

Caitanya Reader Book Nine

Śrī Caitanya A Children's Reader

Adapted from the Caitanya Caritāmṛta
by
His Divine Grace
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The Brāhmaṇa's Offering

A wandering brāhmaṇa with his Deity, Gopāla, once came to the house of Jagannātha Miśra. Jagannātha Miśra received him well and offered him all facility to worship his Deity. The pilgrim had been traveling and wanted to cook an offering for Gopāla. He made many nice preparations and with a satisfied mind he began to offer the, asking Gopāla to please come and enjoy the foodstuffs.

When the brāhmaṇa was offering the food, Lord Caitanya came directly to the altar and began to eat the offering without hesitation.

“Oh, no!” cried the brāhmaṇa. “This child has touched the offering. It is now spoiled and cannot be given to Gopāla.”

Lord Caitanya was scolded by His father and taken to a separate house. “Please cook again,” Jagannātha Miśra encourage the brāhmaṇa. “The boy is far away. He will not spoil your offering this time.”

The brāhmaṇa agreed and cooked some simple preparations for the pleasure of Gopāla. When they were ready, he sat down to chant his mantra for offering foodstuffs to the Deity. Even though Lord Caitanya was taken out of the house, He somehow appeared just as the brāhmaṇa was calling for Gopāla to come and enjoy the offering. Once again Lord Caitanya began to eat the foodstuffs without hesitation.

“Oh, no!” cried the brāhmaṇa. “This boy has come again and spoiled my offering.”

Jagannātha Miśra was angry with Lord Caitanya and scolded Him sternly. “Why have You done this again?” he said angrily to his son. Then he put the child to bed in His room. Jagannātha Miśra implored the brāhmaṇa to cook again for Lord Gopāla but the brāhmaṇa hesitated. It was late and he was tired from his day of traveling.

“Now I have put the boy to rest. He is asleep and will not touch your offering. Please cook again,” said Jagannātha Miśra. At last the brāhmaṇa agreed.

It was the middle of the night when the brāhmaṇa's offering was ready. He sat down to chant his mantra but as soon as he called for Gopāla to eat the offering, the child Lord Caitanya appeared. The brāhmaṇa cried and cried but because everyone was asleep, no one heard him.

At that time Lord Caitanya revealed His real form as Lord Gopāla, to the brāhmaṇa. Not only did He show the brāhmaṇa His own form, but He showed him all of Vṛndāvana, including the forests, cows, cowherd boys and gopīs. The brāhmaṇa, being a good devotee of Lord Gopāla, was overwhelmed with joy. He danced and chanted jubilantly, having seen the Lord with his own eyes.

Questions

1. What Deity did the brāhmaṇa worship?
2. Why was the offering spoiled?
3. What did Lord Caitanya show the brāhmaṇa?

New Words

jubilantly	facility	implored
preparation	directly	sternly
hesitation		

The History of Advaita Ācārya

Śrī Advaita Ācārya is the spiritual master of all devotees. He descended to this planet just prior to Lord Caitanya's appearance and he caused the salvation of the entire world by making Lord Caitanya appear.

Śrī Advaita Ācārya found that this material world was full of misery because everyone was engaged in material activities. Nowhere did he find devotional service to Lord Kṛṣṇa.

Seeing the activities of the world, Advaita Ācārya felt compassion and began to think how he could act for the benefit of everyone. "If Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example," thought Śrī Advaita. "In this age there is no other religion than chanting the holy name. I shall worship Kṛṣṇa in a purified state of mind. I shall constantly call Him in humbleness."

While Śrī Advaita was thinking how he could call for Kṛṣṇa, he remembered a verse from the scriptures. The verse said,"

Śrī Kṛṣṇa, who is very affectionate to His devotees, sells Himself to a devotee who offers merely a tulāsi leaf and a palmful of water.”

Śrī Advaita knew what he would do. Thinking of the lotus feet of Śrī Kṛṣṇa, he constantly offered tulāsi buds in water from the Ganges. With loud calls he asked the Lord to appear. Because of the sincere appeal of Śrī Advaita, Lord Kṛṣṇa appeared as Lord Caitanya to spread the glories of the holy name.

In the year 1407, there was a lunar eclipse and all the devotees went to the banks of the Ganges to bathe. They chanted, “Kṛṣṇa! Kṛṣṇa! Hari! Hari!” and their vibrations filled the three worlds. Lord Caitanya took that opportunity to appear in Nadia in the house of Jagannātha Miśra.

At that time Śrī Advaita Ācārya, in his house in Śāntipur, began to dance. Taking Haridās with him, he danced and loudly chanted. Seeing the lunar eclipse, they both laughed jubilantly and went to bathe in the Ganges. Advaita Ācārya gave various types of charity to all the brāhmaṇas.

Śrī Advaita Ācārya was actually Mahā-Viṣṇu, coming to this world as the servant of Lord Caitanya. Caitanya respected Advaita Ācārya as His spiritual master but Śrī Advaita was displeased by this relationship. He considered himself simply the servant of Śrī Caitanya Mahāprabhu.

Once Mahāprabhu formed a large kīrtana party comprised twenty-one men: four people playing mṛdangas, one leading the chanting and sixteen men playing kāratalas. Advaita Ācārya danced with jubilation in the middle of the kīrtana party.

The house of Śrī Advaita Ācārya was an auspicious place. Even before the descent of Śrī Caitanya, all the devotees of Navadvīpa used to gather in this place. In these meetings, Advaita Ācārya would recite *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and glorify the process of devotional service. In this house the Vaiṣṇavas would always talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa Mahā-Mantra. Lord Caitanya Himself performed plays in the house of Advaita Ācārya and in that house was endless kīrtana.

Questions

1. What did Advaita Ācārya think about the material world?
2. How did Advaita Ācārya worship Kṛṣṇa?
3. What year did Lord Caitanya appear? What was going on when He appeared?
4. What are some of the things that happened in Śrī Advaita's house?

New Words

prior	affectionate	salvation
appeal	compassion	relationship
incarnation	recite	

Sārvabhauma Bhaṭṭācārya

part one

Once, Lord Caitanya went to Jagannātha Purī to worship the Deity in the Jagannātha temple. When He entered the temple of the Lord, He at once became overwhelmed and fell on the floor in a trance. The custodians of the temple did not know who Lord Caitanya was. They could not understand why He was lying on the floor.

The chief paṇḍita in the court of the king of Orissa was a man named Sārvabhauma Bhaṭṭācārya. Jagannātha Purī is a village in Orissa and the Bhaṭṭācārya happened to be visiting the temple of Lord Jagannātha. When he saw the luster of the body of Mahāprabhu, he could understand that he was not an ordinary sannyāsī. He also knew that the Lord's spiritual trance was not an ordinary show.

Sārvabhauma Bhaṭṭācārya asked the temple custodians to take the unconscious sannyāsī to his own home so that he could observe His state of trance. The bhaṭṭācārya was such an

intelligent scholar that he knew just how to test all of Mahāprabhu's symptoms according to the scriptures.

He observed the movements of the stomach, the beating of the heart, the breathing of the nostrils and the Lord's pulse. He found that the Lord's trance was out of genuine spiritual love and he began to try to awaken Him but Lord Caitanya could not be awakened by any means. Sārvabhauma Bhaṭṭācārya did not know who the beautiful sannyāsī was and he was bewildered when he could not bring Mahāprabhu out of His trance.

In the meantime, Nityānanda Prabhu, Gadādhara Paṇḍita and some other companions of the Lord arrived in Jagannātha Purī. They met Gopinātha Ācārya, the brother-in-law of Sārvabhauma Bhaṭṭācārya and he took them to see Lord Caitanya. At once the Lord's companions began to chant the holy name of Lord Hari. The Lord awoke when He heard the holy name and began to chant with His devotees. Sārvabhauma Bhaṭṭācārya asked the Lord and His devotees to remain at the house as guests. They all went to bathe in the sea and fine meals were provided for everyone.

It came to be known later on that Sārvabhauma Bhaṭṭācārya was a class friend of the grandfather of Lord Caitanya, Nīlāmbara Cakravartī. The bhaṭṭācārya then took even more interest in the young sannyāsī and decided that he would teach the Vedānta to Him.

At this time, Sārvabhauma Bhaṭṭācārya was not a Vaiṣṇava. He was a Māyāvādī. Although he was very intelligent and was able to speak on all the different scriptures he did not know that devotional service is the goal of all the scriptures.

In a mood of humility, the Lord agreed to take lessons from the bhaṭṭācārya. Together they sat in the temple of Lord Jagannātha and for seven days straight, Sārvabhauma Bhaṭṭācārya spoke on Vedic knowledge. Lord Caitanya never interrupted not even asked a question. This silence caused the bhaṭṭācārya anxiety and at last he said, “I have been speaking for seven days but you have neither made a comment nor asked a single question. Why is this?”

“I am a fool,” said Lord Caitanya. “I am hearing you simply because it is my duty.”

“But if You don’t understand what I am saying, why don’t You ask questions?” asked the bhaṭṭācārya. “Why do You simply sit there silently?”

“My dear sir,” said the Lord. “As far as Vedānta is concerned, I understand the meaning quite well. However, I cannot understand your explanation at all.” By this statement Lord Caitanya meant that if someone hears the scriptures from a pure devotee who knows the goal of life (devotional service), the scriptures are easily understood. But non-devotees give the wrong understanding of the scriptures and confuse everyone.

After that Lord Caitanya began to explain Vedānta to Sārvabhauma Bhaṭṭācārya the way it really is. He said that the scriptures are meant to teach us three things;

1. Our relationship with Kṛṣṇa
2. Service to Kṛṣṇa
3. Love of Kṛṣṇa

Mahāprabhu also explained many verses from the scriptures and defeated all the arguments of the great scholar, Sārvabhauma Bhaṭṭācārya.

At last the bhaṭṭācārya understood that Lord Caitanya was actually Lord Kṛṣṇa Himself. He fell down at the Lord's feet. The Lord embraced Sārvabhauma Bhaṭṭācārya and the great scholar began to laugh, cry, chant, dance and tremble as he thought about the greatness of Lord Caitanya. He immediately wrote 100 verses in praise of Lord Caitanya. Mahāprabhu like the humble behaviour of Sārvabhauma Bhaṭṭācārya and showed him His own form, first with four hands and then with six hands. This six-handed form held a bow, arrow, flute, sannyāsī staff and water pot.

The two most famous verses written by Sārvabhauma Bhaṭṭācārya are as follows:

1. Let me surrender unto the Personality of Godhead who has appeared now as Śrī Caitanya Mahāprabhu. He is the ocean of all mercy and has come down to teach us

material detachment, knowledge and devotional service to Himself.

2. Since pure devotional service of the Lord has been lost in time, the Lord has appeared to teach these principles. Therefore, I offer my obeisances unto His lotus feet.

From that day on Sārvabhauma Bhaṭṭācārya remained the greatest of Lord Caitanya's devotees.

Questions

1. Where was Mahāprabhu when He went into a trance?
2. What brought Him out of the trance?
3. What did Sārvabhauma Bhaṭṭācārya want to teach Lord Caitanya?
4. What three things should we learn from the scriptures?
5. What two forms did Lord Caitanya show to Sārvabhauma Bhaṭṭācārya?

New Words

overwhelmed

custodians

luster

bewildered

ordinary

companions

symptom

arguments

unconscious

Sārvabhauma Bhaṭṭācārya

part two

The scholar Sārvabhauma Bhaṭṭācārya had tried to instruct Lord Caitanya from his knowledge of Vedānta but the Lord had instead converted the bhaṭṭācārya into a Vaiṣṇava. The scholar saw the six-armed form of the Lord and he composed one hundred verses in praise of Mahāprabhu. Thus the bhaṭṭācārya became an important devotee in Caitanya's movement.

After seeing the sincere humility of Sārvabhauma Bhaṭṭācārya, Lord Caitanya told him to go home. The bhaṭṭācārya said, "You have descended to deliver the fallen souls of this material world. It is wonderful indeed that You have turned a stone-hearted man like me into a devotee." Then the bhaṭṭācārya went home and send various kinds of prasādam to Lord Caitanya.

The next morning, Mahāprabhu went to the temple of Jagannātha to see Mangala ārātika. The priests in the temple

gave Him a garland and offered Him nice prasādam. The Lord took the flowers and prasādam and went directly to the house of Sārvabhauma Bhaṭṭācārya. Although it was early in the morning, the bhaṭṭācārya understood that the Lord had come and was knocking on his door. He rose from his bed at once and began to call out, “Kṛṣṇa! Kṛṣṇa!” The Lord was pleased to hear this.

Sārvabhauma Bhaṭṭācārya tried to receive the Lord with all care at the early hour of the morning. He offered Mahāprabhu a nice seat and they talked together. Lord Caitanya offered him the garland and prasādam from the temple of Lord Jagannātha. Sārvabhauma was pleased to receive mercy from the hands of the Lord himself.

Sārvabhauma began to eat the prasādam although he had not performed his daily duties, nor bathed, nor even washed his teeth. As he ate it, he quoted a verse which said that prasādam should be eaten as soon as it is received. Even if it is dry and old or brought from a distant place, prasādam must always be eaten immediately.

Lord Caitanya was pleased to see that Sārvabhauma Bhaṭṭācārya was ready to give up all rules and regulations and accept prasādam from the hands of the Lord. Lord Caitanya embraced Sārvabhauma Bhaṭṭācārya and they both began to dance in transcendental ecstasy. In that ecstasy, the Lord said, “My mission in Jagannātha Purī is now fulfilled. I have converted a person like Sārvabhauma Bhaṭṭācārya. I shall now be able to attain Vaikuṅṭha without fail.”

The next day Sārvabhauma Bhaṭṭācārya went to see Lord Caitanya. He asked the Lords to talk about devotional service and Mahāprabhu explained the verse:

harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

“In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.”

Sārvabhauma Bhaṭṭācārya then went to the temple of Lord Jagannātha and purchased fine prasādam. He sent the prasādam to Lord Caitanya through his brāhmaṇa servant. He also sent two verses written on palm leaves. The verses said, “Let me surrender unto that Lord Caitanya Mahāprabhu. The Lord, seeing that devotional service was absent, descended Himself in the form of Caitanya Mahāprabhu to preach devotional service. Let us all surrender unto His lotus feet and from Him, learn what devotional service really is.”

Mukunda Datta carried these two palm leaves to Lord Caitanya but before he reached the Lord, he copied the verses in his book. When Lord Caitanya read the verses on the palm leaves, He tore them to pieces for He never liked to be praised. We know these verses only because Mukunda Datta wrote them down.

New Words

humility

converted

quoted

attain

purchased

[pages of this book are missing according to the content page it looks like stories called “The History of Śrīla Bhaktsiddhanta Sarasvati”, “Ohe! Vaiṣṇava Ṭhakura” and part of “The Birthplace of Lord Nityānanda”. The numbers in the yellow book are from 23 to 39. I have typed everything that is here]

When the astrologer was speaking so highly of Him, Caitanya Mahāprabhu stopped him and began to smile. “My dear sir,” He said, “I think you don’t know that in my previous birth I was a cowherd boy. In my last birth I was born in the family of cowherd men and I gave protection to the cows and calves. Because of those pious activities I have now become the son of a brāhmaṇas.”

The astrologer said, “What I saw in meditation was full of opulence. Therefore I was confused. I am certain that Your form and the form I saw in my meditation are one and the same. Whatever You may be or whoever You may be, I offer my respectful obeisances unto You.”

By His causeless mercy, Lord Caitanya gave the astrologer love of Godhead. Thus He rewarded him for his service.

Questions

1. What was the astrologer supposed to know?
2. Who did Lord Caitanya say He was in His previous life?
3. What did Lord Caitanya give the astrologer?

New Words

calculate

previous

creation

The Kazi

part one

Lord Caitanya wanted to spread His saṅkīrtana movement all over the world. He ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra and to hold kīrtana continuously in each and every home. When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any sound other than the words “Hari! Hari!” and the beating of the mṛdanga and the clashing of hand bells.

Hearing the vibration of the Hare Kṛṣṇa mantra, the local Mohammedans submitted an angry complaint to the Kazi. The Kazi marched to the first home where he heard a kīrtana. He smashed the mṛdanga and spoke, “For so long you did not follow the principles of your religion and now you are so enthusiastic. By whose strengths are you doing this? No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense but in the future I shall chastise you all by taking away your property and converting you to Mohammedans.”

In those days it was thought that if a Hindu was sprinkled with water by a Mohammedan, then the Hindu would never be a Hindu again. Sometimes, the Mohammedans would force cow's flesh in the Hindu's mouth and thus the Hindu would become contaminated and fall down from his religion.

After saying this, the Kazi went home. The devotees were greatly shocked that they would not be able to chant Hare Kṛṣṇa and they went sadly to Lord Caitanya. Hearing of the Kazi's threat, Lord Caitanya said, "Go perform saṅkīrtana! Today I shall kill all of the Mahammedans!"

Returning home, all the people began to perform saṅkīrtana but because of the order from the Kazi, they were full of anxiety. The Lord saw their anxiety and said, "In the evening I shall perform saṅkīrtana in each and every town. Therefore, you should all decorate the city in the evening. In the evening, burn torchlights in every lane. I will protect all of you. Let us see what kind of Kazi comes to stop our kīrtana."

In the evening, Lord Gaurasundara went out and formed three parties for kīrtana. In the front party danced Ṭhakura

Haridāsa and I the middle party danced Advaita Ācārya with great jubilation. Lord Gaurasundara Himself danced in the rear party and Śrī Nityānanda moved with Lord Caitanya's dancing. Performing kīrtana in this way, circumambulating every nook and corner of the city, they finally reached the door of the Kazi's palace.

Murmuring in anger and making roaring sounds, the people under the protection of Lord Caitanya became made. The loud sound of their chanting frightened the Kazi and he hid in his room. Hearing the angry and protesting people, the Kazi would not come out of his house.

At the Kazi's door, Lord Caitanya sat down and sent someone to call for the Kazi. At last he came out with his head bowed down. The Lord gave him proper respect and a seat.

In a friendly way, the Lord said, "Sir, I have come to your house as a guest but upon seeing me you hid yourself in your room. Why is that?"

“You came to my house in an angry mood so I kept myself hidden. Now that You are pacified, I am quite pleased to honour such a guest as Yourself.”

Thereafter, the Lord spoke to the Kazi very seriously about meat-eating. The Lord said, “You drink cow’s milk; therefore the cow is your mother. The bull produces grains for your maintenance, therefore the bull is your father. Since the cow and the bull are your mother and father, how can you kill and eat them? How do you commit such sinful activities!”

The Kazi tried to argue with Mahāprabhu. He said that the Mohammedan scriptures allow meat-eating. At last he was defeated by Lord Caitanya. He said, “My dear Nimāi Paṇḍita, what You have said is all true. The scriptures of the meat-eaters are not valid.” Upon hearing this statement from the Kazi, Lord Caitanya smiled.

Questions

1. What two things did the Kazi threaten to do to anyone who performed kīrtana?
2. How many kīrtana parties did Lord Caitanya form? Who danced in each party?
3. What did the Kazi do when he saw the kīrtana party coming toward his house?
4. What did Lord Caitanya preach to the Kazi about?

New Words

continuously	converting	principles
circumambulate	excusing	Mohammedans
chastise	nook	enthusiastic

The Kazi

part two

The Kazi had admitted to Lord Caitanya that meat-eating was a sinful practice and that the Mohammedan scriptures were faulty. The Lord was pleased to hear the Kazi admit this and He asked him another question.

“My dear sir, I wish to ask you another question. Please tell the truth. Do not try to cheat me with tricks. In your city there is always chanting of the holy name. Uproar of music, singing and dancing is always going on. You have the right to stop these activities but now you do not forbid them. What is the reason?”

The Kazi said, “My dear Gaurahari, please come to a private place with me and I shall tell you the reason.”

“All these men are my associates, You may speak frankly. There is no reason to be afraid of them,” said the Lord.

Then the Kazi told him, “When I went to the Hindu’s house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly. His body was like a human being’s body and his face was like a great lion. While I was sleeping the lion jumped on my chest, laughing fiercely and gnashing His teeth. Placing His nails on my chest, the lion said in a grave voice, ‘I shall immediately bifurcate your chest, just the way you broke the mṛdanga drum! You have forbidden the chanting of My name. Therefore, I must destroy you.’

“Being very much afraid of Him, I closed my eyes and trembled. Seeing me so afraid, the lion said, ‘I have defeated you just to teach you a lesson but I must be merciful to you. On that day you did not create a very great disturbance. Therefore, I have excused you and not taken your life. But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.’

“After saying this, the lion left but I remained terribly afraid of Him. Just see the marks of His nails on my heart!”

After this description, the Kazi showed his chest to the Lord. Then he continued, “I did not speak to anyone about this incident but on that very day one of my servants came to me. He said, ‘When I went to stop the chanting, suddenly flames struck my face. My beard was burned and there were blisters on my cheeks.’ Every other servant who tried to stop the chanting brought me the same report. Being afraid, I asked them not to stop the chanting but to just go home and sit down.

“The meat-eaters then came to me complaining that if they do not stop the kīrtanas, there will be chanting continuously all over the city. The religion of the Hindus will increase and there will be nothing but the sound of ‘Hari! Hari!’

“One meat-eater said, ‘The Hindus say “Kṛṣṇa! Kṛṣṇa!” and they smile, cry, dance, chant and fall to the ground, smearing their bodies with dirt. Once I joked with them, and now my

tongue also chants “Hari! Hari!”. I have no desire to say it but still my tongue chants. I don’t know what to do.’

The Kazi continued, “After that, some non-believers came to me and complained, ‘Nimāi has introduced the saṅkīrtana system but we have never heard of it. He sings all kinds of songs, claps, plays a drum and handbells and deafens our ears with His loud noise. We don’t know what He eats that makes Him so mad, dancing, singing, laughing, crying, falling down, jumping up and rolling on the ground. At night we can’t get any sleep. We are always kept awake by this chanting. Please make Nimāi Paṇḍita leave this town of Navadvīpa.’

“I promised them that I would make you stop this chanting but I feel within my mind that you are Lord Nārāyana. You are the Supreme God of the Hindus.”

Hearing the Kazi speak so nicely, Lord Caitanya touched him and spoke as follows, “The chanting of the Holy Name of Kṛṣṇa from your mouth has performed a wonder. You are now free from all your sins. You have become supremely pure. Because you have chanted the three names of the Lord,

Hari, Kṛṣṇa and Nārāyaṇa, you are the most fortunate and pious.”

Tears flowed from the Kazi’s eyes and he touched the Lord’s lotus feet. He said, “Only by Your mercy have my sinful desires been removed. Kindly favour me so that my devotion may always be fixed upon You.”

The Lord said, “I wish to beg one favour from you. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia.”

“No one shall check the saṅkīrtana movement!” promised the Kazi.

Hearing this, the Lord got up, chanting Hari! Hari!.

Following Him, all the other devotees also got up chanting the vibration of the Holy Name. With his mind jubilant, the Kazi also went with them.

Questions

1. What was the reason the Kazi no longer tried to stop the saṅkīrtana movement?
2. Why did the non-believers want Nimāi Paṇḍita to leave the town of Navadvīpa?
3. Why did Lord Caitanya call the Kazi “the most fortunate and pious”?

New Words

congregational

performance

bifurcate

The History of Śrī Gopāla Bhaṭṭa Gosvāmī

Śrī Gopāla Bhaṭṭa Gosvāmī was one of the great and exalted members of Lord Caitanya's saṅkīrtana movement. He was always engaged in discussions about love of God in the company of Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

Gopāla Bhaṭṭa was the son of Veṅkata Bhaṭṭa, a resident of the village of Śrīraṅgam. In the year 1433, when Lord Caitanya Mahāprabhu was touring South India, He stayed for four months during the Cāturmasya, at the house of Veṅkata Bhaṭṭa, who then got the opportunity to serve the Lord to his heart's content. His son, Gopāla Bhaṭṭa, also got the opportunity to serve Mahāprabhu at that time. Both the father and the mother of Gopāla Bhaṭṭa were very fortunate because they dedicated their entire lives to the service of Caitanya Mahāprabhu.

They allowed Gopāla Bhaṭṭa Gosvāmī to go to Vṛndāvana after he took initiation from his uncle who was a great scholar

and devotee. They gave up their lives thinking of Lord Caitanya.

When Lord Caitanya found that Gopāla Bhaṭṭa had gone to Vṛndāvana and met Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī, He was very pleased. He told Rūpa and Sanātana to accept Gopāla Bhaṭṭa as their younger brother and take care of him. Sanātana Gosvāmī became so fond of Gopāla Bhaṭṭa that he compiled a great book called the *hari-bhakti-vilāsa* and he published it under Gopāla Bhaṭṭa's name. Under the direction of Śrī Rūpa and Sanātana, Gopāla Bhaṭṭa Gosvāmī installed one of the seven principal Deities in Vṛndāvana, the Rādhāramana Deity. That Deity is still being worshipped in Vṛndāvana.

Gopāla Bhaṭṭa Gosvāmī wrote commentaries on several books and engaged as the intimate friend of Śrīla Rūpa Gosvāmī, Śrīla Jīva Gosvāmī and Śrīla Sanātana Gosvāmī. In his previous birth in the Kṛṣṇa Līlā, Gopāla Bhaṭṭa Gosvāmī was the gopī Anaṅga-mañjarī.

Questions

1. What book did Sanātana write in Gopāla Bhaṭṭa's name?
2. What Deity did Gopāla Bhaṭṭa install?

New Words

Discussions

Cāturmasya

Commentaries

The History of Raghunātha Dāsa Gosvāmī

Raghunātha dāsa Gosvāmī was born in the year 1416 in a rich Vaiṣṇava family. His birth site was called Śrī Kṛṣṇapura and it was near the Sarasvatī river. Raghunātha dāsa Gosvāmī's forefathers were all wealthy and Raghunātha was the heir to a great track of land in India. Raghunātha dāsa had no attachment, however, for his home, his estate or his family. His only desire was to join Lord Caitanya's saṅkīrtana party.

Seeing that Raghunātha had no desire to stay at home, his father hired special bodyguards to watch over him.

Nevertheless, he managed to escape the guards and go to Jagannātha Purī to meet Lord Caitanya.

The Lord was very pleased to see Raghunātha dāsa. He engaged him as the assistant to His own secretary, Śrī Svarūpa Dāmodara. Svarūpa Dāmodara cared for the Lord's baths, meals, rest and messages and Raghunātha dāsa assisted him for sixteen years in Jagannātha Purī.

When Lord Caitanya and Svarūpa Dāmodara both disappeared, Raghunātha went to Vṛndāvana. He wanted to see the lotus feet of Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī and then throw himself off of Govardhana Hill.

The two brothers, however, did not let Raghunātha dāsa kill himself. They accepted him as their third brother and they always heard the glories of Lord Caitanya from him.

Raghunātha dāsa spent most of his log life at Rādhā-kuṇḍa. He almost gave up eating and thus he became very skinny and weak. He reduced his sleeping until he was almost not sleeping at all. He took bath in the Rādhā-kuṇḍa three times daily and whenever he saw a Vaiṣṇava living in Vṛndāvana, he would embrace him. At the end of his life, he was eating only a few drops of buttermilk each day.

Day and night, he rendered service to Rādhā-kuṇḍa within his mind. For three hours a day he preached about the glories of Lord Caitanya. As a daily duty, Raghunātha dāsa offered one thousand obeisances to the Lord. He chanted at least one hundred thousand names of the Lord and he offered

obeisances to two thousand Vaiṣṇavas. His only pleasure was chanting the holy name of Lord Kṛṣṇa.

When Raghunātha dāsa first went to Jagannātha Purī to serve Lord Caitanya, his rich parents sent him servants and money. He rejected the servants and used the money to prepare huge feasts for Lord Caitanya and other sannyāsis. Once, he was thinking, “I am a sannyāsī, yet I am accepting money from my family. This is not good.” After that, he rejected the money.

Lord Caitanya asked Svarūpa Dāmodara, “Why is it that Raghunātha dāsa no longer has nice feasts?”

“He has rejected his family’s wealth and he simply begs food from the temple priests on the steps of the Jagannātha Purī temple,” said Svarūpa Dāmodara.

Lord Caitanya was pleased with Raghunātha dāsa. One day he went to see Raghunātha on the temple steps but Raghunātha was not there. Returning to Svarūpa Dāmodara, he asked, “Where is Raghunātha dāsa Gosvāmī now? He is

no longer begging food on the temple steps. How does he eat?”

“Now he goes behind the temple,” said Svarūpa Dāmodara. “He finds pieces of rejected rice from the temple and eats only that.”

Again Lord Caitanya was pleased and He went to see Raghunātha dāsa. “My dear Raghunātha dāsa, I understand that you have very nice foodstuffs here and you have not invited Me to share them with you.” Then Lord Caitanya grabbed Raghunātha’s bowl of old rejected rice and began to eat it. Lord Caitanya wanted to encourage Raghunātha dāsa to renounce all material activities.

Questions

1. What did Raghunātha’s father do to try to keep him at home?
2. How long did Raghunātha serve Lord Caitanya?
3. What was his service for the Lord?
4. How many obeisances did Raghunātha offer every day to the Lord?

New Words

rejected

forefathers

heir