokanatha Gosvami - now in Jaipura.

(22) Sri Syama-Sundara installed by Srila Syamananda Prabhu - now in Jaipura.

(23) Sri Gokulananda installed by Srila Visvanatha Cakravarti Thakura - in Vrndavana along with Sri Radha-Vijaya-Govinda of Srila Baladeva Vidya-bhusana and Sri Caitanya of Srila Narottama Dasa Thakura.

Deities Established In Vraja By Vajra-nabha, Sri Krsna's Great-grandson

(24-27) Four Devas - (in Vrndavana) Sri Govinda-deva; (in Mathura) Sri Kesava-deva; (in Govardhana) Sri Hari-deva; (in Maha-vana) Sri Baladeva.

(28-31) Four Gopals - (in Vrndavana) Saksi-Gopala, Gopinath-Gopala, Madana-Gopala; (in Govardhana) Srinatha-Gopala.

(32-35) Four Sivas - (in Mathura) Bhutesvara; (in Vrndavana) Gopisvara; (in Govardhana) Cakresvara; (in Kamyavana) Kamesvara.

(36-39) Four Devis - (in Mathura) Maha-Devi; (in Vrndavana) Vrnda-Devi; (in Cira-Ghata) Katyayani; (in Sanketa) Sanketak Sanketa-Vasini.

### Other Famous Early Deities

(40) Sri Syama-sundara in Khadadaha; (41) Sri Gaura-Nitai in Sukacara; (42) Sri Madana-Mohana in Panihati; (43) Sri Nanda-Dulala in Saibona; (44) Sri Jagannatha in Mahesa; (45) Sri Mahaprabhu in Catara; (46) Bala-Gopala in Endedaha; (47) Sri Radha Vallabha in Vallabha-pura; (48) Sri madana-Gopala in Santi-pura; (49) Mohana-Raya and Krsna-Raya in Baharampura; (50-55) the six sets of Deities established

during Srila Narottama Dasa Thakura's celebration of the first Gaura-Purnima festival (appearance day of Sri Caitanya Mahaprabhu) in Khetari - Gauranga, Vallabhi-Kanta, Radha-Ramana, Vraja-Mohana, Radha-Kanta, and Sri Krsna; (56) Sri Nanda Dulala in Jalala-pura; (57) Sri Laksmi-Visnu-priya established in Rajasahi, Khetari, by Srila Narottama Dasa Thakura; (58) A Deity established in the King's palace of Puri by Maharaja Pratapa Rudra; (59) A Deity established in Campahati, Varddhamana, by Sri Vaninatha Thakura.

### (E) Early Paintings

(1) Famous painting done by Sri Visakha Devi herself of Sri Madana-Gopala, painted for the pleasure of Srimati Radharani - as mentioned in Srila Rupa Gosvami's Vidagdha-Madhva-Nataka.

(2) Painting of Sriman Mahaprabhu - at Ma Jahnava Ghata next to Sri Radha-Kunda.

(3) Painting of Sri Mahaprabhu with His associates - at the King's palace in Kunja-ghata, Baharampura.

(4) Life-size painting of Sri Mahaprabhu - in the King's palace at Puri.

(5) Painting in Bhonsala House in Bombay (bought from Vargira Bangala).

(6) Painting of Rasa-Raja-Mahabhava at Srila Raghunatha Dasa Gosvami's bhajana-kutira in Radha-kunda; upon the request of the Muslim emperor of Delhi, the royal artist of the King of Orissa went before Sri Caitanya Mahaprabhu and painted His portrait exactly true to the Lord's countenance.

(7) Painting of Sri Caitanya Sankirtana done in the mid-17th century; it used to be Srinivasa Acarya's house in Yajigram, but is now in Mallika Mahasaya Thakura's house in Endedaha.

## Connect with Devotees Worldwide

### Join the Mailing List:

[tinyurl.com/pda-membership-form](http://tinyurl.com/pda-membership-form)

### HKS YouTube channel:

[youtube.com/@HareKrishnaSociety](http://youtube.com/@HareKrishnaSociety)

**HKS Website:** [HareKrishnaSociety.org](http://HareKrishnaSociety.org)

**HKS Facebook page:** [fb.com/HareKrishnaSocietyOfficial](https://fb.com/HareKrishnaSocietyOfficial)

### PDA on WhatsApp:

[chat.whatsapp.com/JevdrxyE15R9xdEOGWHsUC](https://chat.whatsapp.com/JevdrxyE15R9xdEOGWHsUC)

**PDA Facebook group:** [fb.com/groups/PrabhupadaDisciples](https://fb.com/groups/PrabhupadaDisciples)

## Newsletter Information

For questions or feedback, contact our Managing Editor at [yasoda1008@yahoo.com](mailto:yasoda1008@yahoo.com)

Managing Editor: Yasoda nandana dasa  
Senior Editors: Visvakarma dasa, Narasimha das  
Production Manager: Venkata bhatta dasa

Readers are encouraged to read the original unrevised versions of Srila Prabhupada's books.

BBT images and written materials from Srila Prabhupada's books are copyrighted by the Bhaktivedanta Book Trust.

All rights reserved. All materials are published pursuant to Title 17 U.S.C. Section 107, Fair Use Exception.