Śrī Caitanya Mahāprabhu –
THE ORIGINAL FORM OF GODHEAD

An Anthology of Scriptural Evidence

Śrī Śrīmad Bhaktivedānta Nārāyaṇa Gosvāmī Mahārāja
BOOKS BY
ŚRĪ ŚRĪMAD BHAKTIVEDĀNṬA NĀRĀYĀṆA GOSVĀMĪ MAHĀRĀJĀ

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NĀRĀYAṆA GOSVĀMĪ MAHĀRĀJA

By the mercy of Ācārya Keśarī
(the lion-like spiritual master)

oṁ viṣṇupāda aṣṭottara-śata śrī

ŚRĪLA BHAKTI PRAJṆĀNA
KEŚAVA GOSVĀMĪ MAHĀRĀJA,

the best of the tenth generation of spiritual masters
descended from Śrī Kṛṣṇa Caitanya
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Preface

to the Hindi Edition

This book of quotations, entitled *A Collection of Scriptural Proof Establishing that Śrī Caitanya Mahāprabhu is Svayam Bhagavān, the Original Form of the Supreme Personality of Godhead*, is being presented to the reader by virtue of the causeless mercy and inspiration of my most worshipable spiritual master, oṁ viṣṇupāda aṣṭottara-śata Śrī Śrila Bhakti Prajñāna Keśava Gosvāmī Mahārāja. In the case of discerning bhagavat-tattva and the truth about the Lord’s incarnations, only two kinds of evidence are acceptable. The first kind is evidence extracted from the bona-fide scriptures and the second is taken from the realization of great devotees, mahā-bhāgavatas, who are expert in the philosophical conclusions of the Vedic scriptures, and who have direct experience of the Absolute Truth, param- brahma. This book is a limited collection of both kinds of evidence.

According to the statement of the Vedas, raso vai saḥ, the Absolute Truth, param- brahma, is the embodiment of rasa (rasa-svarūpa). The king of rasikas relishes rasa in two forms: as the object of love (viṣaya) and as the reservoir of love (āśraya). In truth, it is in these two forms that rasa can be relished to the greatest extent, i.e. as the taster of rasa and as that which is tasted. When the Lord tastes rasa as the object of prema, or love (viṣaya), He is Vrajendra-nandana Śyāmasundara, Gopī-jana-vallabha Śrī Kṛṣṇa (the beloved of the gopīs), whilst when tasting rasa as the reservoir of love (āśraya), that same Lord is Śacinandana Gaurahari, Śrī Kṛṣṇa Caitanya Mahāprabhu. In order to relish the rasa of āśraya-vigraha, rasika-śekhara Śrī Kṛṣṇa adopted the mood and complexion of Śrīmatī Rādhikā, who is the original āśraya-vigraha and the embodiment of mahā-bhāva. Thus He appeared in the form of Śrī Gaurasundara, or Śrī Caitanya Mahāprabhu.

Based on the verse, channaḥ kalau (Śrīmad-Bhāgavatam 7.9.38), the Lord appears in Kali-yuga in a hidden form. The word channaḥ comes from the verbal root chad and means ‘concealed’. This signifies that in Kali-yuga, Svayam Bhagavān Śrī Kṛṣṇa comes concealed under the golden complexion of Śrīmati Rādhikā to relish the rasa of the āśraya-vigraha. That concealed form of the Supreme Lord is svayam-avātari
Śrī Gaurāṅga Mahāprabhu, the source of all incarnations, who is the principle object of worship in Kali-yuga.

The verse *kṛṣṇa-varṇam tviṣākṛṣṇam* (Śrīmad-Bhāgavatam 11.5.32) establishes Śrī Gaurāṅga Mahāprabhu as the sole object of worship in Kali-yuga. It depicts that He is singing the names of Kṛṣṇa (*kṛṣṇa-varṇam*), His complexion is golden (*tviṣākṛṣṇam*), and that the method for worshipping Him is the sacrifice (*yajña*) of the congregational chanting of the holy names of Kṛṣṇa (*harināma-saṅkīrtana*). This book provides complete explanations of the above verses.

One of the main, distinguishing qualities of Svayam Bhagavān is that all other forms of the Lord are present in Him. Śrī Kṛṣṇa and Śrī Caitanya Mahāprabhu alone possess this quality; even Śrī Nārāyaṇa, the Lord of Vaikuṇṭha, and Śrī Vasudeva, the king of Dvārakā, do not. On various occasions, devotees witnessed Śrī Caitanya Mahāprabhu manifest different forms of the Lord, just as Śrī Kṛṣṇa had done. Another important quality distinguishing Svayam Bhagavān from other incarnations is His ability to distribute *prema*. Apart from Svayam Bhagavān Śrī Kṛṣṇa, no other form of the Lord distributes *prema*. This is stated in Śrīla Rūpa Gosvāmī’s philosophical treatise *Śrī Laghu-Bhāgavatāmṛta* (5.37):

\[
kṛṣnād anyaḥ ko vā latāsv api premado bhavati
\]

There may be many all-auspicious incarnations of the Supreme Person, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?

This definitive statement gives rise to the conclusion that Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. He distributed that love of God which is rarely attained by even Lord Brahmā. He not only granted it to His devotees but also to the forest creatures as He made His way to Vṛndāvana, and to great sinners such as Jagāī and Madhāī. Therefore, the Lord’s eternal associate, Śrīla Rūpa Gosvāmī, who is completely endowed with all scriptural knowledge, glorified Him as the crest jewel of those great personalities able to bestow *kṛṣṇa-prema*, namely Śrī Kṛṣṇa Himself:

\[
namo mahā-vādanyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ
\]

I offer my respectful obeisances unto Lord Śrī Kṛṣṇa who appears with a golden complexion and is called Śrī Kṛṣṇa Caitanya. In this
form, He is more magnanimous than any other incarnation (āvatāra),
even Kṛṣṇa Himself, because He freely distributes what has not been
given for a long time – pure love of Kṛṣṇa.

Many pure devotees, or mahā-bhāgavatas, have realized Śrī Caitanya
as Śrī Nanda-nandana within their hearts, and directly observed this to
be so with their own eyes. Thus they came to conclude that Śrī Kṛṣṇa
Caitanya Mahāprabhu is Svayam Bhagavān Śrī Kṛṣṇa Himself. Such
knowledgeable, scholarly persons as Śrī Svarūpa Dāmodara, Śrī Rāya
Rāmānanda, Śrī Rūpa, Śrī Sanātana, Śrī Jiva, Śrī Raghunātha dāsa and the
other Gosvāmīs, as well as Śrī Prabodhānanda Sarasvati, Śrī Vṛndāvana
dāsa Thākura and Śrī Kṛṣṇadāsa Kavirāja, all had direct experience of Śrī
Kṛṣṇa Caitanya Mahāprabhu being the Supreme Lord, who is beyond
this material world. They were eminent scholars, conversant in all of
the scriptures, fully renounced, possessed of equanimity and highly
expert in the science of rasa. The words and realizations of such mahā-
bhāgavatas can never be denied, nor can the definitive conclusions of such
all-conquering, celebrated scholars as Śrī Sārvabhauma Bhaṭṭācārya, Śrī
Prakāśānanda Sarasvatī and Keśava Kāśmīrī, ever be doubted.

The scriptures, being free from the defects of error, delusion, imperfect
sense perception and the propensity to cheat, serve as the root of all
evidence in explaining bhagavat-tattva. The Śruti, Smṛti, Upaniṣads,
Samhitās and Purāṇas, like the Śrīmad-Bhāgavatam, the Mahābhārata
and other scriptures, contain plentiful evidence that Śrī Caitanya Mahāprabhu,
the purifier of the age of Kali, is Svayam Bhagavān, the source of all
carnations. However, because this scriptural evidence was scattered, I
recognized there to be a great need for compiling it into a small book.

In 1952, my most revered spiritual master oṁ viṣṇupāda aṣṭottara-
sāta Śrī Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja was preaching
Śrīman Mahāprabhu’s message of prema very strongly in the Indian state
of Assam. He was accompanied by about twenty or twenty-five sannyāsīs
and brahmacārīs. In a spacious dharmaśālā (residence for pilgrims) located
in the village of Bamsabarī, Śrīla Gurudeva gave a very powerful talk
establishing the teachings of Śrī Caitanya Mahāprabhu and His divine
identity as Svayam Bhagavān. Some opponents in the audience demanded
scriptural evidence of these claims, and about twenty-five important
verses were immediately cited in reply to their challenge. This completely
silenced them. At the time, I wrote those verses down, and in my heart
the desire arose to publish them as a collection.
Soon after this incident, my godbrother parivrajakācārya tridaṇḍi-
svāmī Śrī Śrīmad Bhaktivedānta Vāmana Gosvāmī Mahārāja published
a book in the Bengali language, which contained about forty verses,
proving Śrī Caitanya Mahāprabhu’s svayaṁ-bhagavattā (Godhead). Then
in November 1970, the great poet Śrī Vanamālī Śāstrī, who bears the
title kāvya-vedānta-tīrtha [literally one whose poetic works mirror
the Vedantic philosophy], gave me his translation of a more complete
collection of scriptural evidence, compiled by Śripāda Puruṣottama dāsa,
a resident of Vṛndāvana and disciple of jagad-guru oṁ viṣṇupāda Šrī Śrīla
Bhaktisiddhānta Sarasvati. I am especially grateful to these two devotees.
Furthermore, the pramāṇa-khaṇda section of Śrīla Bhaktivinoda
Thākura’s Śrī Navadvīpa-dbāma-māhātmya, printed in Bengali by our
most worshipful spiritual master oṁ viṣṇupada Šrīla Bhakti Prajñāna
Keśava Gosvāmī Mahārāja, has also been of great help. References were
taken from these three books in making this new presentation.

The new book was first printed in Śrī Bhāgavata-patrikā magazine in
installments (sixteenth year, journals seven to ten) and was published as
a separate book in 1972. The third edition has now been printed, as all
copies had sold out, and at the request of sincere devotees and venerated
vaiṣṇavas.

This insignificant effort of mine is intended for the pleasure of my
worshipful Śrīla Gurupāda-padma and the vaiṣṇavas. My only desire is
that the revered readers shower blessings upon me as they read this book.

The appearance day of Śrī Viṣṇu-priya, 1981
Begging for the mercy of Śrī Guru-Vaiṣṇava,
Tridaṇḍi-bhikṣu,

Śamrta P. V. Nārayān
Śrī Bhaktivedānta Nārāyaṇa
nitya-lilā-praviṣṭa om viṣṇupāda
ŚRĪ ŚRĪMAD
BHAKTIVEDĀNTA NĀRĀYANĀ
GOSVĀMĪ MAHĀRĀJA

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nitya-lilā-praviṣṭa om viṣṇupāda

ŚRĪ ŚRĪMAD
Bhaktivedānta Vāmana Gosvāmī mahārāja
nitya-līlā-praviṣṭa om viṣṇupāda
Śrī Śrīmad
bhaktivedānta Śvāmī
mahārāja

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nitya-lilā-praviṣṭa om viṣṇupāda

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BHAKTI PRAJÑĀNA KEṢAVA
GOSVĀMĪ MAHĀRĀJA

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nitya-līlā-praviṣṭa om viṣṇupāda
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śrī advaita gadādhaśa śrīvasādi gaura-bhakta-vṛṇda
Introduction

To whom is Śrī Caitanya Mahāprabhu unknown? He has inundated the whole world with pure love for the Supreme Lord and inaugurated the congregational chanting of the Lord’s holy names! By His causeless mercy alone, the sweet sound of krṣṇa-nāma-saṅkīrtana presently echoes, not only in Bengal or India, but throughout all the corners of the world.

Nowadays, Western countries are immersed in sense gratification. Nevertheless, many young, educated, Western men and women are totally abandoning all sense of shame and adopting the Vedic standard of proper behavior. They have become absorbed in singing Śrī Kṛṣṇa’s names with great devotion, while playing mṛdaṅga and karatālas in every house, street and town. Śrī Caitanya Mahāprabhu predicted more than 500 years ago that His name would be spread throughout the world.

prthivite āche jata nagarādi grama
sarvatra pracāra haibe mora nāma

(Śrī Caitanya-bhāgavata, Antya-līlā 4.126)

In every town and village on this earth, the glories of my name will be chanted.

Accepting the mood and complexion of Śrīmatī Rādhikā, Vrajendra-nandana Śrī Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu. Elaborate evidence is given in the Vedas, Purāṇas, Upaniṣads, Mahābhārata and other scriptures written by great saintly personalities, of Śrī Caitanya Mahāprabhu’s position as the Supreme Lord. One premī-bhakta has explained very beautifully and simply why it is that Śrī Caitanya Mahāprabhu descended to this material world:

bhāva rādhikā mādhuri, āsvādana sukha kāj
jayati krṣṇa-caitanya jaya, kali prakaṭe brajarāj

All glories to Śrī Kṛṣṇa-Caitanya, who blissfully relishes the sweetness of Śrīmatī Rādhikā’s loving sentiments. All glories to Vrajarāja Kṛṣṇa, who appears as Śrī Kṛṣṇa-Caitanya Mahāprabhu in the age of Kali.
In addition to evidence from the scriptures, Śrī Caitanya Mahāprabhu’s contemporaries, all greatly learned and fully liberated saintly personalities, describe Him in their writings and prayers – and from their own direct experience – as Svayam Bhagavān, the original form of the Supreme Personality of Godhead. Among them, Śrī Sārvabhauma Bhātṭācārya; Śrī Svarūpa Dāmodara; Śrī Rāya Rāmānanda; the six Gosvāmīs: Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha dāsa, Śrī Raghunātha Bhaṭṭa, Śrī Jīva and Śrī Gopāla Bhaṭṭa; Śrī Viṭṭhaleśvara Ācārya; Śrī Prabodhānanda Sarasvatī; Śrī Kavi Karnapūra; Śrī Vṛndāvana dāsa Ṭhākura; and Śrī Kṛṣṇadāsa Kavirāja, are especially notable.

Some people regard Śrī Caitanya Mahāprabhu as a devotee, some as a pure devotee (premī-bhakta) or as some great personality, while others consider Him an āveśa-avatāra (an individual empowered by the Lord), a partial incarnation or another type of incarnation. Not wishing to contradict these beliefs, it nonetheless remains necessary to present the truth in full for the benefit of the whole world. Therefore, a wide range of evidence has been collected, both from various scriptures, and from the writings of eminent and learned personalities.

A Brief History of Śrīman Mahāprabhu

The Supreme Lord, Svayam Bhagavān Śrī Caitanya Mahāprabhu, appeared in Bengal on the bank of the river Bhāgīrathī (Ganges), whose water is pure and transcendental. This event took place on a Saturday evening, in the year 1486 A.D. according to the Christian calendar, and the year 1542 according to the Hindu calendar. He appeared in the lunar month of Phālgunī (February/March), in Śrī Māyāpura, within the Holy abode of Śrī Dhāma Navadvīpa, in the district of Nadiyā. There was a lunar eclipse at the time of His birth and the whole town was reverberating with the sweet sound of the congregational chanting of the Holy names (barināma-saṅkīrtana).

The Lord’s father was the learned Śrī Jagannātha Miśra and His mother was Śrīmatī Śacī-devī. The newborn baby’s maternal grandfather, Śrī Nilāmbara Cakravartī, was a famous astrologer. After examining the auspicious position of Leo in the infant’s natal horoscope, he concluded that the boy showed all the signs of an extraordinary personality (mahā-puruṣa), and that he possessed the power to maintain the entire universe; He thus named the child Viśvambhara. The parents and neighbors of the newborn baby lovingly addressed Him as Gaurasundara, Gaurāṅga,
Gaurahari and Śrī Śacīnandana, but generally during His childhood He was known by the name Nimāī.

Śrī Caitanya Mahāprabhu inundated the land of Gauḍa [Bengal] with immense bliss: He did so in His childhood, with His restless behaviour and completely astonishing, super-human pastimes; in His boyhood, with His enchanting student life; and in His youth, after marrying according to scriptural injunctions, with His exemplary household life and preaching of bhakti.

Subsequently, He visited the holy place of Gayā, where He received initiation into the ten-syllable gopāla-mantra from Śrī Īśvara Purī, a disciple of Śrī Mādhavendra Purī in the Śrī Brahma-Madhva sampradāya. Thus He demonstrated to the souls of this world the real necessity of accepting the shelter of the lotus feet of a bona-fide spiritual master (sat-guru), who possesses all the qualities described in the scriptures. Upon His return from Gayā, by singing the names of Śrī Hari in the company of devotees and issuing forth a river of bhakti, He flooded the land of Gauḍa with a deluge of pure love of God (prema).

At the age of twenty-four, Śrī Gaurāṅga accepted the renounced order of life, sannyāsa, from Śrī Keśava Bhāratī. He traveled around India for six years, distributing the gift of prema for the holy names to millions of living beings, thus making their lives successful. Next He visited Śrī Vṛndāvana (in Northern India), and then stayed for eighteen years continuously in Śrī Jagannātha Purī [on the Bay of Bengal], submerging India under torrents of krṣṇa-prema. Moreover, into the hearts of His eternal associates: Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrī Prabodhānanda Sarasvatī, Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha dāsa, Śrī Raghunātha Bhaṭṭa, Śrī Gopāla Bhaṭṭa, Śrī Jīva and Śrī Kavi Karnapūra Prabhu, He invested His own divine power. Through these associates, all of whom were nourished by the Lord’s immaculate bhakti-rasa, He manifested extensive scriptures. Śrī Gaurāṅga-deva Himself educated qualified jīvas in bhakti by His composition of Śrī Śikṣāṣṭaka, a collection of instructions incorporating every philosophical conclusion of bhakti. He would often relish the nectar of Śrī Śikṣāṣṭaka’s deep meanings in the confidential company of Śrī Svarūpa Dāmodara and Rāya Rāmānanda, His internal associates. This subject is discussed in Śrī Caitanya-caritāmṛta and other scriptures.

On the one hand, Svayam Bhagavān Śrī Gaurāṅga-deva instructed dutiful grhastrhas through His exemplary household life filled with bhakti,
and on the other hand He set a perfect example for all those in the renounced order of life by His ideal sanvyāsa pastimes, in which He fully tasted the highest bhakti-rasa.

Śrī Caitanya-caritāmṛta and other authentic scriptures describe some of the superhuman pastimes of Śrī Caitanya Mahāprabhu that indicate His position as Svayam Bhagavān. This scriptural evidence will now be presented to the reader.
Little Nimāī was now crawling on His hands and knees, and His parents, Śrī Jagannātha Miśra and Śrī Śacī-devī, were much delighted by His childhood pastimes. One evening, they received a visit from a pilgrim, devotee brāhmaṇa, who was touring all of India’s holy places. Devotedly, the Miśras cleaned and stocked the entire kitchen and placed it at their guest’s disposal. The brāhmaṇa prepared an offering of foodstuffs, and following all of the prescribed scriptural regulations, he offered it to his worshipable deity, Śrī Bāla-gopāla, the infant form of Śrī Kṛṣṇa (whilst meditating upon Him). Meanwhile, a noise startled the guest. He opened his eyes and noticed the child Nimāī joyfully devouring the offering. The brāhmaṇa then cried out, “Alas! Alas!” [as the food was now considered polluted, and thus unfit to be offered to his deity]. Having seen what had happened, Nimāī’s parents became very upset and repeatedly requested the brāhmaṇa to cook once more. Finally, he agreed. As if from nowhere, the restless Nimāī again appeared and contaminated another offering, at which the brāhmaṇa lamented loudly. His pious parents were once again put into great distress. It was very late at night, but due to the repeated insistence of Nimāī’s elder brother, Viśvarūpa, the brāhmaṇa cooked and offered food for a third time. On this occasion, baby Nimāī had been locked in a neighbour’s house. Yet what a wonder! As soon as the brāhmaṇa closed his eyes to chant the gopāla-mantra and offer the preparations to the Lord, Nimāī came in laughing, reached His hand to the plate and relished those preparations. The brāhmaṇa stood up and lamented anew, whereupon Nimāī suddenly revealed His four-armed form, with conchshell, disk, club and lotus in His hands. Then the brāhmaṇa beheld Him as the sublimely beautiful, two-handed form as the child Kṛṣṇa, Śrī Bāla-gopāla, holding butter in one hand and eating it with the other. Upon seeing His worshipable Lord, the greatly fortunate brāhmaṇa’s voice choked with loving emotions, as he experienced the
bliss of *prema*. The Supreme Lord ordered that the *brāhmaṇa* keep this pastime secret and then disappeared. Immersed in thoughts of this form of the Lord, with great love the *brāhmaṇa* honored the *mahā-prasāda* and considered his life completely successful.

(2)

The learned scholars of Navadvīpa were extremely worried because Keśava Kāśmīrī, the *digvijayī-paṇḍita* (literally: ‘a scholar who has defeated everyone in all ten directions’), had arrived with great fanfare. He was surrounded by thousands of horses, elephants and disciples; moreover, the whole town was talking about him.

As the full moon arose in the East, extending its cooling rays, the splendid, youthful scholar Nimāī Paṇḍita sat upon the charming bank of the River Ganges, teaching His young students. By the will of Providence, the *digvijayī-paṇḍita* came right to that very place. He saw the young boys studying and sat down to speak with them.

“What is your name?” he asked Nimāī Paṇḍita. “What are you studying?”

“This is our Nimāī Paṇḍita,” one of the nearby students replied.

The *digvijayī-paṇḍita* had heard about Nimāī before. He comprehended the vast intelligence of the young scholar and was somewhat frightened. Nimāī quickly redirected the conversation and requested the famous scholar to glorify the River Ganges, who destroys all sins. The *digvijayī-paṇḍita* immediately composed one hundred original, excellent and highly poetic verses, and recited them in such a sweet voice that the students were left stunned and speechless. Only by means of the mercy of Śrī Sarasvatī (the Goddess of learning) could such extraordinary erudition have been possible.

Having thus established his genius, the *digvijayī-paṇḍita* glanced proudly towards the assembly of students. Then something astonishing happened. Although the scholar had composed and recited these verses with the speed of the wind, Nimāī Paṇḍita then repeated one of them and asked permission to point out its merits and shortcomings.

Although most astonished inside, the *digvijayī-paṇḍita* said with outward composure, “There can be only merits in the poetry of a *digvijayī-paṇḍita*.” He immediately delineated five virtues of the verse.

Nimāī Paṇḍita silenced him by mentioning five further merits along with five principle defects of the verse, which He stated, was in fact riddled with faults.
The genius of the *digvijayī-paṇḍita* was defamed. Feeling like an anguished merchant who has lost all his wealth, he departed for his house in shame. There he meditated on his worshipable deity Sarasvati, wanting to understand the reason behind his unexpected defeat.

Sarasvatī-devī, the Goddess of learning, appeared before him and said, “Today you have attained the true result of worshipping me. Nimāī Paṇḍita is not an ordinary boy; He is my husband, Bhagavān Śrī Kṛṣṇa Himself. At once you should surrender yourself at His lotus feet.”

Early the following morning, the *digvijayī-paṇḍita* fell like a stick at the lotus feet of Nimāī Paṇḍita and begged for His forgiveness. This was the proper course of action; for the acquisition of knowledge only has value if it should culminate in such surrender at the lotus feet of the Supreme Lord.

(3) The best of devotees, Śrīvāsa Paṇḍita, was at home worshipping Śrī Nṛsiṁha Bhagavān. Meanwhile, Śrī Śacīnandana Gaurahari arrived there and began repeatedly calling out to Śrīvāsa by name. When Śrīvāsa Paṇḍita looked about, he became stunned in amazement to see Śrī Śacīnandana Gaurahari manifesting His divine form as the half man, half lion incarnation of Nṛsiṁha, holding a conchshell, disk, club and lotus in His four hands. The Paṇḍita was overwhelmed with *prema*. He performed *pūja* and prayed to the Lord with *nṛsiṁha-mantras* and other hymns. The Supreme Lord was satisfied by Śrīvāsa Paṇḍita’s worship and prayers, and He offered him benedictions. With laughter, He then took the form of Viśvambhara Śrī Śacīnandana once more. Śrīvasa Paṇḍita fell at the Lord’s lotus feet and began to roll upon the ground in ecstasy.

(4) The Muslim government of Gauḍa-deṣa strictly prohibited the congregational chanting of the holy names (*saṅkīrtana*). Terrible fear spread everywhere and it afflicted the devotees’ hearts. Śrī Śacīnandana Gaurahari perfectly understood their mental condition.

One day the devotees were discussing the pastimes of Varāha-deva, the boar incarnation of the Lord, as described in the *Śrīmad-Bhāgavatam*. It happened that Śrī Gaurahari overheard them and became absorbed in the mood of Śrī Varāha. He entered the house of Śrī Murāri Guptā roaring and manifested the four-handed form of Varāha-deva. Thus
freeing His devotees from all fear, He ordered them to start the chanting of the Holy names (saṅkīrtana). Murāri Gupta was able to satisfy Him with offerings of worship and prayers. After this incident, the devotees performed harināma-saṅkīrtana loudly without fear.

Together with other devotees, Śrīman Mahāprabhu and Śrī Nityānanda Prabhu assembled in the house of Śrīvāsa Paṇḍita on the day of Vyāsa-pūrṇimā. They sang harināma-saṅkīrtana with sweet, gentle voices. Upon Śrīman Mahāprabhu’s order, Śrīvāsa Paṇḍita took the role of priest for the worship of Śrī Vyāsa-deva. He first put the ingredients for worship, such as flowers, flower garlands, sandalwood paste and other paraphernalia, into the hands of Śrīpāda Nityānanda, to be offered to Vyāsa. Absorbed in devotional ecstasy, Śrī Nityānanda Prabhu stood silent and motionless, but then suddenly placed the garland and sandalwood paste upon Śrīman Mahāprabhu, who was seated nearby. Precisely at that moment, Śrīman Mahāprabhu manifested His ṣaḍ-bhuja form, with a conchshell, a disk, a club, a lotus, a plough and another club in His six hands. Seeing that form, Śrī Nityānanda Prabhu became overwhelmed by a powerful wave of prema and fell unconscious onto the ground. Śrīman Mahāprabhu then concealed His six-armed form and brought Śrī Nityānanda back to consciousness by the gentle touch of His lotus hand. As the devotees beheld this extraordinary pastime, they became immersed in transcendental love. They circumambulated their Lordships Śrī Gaurāṅga and Nityānanda, performed kīrtana, and danced with unprecedented devotional sentiments.

Once, in the house of Śrīvāsa Paṇḍita, Śrī Gaurāṅga Mahāprabhu exhibited the mood of Bhagavān for twenty-one hours and gave special benedictions to certain devotees. He called for Śrīdhara to be brought to Him. Śrīdhara, a poor vegetable seller, lived on the border of Navadvīpa in a broken, thatched hut, and performed saṅkīrtana loudly throughout the entire night. In His youth, Śrīman Mahāprabhu would lovingly quarrel and bargain with Śrīdhara for banana leaves, banana flowers and thora (the tender core in the middle of a banana sapling). He took some of these vegetables home each day and cooked them. Then He would offer the preparations to Bhagavān and afterwards savor them very affectionately.
As soon as He saw Śrīdhara, Śrīman Mahāprabhu became jubilant and revealed to him His astonishing, divine form of Śyāmasundara Madanamohana Śrī Kṛṣṇa. He was holding a flute enchantingly to His lips and Śrī Balarāma was standing to His right, while Brahmā, Śiva, Sanatkumāra, Nārada and Śukadeva Gosvāmī offered various prayers to Him. Overwhelmed with prema, Śrīdhara lost consciousness and fell to the ground.

(7)
That same day, Śrīman Mahāprabhu manifested His form as Śrī Rāmacandra, before the great devotee of Lord Rāma, Śrī Murāri Gupta. There He stood, with His enchantingly dark complexion resembling fresh durbā grass, accompanied by Śrīmatī Sītā-devī and Śrī Lakṣmaṇa.

(8)
One day, Śrī Ādvaita Ācārya was dancing in the courtyard of Śrīvāsa Paṇḍita, absorbed in the moods of the gopīs of Vraja. His dancing could not be stopped by any means. The devotees managed to pacify him with great difficulty, but still he remained deeply absorbed in devotional sentiments. Pained by intense separation from Kṛṣṇa, he called out, “O Kṛṣṇa! O Kṛṣṇa!” and rolled on the ground, crying bitterly.

As the Supersoul in everyone’s heart, Śrīman Mahāprabhu knew about Śrī Ādvaita’s condition and He went immediately to the house of Śrīvāsa Ṭhākura. He asked Śrī Ādvaita, “O Ācārya! What do you want?”

Ādvaita Ācārya entreated the Lord, “I long to see that universal form, which Śrī Kṛṣṇa revealed to Arjuna.”

The moment that those words were uttered, Gaurāṅga Mahāprabhu manifested His giant and terrifying universal form, before the astounded Ādvaita Ācārya. Arjuna had once prayed with folded hands, in the midst of the two armies on the battlefield of Kurukṣetra, to that same extraordinary, universal form to which Ādvaita Ācārya now also offered prayers and hymns in amazement. At that very instant, Śrī Nityānanda Prabhu arrived, and upon seeing the universal form, He closed His eyes and fell to the ground like a stick.

(9)
Śrī Kṛṣṇa Caitanya Mahāprabhu, endowed with the sentiments and the complexion of Śrī Rādhā, accepted the renounced order of sannyāsa
in the village of Katavā (Katwa). Eager to meet with Kṛṣṇa, He cried sorrowfully, “O Kṛṣṇa! O My beloved Kṛṣṇa!” In this woeful condition He reached Śrī Jagannātha Purī. Seeing Śrī Jagannātha in the temple, He exclaimed, “Now I have attained the Lord of My life,” and He rushed to embrace Him, but midway fell to the floor unconscious.

The unrivalled scholar and religious advisor to the King, Sārvabhauma Bhaṭṭācārya, happened to be nearby. He was utterly amazed to see the suddīpta-aṣṭa-sāttvika bhāvas, (the combined presence of all eight ecstatic symptoms of pure love of God, manifest in a fully blazing state), along with further types of exalted devotional sentiments, manifest in the body of Mahāprabhu.

He thought to himself, “I am witnessing, in the form of these ecstatic transformations (aṣṭa-sāttvika bhāvas) within the body of this personality, the ultimate manifestation of prema; yet I know that these symptoms could never occur in the body of an ordinary human being. Therefore, he must be some extraordinary personality (mahā-puruṣa).”

Contemplating thus, the Bhaṭṭācārya ordered his servants to carry the unconscious sannyāsī to his house. Some time later, Śrī Caitanya regained consciousness and Sārvabhauma Bhaṭṭācārya happily heard the history of the young sannyāsī from his brother-in-law, Gopīnātha Miśra.

After several days, Sārvabhauma Bhaṭṭācārya began teaching the Vedānta-sūtra to the young sannyāsī, for the purpose of helping Him follow the religious principles of the renounced order of life. Sārvabhauma Bhaṭṭācārya was accepted by everyone at the time as India’s chief scholar of Śrī Śaṅkarācarya’s commentary on the Vedānta-sūtra, and he was very surprised to find that, despite continuously listening to his explanations for seven days, the young sannyāsī remained silent. He at last inquired in exasperation, “You have not raised a single question, do you understand any of this or not?”

Śrī Caitanya Mahāprabhu answered simply, “The meaning of the verses is perfectly clear to Me, but your explanations obscure their real meaning, so I am greatly aggrieved. The direct and literal interpretation of the verses conveys the transcendental name, form, qualities and pastimes of Para-brahma, the Absolute Truth, who is knowable only by virtue of His own supreme potency, which makes the impossible possible. Instead your commentary, based on mental speculation, portrays Para-brahma as nirviśeṣa and nirākāra, devoid of both form and qualities. Your explanations thus seem to be obstinate and unreasonable.”
Bhaṭṭācārya tried to prove his case with highly subtle reasoning that was rooted in falsity, but Śrī Caitanya Mahāprabhu rendered Him silent with strong scriptural evidence and irrefutable logic. Finally, Sārvabhauma Bhaṭṭācārya inquired about the meaning of the verse ātmārāmāś ca from the Śrīmad-Bhāgavatam (1.7.10). Beyond the nine explanations of this verse that the Bhaṭṭācārya was able to provide, Mahāprabhu explained eighteen new meanings. Sārvabhauma fell at the lotus feet of Śrīman Mahāprabhu, and the Lord mercifully showed him first His four-handed form as Nārāyaṇa and then His two-handed form as Śyāmasundara, playing the flute sweetly. Completely satisfied, Sārvabhauma Bhaṭṭācārya prayed:

vairāgya-vidyā-nija-bhakti-yoga
śīksārtham ekaḥ pūruṣaḥ pūrāṇaḥ
śrī-krṣṇa-caitanya-śarīra-dhārī
kṛpāmbuddhir yas tam ahaṁ prapadye

Let me take shelter of the Supreme Person Śrī Kṛṣṇa, who has appeared in the form of Śrī Caitanya Mahāprabhu to teach the conditioned souls genuine transcendental knowledge, devotional service unto Him, and detachment from whatever is opposed to the service of Kṛṣṇa. He has descended to this material world because He is an ocean of transcendental mercy; thus I surrender unto His lotus feet.

(10)

Having inundated Śrī Jagannātha Purī and South India with krṣṇa-prema, Śrī Caitanya Mahāprabhu gradually proceeded toward the banks of the Godāvarī River (in Southern India). There, He met and conversed with the governor of Āndhra Pradesh, the great rasika mahā-bhāgavata, Śrī Rāya Rāmānanda. They had the most astounding discussion of the gradations of prema, beginning with the process (sādhanā) and culminating in the final goal (sādhyā). As the discourse came to a close, Rāya Rāmānanda realized that this sannyasi was Vrajendra-nandana Śrī Kṛṣṇa Himself, having taken on the complexion and sentiments of Śrī Rādhā. Although Śrī Caitanya Mahāprabhu tried to conceal His divine nature, He could no longer hide it from His loving devotee. Revealing to him His form as Rasarāja Kṛṣṇa, tightly embraced by Mahābhāva Svarūpinī Śrīmatī Rādhikā, He thus satisfied Rāya Rāmānanda.
Śrī Caitanya Mahāprabhu travelled from one holy place of South India to another and He reached Kurmācala-dhāma. Vast crowds of faithful devotees, attracted by His kīrtana and dancing, began gathering around Him. By His influence, countless people became Vaiṣṇavas.

A brāhmaṇa named Vāsudeva lived near Kurmācala. Afflicted with leprosy, His entire body was covered with worms. Whenever a worm would fall from a sore on his body, he would put it back to save its life. Blessed is such boundless compassion!

Receiving news of Śrī Caitanya Mahāprabhu’s arrival, the leprous brāhmaṇa became eager to see Him. Śrī Caitanya Mahāprabhu was surrounded by a large crowd of devotees, and the brāhmaṇa Vāsudeva, considering his abhorrent condition, offered daṇḍavat praṇāma (prostrated obeisances) from a distance. Immersed in transcendental emotions, he collapsed to the ground unconscious. The Supersoul in everyone’s heart, the merciful Lord Śrī Caitanya, saw the unconscious brāhmaṇa from afar. He ran to Vāsudeva and lifting him up with His lotus-like hands, He lovingly embraced him. By Mahāprabhu’s touch, which brings auspiciousness to the three worlds, the brāhmaṇa was immediately and permanently freed from leprosy. His body was now beautiful and radiant. Furthermore, ecstatic symptoms of love for Śrī Kṛṣṇa arose within him. Beholding Śrī Caitanya Mahāpabhu in the form of Vrajendra-nandana Śyāmasundara, the brāhmaṇa began to offer Him various prayers.

On the day of Ratha-Yātrā, an unceasing stream of people inundated the streets of Śrī Jagannātha Puri. The devotees were very eagerly watching the procession. King Pratāparudra himself was sweeping the road ahead of the chariots with a golden broom and sprinkling it with flower and sandalwood scented water. The sky was filled with the tumultuous sound of ‘Jaya Jagannātha! Jaya Jagannātha!’

In seven groups the devotees danced and performed kīrtana: in front, behind and on either side of the chariot of Lord Jagannātha. Śrī Caitanya Mahāprabhu, absorbed in bhāva, danced with His arms upraised, sometimes in one group and sometimes in another. Concurrently, Mahārāja Pratāparudra caught sight of an incredible scene. By the power of His yogamāyā potency, which makes the impossible possible
Śrī Caitanya Mahāprabhu was dancing in all seven groups simultaneously, captivated in ecstatic devotion. The devotees simply perceived Mahāprabhu to be dancing in their own group; hence they danced and sang kirtana with even more joy. The supremely fortunate Mahārāja Pratāparudra and Sārvabhauma Bhaṭṭācārya alone could behold this wondrous pastime of Śrī Caitanya Mahāprabhu. Thereafter, each glorified the other for his good fortune.

Śrī Caitanya Mahāprabhu traveled to Vṛndāvana by the arduous route through the Jhārikhaṇḍa forest. Upon His devotees’ fervent insistence, He agreed to take Balabhadra Bhaṭṭācārya with Him. They approached the dense jungle, inhabited by many wild animals, while keeping the city of Cuttack to their right side. Śrīman Mahāprabhu was immersed in separation from Kṛṣṇa, and devoid of any sense of the external world, like a madman He walked crying, “Hā Kṛṣṇa! Hā Prāṇanātha!” Whenever lions, elephants, bears, rhinoceros, poisonous snakes or other dangerous animals glimpsed Mahāprabhu, they would withdraw from the paths and river banks to make way for Him.

Once, Mahāprabhu accidentally stepped upon a fearsome tiger asleep on the path. He opened His eyes, saw the tiger and lovingly spoke, “Utter Kṛṣṇa, Kṛṣṇa!” The tiger rose up and began to dance, repeating, “Kṛṣṇa, Kṛṣṇa!”

On another occasion, as Mahāprabhu was bathing in a river within the forest, a herd of mad elephants came there to quench their thirst. Mahāprabhu took in his hand a little water and cast it over the elephants, saying, “Kṛṣṇa, Kṛṣṇa.” The moment that the drops of water touched the elephants’ bodies, they started to dance and to chant loudly, “Kṛṣṇa, Kṛṣṇa.”

This was the manner in which Mahāprabhu trod the forest path, pathetically crying out, “O Kṛṣṇa! O Kṛṣṇa!” Lions, tigers, bears, deer, peacocks and other animals totally forgot their enmity and they followed Śrī Caitanya Mahāprabhu, gazing into His face intently. Sometimes tigers and deer would kiss one another. It was an astounding scene. Every moving and non-moving entity in the Jhārikhaṇḍa forest drowned in the current of Mahāprabhu’s kṛṣṇa-prema. By the mercy of Bhagavān, something impossible comes to be possible. Balabhadra Bhaṭṭācārya, who witnessed these extraordinary pastimes, walked behind Mahāprabhu, bewildered and amazed.
Sārvabhauma Bhaṭṭācārya was a major recipient of Śrī Caitanya Mahāprabhu’s mercy, whereas his youthful son-in-law, Amogha, was somewhat wicked. He would look for faults in the Supreme Lord and the devotees for no reason, and this nature very much perturbed Sārvabhauma Bhaṭṭācārya.

Amogha fell terribly ill with cholera. His body became cold and he was on the verge of death, lying motionless on his bed. Lamentation filled the house. When Śrī Caitanya Mahāprabhu heard this news, He went immediately to the house of Bhaṭṭācārya and placed His lotus hand on Amogha’s chest. He then said with great love, “Oh, you are a simple brāhmaṇa. Why have you let the outcast woman of jealousy reside in your heart? Because of your association with Sārvabhauma, you have been freed from the sins accumulated over countless lives: now rise and chant, “Kṛṣṇa! Kṛṣṇa!”

The gentle touch of the lotus hand of Śrī Caitanya Mahāprabhu caused Amogha to regain his former health. He arose from his deathbed and maddened with prema, started to dance and call out, “Kṛṣṇa! Kṛṣṇa!” Sārvabhauma Bhaṭṭācārya and the other associates of Śrī Caitanya Mahāprabhu were amazed to see in Amogha, the eight ecstatic transformations (sāttvika-vikāra) of the body, including the shedding of tears, horripilation, shivering and perspiration. And why should they not be found in him? Mahāprabhu used to say, “What to speak of friends and relatives, even the servants and dogs of my devotees are dear to me.”

Agitated by separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu, in the mood of Śrimatī Rādhikā, cried day and night, “O Kṛṣṇa!” Śrī Svarūpa Dāmodara and Rāya Rāmānanda tried to pacify Him by reciting suitable verses from Rāsa-pañcādhyāyi, Bhramara-gīta, Kṛṣṇa-karṇāmṛta and from the poetry of Caṇḍīdāsa and Vidyāpati. Yet hearing those verses only doubled Mahāprabhu’s feelings of separation. Sometimes He would cry and sometimes laugh, at times He would become unconscious and at others He would enter into a state of ecstasy that is indescribable.

On one occasion, Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara and Rāya Rāmānanda discussed the pastimes of Kṛṣṇa until midnight. Believing Mahāprabhu to be resting, Śrī Svarūpa Dāmodara and Rāya Rāmānanda retired to take rest themselves. Mahāprabhu was living in
a small room known as the Gambhīrā. After the two associates left, Mahāprabhu’s dear servant, Govinda, lay near the door of the Gambhīrā to ensure that Mahāprabhu would not go outside; but he soon dozed off.

At this point in time, Śrī Caitanya Mahāpabhu heard the flute-song of Kṛṣṇa and rapt in bhāva, ran swiftly in its direction. Even though the sleeping Govinda lay across His path and the three gates were locked, Mahāprabhu got past them all.

There was not a sound from Mahāprabhu’s room for a long time, and Govinda began to doubt whether Mahāprabhu was still in there. Not finding Mahāprabhu in the Gambhīrā, Govinda started to search everywhere for Him. He awoke Svarūpa Dāmodara and once they had lit a lamp, both of them searched for Mahāprabhu in the three other rooms. Then they opened the gate and rushed to Siṁha-dvāra (the main gate of the Jagannātha temple). There they found Mahāprabhu lying unconscious in the midst of a herd of cows. He was in an astonishing condition, such that His entire body was horripilating, foam was dripping from His mouth and torrents of tears were flowing from His eyes. His arms and legs had withdrawn – like a tortoise – into the trunk of His body, and He thus resembled a round bale. As the devotees looked upon Mahāprabhu in that extraordinary state, they were struck with extreme amazement and fright. They lifted Him up and brought Him back to the Gambhīrā where they performed kṛṣṇa-nāma-saṅkīrtana loudly. After some length of time, Mahāprabhu partially returned to his senses. His arms and legs once again became normal. He then began to weep bitterly in separation from Kṛṣṇa, leaving all of the devotees dumbfounded.
The Scriptural Evidence that Proves Śrī Caitanya Mahāprabhu is Svayam Bhagavān

Maṅgalācaraṇa

(1)

\[
anarpita-carīṁ cirāt karunayāvatīrṇaḥ kalau
samarpayitum-unnatojjvala-rasāṁ svabhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare śphuratu vaḥ śacīnandanaḥ
\]

(From Śrī Vidagdha-mādhava, composed by Śrīla Rūpa Gosvāmī)

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be situated transcendentally within the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the age of Kali by His causeless mercy, to bestow that which has not been given in a very long time – mañjarī-bhāva, the service of Śrīmatī Rādhikā as Her confidential maidservant.

(2)

\[
śrī-rādhāyaḥ praṇaya-mahimā kīdṛśo vānayaivā-
svādyo yenādbhuta-madhurimā kīdṛśo vā madiyaḥ
saukhyam cāsyā mad-anubhavataḥ kidṛśam vēti lobbāt
tad-bbāvādhyah sajājani śacī-garbha-sindhau harīnduḥ
\]

(From the notes of Śrīla Svarūpa Dāmodara Gosvāmī)

The moon-like Śrī Kṛṣṇacandra, endowed with the emotions and complexion of Śrīmatī Rādhākā, appeared from the ocean-like womb of Śrīmatī Śacī-devī, in the form of Śrī Gauraṅga-deva, for the fulfillment of His three desires. He desired to realize:
1. What are the glories of the love held by Śrīmatī Rādhikā, the embodiment of My svarūpa-śakti?
2. What is the extraordinary sweetness of Mine that Śrīmatī Rādhikā relishes?
3. What indescribable bliss does Śrīmatī Rādhikā experience in tasting My sweetness?”
Bhagavān is He who possesses six qualities to the utmost extent, namely: (1) full possession of every mystic power, such as ānimā (the ability to become smaller than the smallest) and all others; (2) complete strength; (3) complete fame; (4) absolute beauty; (5) complete knowledge; (6) complete renunciation.

Great personalities who were contemporaries of Śrī Gaurāṅga Mahāprabhu observed all of these qualities in Him.

Upamāna Pramāṇa
(Evidence through Comparison)

A mahā-puruṣa (great personality) is distinguished by thirty-two symptoms:
• Five bodily features must be long: the nose, arms, chin, eyes and thighs;
• Five bodily features must be fine: the skin, hair, knuckles, teeth and body hair.
• Seven bodily features must be reddish: the corners of his eyes, soles of the feet, palms of the hands, the palate, lips, tongue and finger-nails;
• Six bodily features are raised: the chest, shoulders, nails, nose, hips and face;
• Three bodily features are small: the neck, waist and genital;
• Three bodily features are broad: the forehead, hips and chest;
• Three bodily features are deep: the navel, voice, and intelligence.

These thirty-two symptoms are all present in Śrī Gaurāṅga Mahāprabhu.
Sambhava Pramāṇa
(Evidence through Probability)

(5)

\[
avatārā hy-asan̄khyeyā hareḥ sattva-nidhēr-dvijāḥ
\]
\[
yathā’vi dāsinaḥ kulyāḥ sarasāḥ syuḥ sahasraśaḥ
\]

(Śrīmad-Bhāgavatam 1.3.26)

Śrī Śūta Gosvāmī spoke to Śaunaka and the other sages, “O Ṛṣis! Just as thousands of rivulets flow from a fathomless and inexhaustible lake, innumerable incarnations of the Lord emanate, over the course of time, from the ocean of pure goodness (viśuddha-sattva), Śrī Hari. Thus, at the beginning of the age of Kali, in order to protect bhagavat-dharma from harm caused by the offenders, Śrī Hari appears in the form of Śrī Gaurāṅga.”

(6)

\[
jāhnavī-tīre naḍadvīpe golokākhye dhāmni govindo dvibhujo gaurāḥ
\]
\[
sarvātmā mahā-puruṣo mahātmā mahāyogī triguṇātītā sattva-rūpo bhaktim loke kāśyati
\]

(Śrī Caitanya Upaniṣad, from the Atharva-veda)

---

1 The syllable go indicates Śrī Govinda, imbued with love for Śrīmati Rādhikā. The syllable rā stands for Śrīmati Rādhikā, imbued with love for Govinda. These two syllables constitute the word gaura. Alternatively, when Śrī Rādhā-Kṛṣṇa appear in one form, due to a vast abundance of prema, They distribute Their holy name throughout the entire world. The name of that combined form of Śrī Rādhā-Kṛṣṇa is Gaura.

The origin of the word ‘gaura’: ga + ā + a + u + ra

\[
\begin{align*}
akāro bhagavān viśuṇuḥ ākāro rādhikā-vara
\quad ukāraḥ kāma-rūpoṣyaṁ repbas tu dānam ucyate
\quad gakāro harināmakhyāṁ gitam ity artha-vācakam
\quad premnā śrī-rādhayā-kṛṣṇaḥ saṅgītaṁ hari-nāmakam
\quad yasmai kasmai prarātīti sa gauro gadito buddhaiḥ
\end{align*}
\]

(Paratattva-gaure)

The letter a is Bhagavān Viṣṇu. The letter ā is Śrīmati Rādhikā. The letter u is kāma-rūpa, the form of transcendental love. The syllable ra refers to distribution. Ga means singing the holy name of Hari. Śrī Kṛṣṇa generously grants śrī barināma to everyone by the power of Śrīmati Rādhikā’s love. That Lord is known to the wise by the name Gaura.
The Supersoul in the hearts of all living beings, the great yogi who is beyond the influence of the three modes of material nature, the embodiment of pure goodness and possessor of the six transcendental qualities will descend upon the bank of the Bhāgirathī river (the Ganges), in Śrī Navadvīpa-dhāma, also known as Goloka. That Śrī Gaurāṅga has a two-armed form, and He will manifest pure devotion (bhakti) throughout the world.

This directly denotes Śrī Gaurāṅga, who is beyond material qualities and is the all-pervading Supersoul.

(7)  
\textit{ekō devaḥ sarva-rūpī mahātmā gauro rakta-śyāmala-śveta-rūpah}  
caitanyātmā sa vai caitanya-śaktir bhaktākaro bhakti-do bhakti-vedyaḥ

The Supreme Lord, who enjoys His eternal pastimes (nitya-līlā) in the supremely pure, transcendental world of Goloka, assumes all varieties of forms. He appears in different manifestations millennium after millennium. In Satya-yuga, His complexion is white; in Tretā-yuga, He is red; in Dvāpara-yuga, black; and in Kali-yuga, golden. That very Lord, Śrī Caitanya Mahāprabhu, who is the living force of the creation, manifests Himself in the splendid form of a devotee. It is He who distributes bhakti, characterized by śuddha-prema; He may be known only through bhakti.

(8)  
\textit{namo vedānta-vedyāya kṛṣṇāya paramātmane}  
sarva-caitanya-rūpāya caitanyāya namo namaḥ

Śrī Kṛṣṇa Caitanya Mahāprabhu is the embodiment of full consciousness. He is the Supersoul and Lord Kṛṣṇa Himself. He shall be known through the Vedānta. We offer our obeisances unto Him again and again.

(9)  
\textit{vedānta-vedyāṁ puruṣam purānam}  
caitanyātmānam viśvayonīṁ mahāntam  
tameva viditvā’timṛtyum eti nānyaḥ  
panthā vidyate’yanāya

(Śrī Caitanya Upaniṣad, from the Śrī Atharva-veda)
The Supreme Personality of Godhead, Bhagavān (who is known by Vedānta), the Supersoul, primeval Lord and original cause of the universe, is Śrī Caitanya Mahāprabhu. The jīva who understands this fact becomes liberated from death. It is not possible for those without an understanding of Śrī Caitanya Mahāprabhu’s position to attain their worshipable Lord since there is not even the slightest difference between Śrī Kṛṣṇa and Śrī Kṛṣṇa Caitanya-deva.

The Supreme Lord, who becomes one with His blissful hlādinī-śakti, appears in the seventh vaivasvata manvantara in the first part of the twenty-eighth Kali-yuga. Accompanied by His eternal associates (pārṣadas), He instructs the whole world to chant His own Hare Kṛṣṇa māha-mantra. O respectable persons! Which other incarnation besides Śrīman Mahāprabhu Caitanya-deva could be so causelessly merciful as to perform this task?

Thus it is clear that the avatāra of Śrī Caitanya-deva is described in the Vedas.

When the demigods prayed to Bhagavān Śrī Kṛṣṇa, requesting Him to incarnate on the Earth, He said, “I will appear on the bank of the Ganges between the fourth and fifth millennia of the age of Kali. My heart having been satisfied by the prayers of the incarnation of Śaṅkara, Śrī Advaita Ācārya, I will manifest Myself as a virtuous and renounced brāhmaṇa-sannyāsī, devoid of material desires and possessing all transcendental...
qualities. At that time, My complexion will be golden, I will be called Miśra and My eyes and arms will be long. With all the symptoms described in Samudrikā of a mahā-puruṣa, I will taste My own sweetness in the form of a devotee. Only qualified persons will know who I am.”

(12)

viśvambhara viśvena māṁ pāhi svāhā

(Śrī Atharva-veda)

I surrender myself unto the lotus feet of Śrī Viśvambhara, the Supersoul, who maintains and nourishes the entire creation and distributes prema. May He protect me from this material world.

(13)

tathā'ham krta-sannyaso bhū-गirvāno'vatarisyey tīre'layanandāyāḥ puṇaḥ puṇar iṣvara-prārthitaḥ sa-parivaro nirālambo nirdhūteḥ kalikalmaṣa-kavalita-janāvalambanāya

(Brahma-bhāga of Śrī Caitanya-rasāya, Sama-veda)

Because of Śrī Advaita Ācārya’s continuous appeals, I (the Supreme Lord) will appear on the bank of the Ganges in Navadvīpa. I, the fully independent Lord in the form of a brāhmaṇa, will accept the renounced order and without taking assistance from anyone I will adopt the attire of an avadhūta (one who is above all rules and regulations). I will descend, along with My eternal associates, in order to save the jīvas entrapped by the sins of Kali-yuga.

(14)

jyotir ivā’dhūmakāḥ

(Śrī Kaṭhā Upaniṣad 2.1.13)

The effulgent form of the Lord resembles fire with no covering of smoke.

(15)

biranyā śmaśruḥ biranyā-keśaḥ āpraṇakhāt sarva eva swarṇaḥ

(Śrī Chāṇḍogya Upaniṣad 1.6.6)

The fine hair on the Lord’s face is golden in color and the hair on His head also shines like gold. From the tip of His toes to the top of His head that self-manifest, Supreme Lord is golden.
Given that all these qualities are found in Him, one can appreciate that this description refers to Śrī Caitanya-deva.

(16) tatra brahma-puraṁ nāma puṇḍarikāṁ yad ucyate
tad evāṣṭadālam padma-sannibham puram-adbhutam
tan madhye daharaṁ sākṣat māyā-puram itīryate
tatra veśma bhagavataś Caitanyasya parātmanaḥ
tasmin yas tv antar-ākāśo by antar-dvīpaḥ sa ucyate

(Śrī Chāndogya Upaniṣad)

Situated in the Holy abode (Brahma-pura). There is a marvelous city which takes the shape of this eight-petaled lotus. A place called Dahara, known famously as Māyāpura, is at its center. This is the abode of the Supreme Lord Śrī Caitanya, the Supersoul, and its most interior region is called Antardvīpa.

(17) yadā paśyah paśyate rukma-varṇam
kartāram īśaṁ puruṣa brahma-yonim
tadā vidvān puṇya-pāpe vidhūya
nirañjanaḥ paramam sāmyam upaiti

(Śrī Muṇḍaka Upaniṣad 3.1.3)

When someone sees the Supreme Lord he becomes full of knowledge. Such a learned soul consequently renounces material attachment, pious and impious activity and his body created from material nature as well. Thus becoming completely free from matter, he gains his Supreme friend (Īśvara). That Supreme soul has an attractive, golden complexion, is the creator of the universe and the father of Lord Brahmā.

(18) vedāham etam puruṣāṁ mahāntam āditya-varnaṁ tamasāḥ parastāt
tam eva viditvāti‘mrtyum eti nānyah panthā vidyaite‘yanāya

(Śrī Śvetāśvatara Upaniṣad 3.8)

Those great devotees, who directly behold the Supreme Lord say, “By His mercy, I know well the most ancient Supreme Person (purāna puruṣottama), the Primeval Lord. He resides in the spiritual
sky beyond the material world, and His complexion is more effulgent than the sun. The soul can only be freed from the bondage of death by realizing Him – outside of attaining Him, there is no other path.”

(19)

\[ \text{mahān prabhur vai puruṣaḥ satvasyaīśa pravartakaḥ} \]
\[ \text{sunirmalām imāṁ prāptim iśāno jyotir avyayaḥ} \]

(Śrī Śvetāśvatara Upaniṣad 3.12)

By His causeless mercy, the all-pervading Supersoul in everyone’s heart, Śrīman Mahāprabhu, engages the living beings in that process by which they are able to attain the supremely flawless gem of pure bhakti for Him.

(20)

\[ \text{tam īśvarāṇāṁ paramaṁ mahēśvaraṁ taṁ devatānāṁ paramaṁ ca daivatam} \]
\[ \text{patim patīnāṁ paramaṁ parastād vidāma devaṁ bhuvaneśam īdyam} \]

(Śrī Śvetāśvatara Upaniṣad 6.7)

The devotees say: “We are well acquainted with that Lord of the entire world, who is even the controller of Lord Śiva and Lord Brahmā. He is the progenitor of all progenitors and the Lord of all lords, who is worshipped by the demigods and is beyond material nature.”

(21)

\[ \text{bhakta-priyo bhakti-dātā dāmodara ibhas-patiḥ} \]
\[ \text{indra-darpa-baro’nantō nityānānda cidātmakāḥ} \]

(22)

\[ \text{caitanya-rūpaś caitanyaś cetanā-guṇorjitaḥ} \]
\[ \text{advaitācāra-nipuṇo’dvaitah parama-nāyakah} \]

(23)

\[ \text{nīlā śvetāḥ sitāḥ krṣṇo gaurāḥ pītāmbara-chadaḥ} \]

(24)

\[ \text{śacī-suta-jaya-pradāḥ} \]

(Śrī Nārada-pañcarātra, Śānāmṛta-sāra, Rātra 4 and 8, Śrī Bāla-krṣṇa-sahastra-nāma-stotraḥ, 116-117, 84, 154)
In these verses, the names by which Śrīman Mahāprabhu is known to His associates are described. The Supreme Lord is the beloved of His devotees (bhakta-priya) and the bestower of bhakti (bhakti-dāta); He is bound by His devotees’ love (dāmodara); He is the Lord of His servants (ibbas-pati); He smashed the pride of Indra (indra-darpa-hara); He is unlimited and eternally blissful (ananta, nityānanda); His nature is purely spiritual (cidātmaka); He appears as Śrī Caitanya Mahāprabhu (caitanya-rūpa); He is the living force (caitanya), brilliant with all qualities (cetanā-guṇorjita); He knows the heart of Advaita Ācārya completely (advaitācārya-nipuṇa); He is the nondual reality (advaita) and the ultimate hero (parama-nāyaka); He assumes different colours (bluish, white and golden); He is the son of Śrī Śacī-devī and He bestows total victory.

(25)

(itthaṁ nṛ-tiryag-rṣi-deva-jhaṣāvatārair
lokān vibbāvayasi hansi jagat-pratīpān
dharma mahā-puruṣa pāsi yugānuvṛttaṁ
channaḥ kalau yad abbavas tri-yugo’tha sa tvam)

(Śrīmad-Bhāgavatam 7.9.38)

The best of devotees, Prahlāda Mahārāja, prayed to Śrī Nṛsiṁhadeva, “O Supreme Person! You appear in different incarnations as a human being, an animal, a bird, a saint, a demigod and a fish, thus maintaining the different planetary systems and annihilating those who cause havoc within this world. You appear in these incarnations in every age (yuga) to protect religious principles, but in the age of Kali You conceal Yourself by appearing in a hidden form. You are therefore known as Tri-yuga, or the Lord who appears in three yugas. Using the logic of elimination (abhava-pramāṇa), that hidden incarnation of Yours is identified by the name of Śrī Kṛṣṇa Caitanya Mahāprabhu.”

(26)

(Śrīmad-Bhāgavatam 10.8.13)

Śrī Gargācārya spoke to Nanda Mahārāja at the time of the name-giving ceremony of Śrī Kṛṣṇacandra: “This blackish son of yours manifests His transcendental form in every age. In Satya-yuga, His
complexion was white; in Treta-yuga, red; in Kali-yuga, yellow; and now, in Dvapara-yuga, it is black. Therefore, His name will be Kṛṣṇa.”

It follows that in this verse, the word pita (yellow) is the evidence indicating Śrī Caitanya Mahāprabhu, the savior of the souls in the age of Kali.

(27)

iti dvāpara urvīśa stuvanti jagad-īśvaram
nānā tantra-vidhānena kalāvapi tathā śṛṇu

(Śrīmad-Bhāgavatam 11.5.31)

As explained earlier, the people of Dvāpara-yuga prayed to Jagadīśvara, the Lord of the Universe. Now I will tell you how the people in Kali-yuga worship that Supreme Lord. Listen carefully.

(28)

kṛṣṇa-varṇa tviṣā’kṛṣṇa sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedbasah

(Śrīmad-Bhāgavatam 11.5.32)

He constantly performs kīrtana of the two syllables kṛṣ and na and instructs others to do the same. He is always eagerly engaged in searching after Śrī Kṛṣṇa through that kīrtana. His bodily limbs or aṅgas are Śrī Nityānanda Prabhu and Śrī Advaita Prabhu. His upāṅgas are His surrendered, pure devotees, like Śrīvāsa Paṇḍita. The holy name is His weapon (astra), and His eternal associates (pārṣada) are Gadādhara Paṇḍita, Svarūpa Dāmodara, Rāya Rāmānanda, Sanātana Gosvāmī and Rūpa Gosvāmī and so on. His complexion is not black (akṛṣṇa) but golden. That golden Lord is endowed with the emotions and complexion of Śrīmatī Rādhikā. In the age of Kali, the sacrifice, or yajna, by which intelligent persons worship Śrī Gaurasundara is predominated by the congregational chanting of the holy name.

Śrīlā Jiva Gosvāmī’s commentary upon this verse from his Krama-sandarbha:

śrī kṛṣṇāvatārānantara kali-yugāvatāraṁ pūrva-vad āba kṛṣṇeti. tviṣā kāntyā yo’kṛṣno gauras taṁ sumedhaso yajanti. gauratvaṅcāsyas “āsan varnās triyo by asya grbhnato’nuyugaṁ tanūḥ śuklo raktas tathā pita idānīṁ
prāduṣkarīṇām śrī kṛṣṇa-caitanya-nāmā. āvirbbhūtasya pādāravinde
gāḍhaṁ-gāḍhaṁ liyatāṁ citta-bhrṅga.”

Answering the questions of Nimi Mahārāja, Śrī Karabhājana Rṣi, the ninth Yogendra, enumerated the various avatāras that descend in the different yugas and concluded with a description of the incarnation in Kali-yuga, which follows after Lord Kṛṣṇa’s descent: “In Kali-yuga, intelligent people worship that golden complexioned Kṛṣṇa.” The verse āsan varṇās triyo is proof of the importance of this form of the Lord. It declares that because He is the complete whole, Śrī Kṛṣṇa is the source of all yuga-avatāras. All of the avatāras are present within Him, since He is their sole cause. This conclusion has already been established previously.

Śrī Gaurāṅga-deva appears in Kali-yuga, immediately after the Dvāpara-yuga in which Śrī Kṛṣṇa-candra, the complete, Original Person, manifests Himself in the world. Consequently, He is a special manifestation of Kṛṣṇa. The adjectives used to describe this particular manifestation of Kṛṣṇa clarify any doubts as to the identity of the incarnation being referred to in the verse. The adjective kṛṣṇa-varṇam denotes a person with the two syllables kr and ṣṇa in his name. These two syllables are present in the name Śrī Kṛṣṇa-Caitanya. An equivalent explanation is found in the commentary for the line śriyaḥ savarṇena of the verse samāhutaḥ, spoken by Uddhava (Śrīmad-Bhāgavatam 3.3.3). In that example, Rukmī (the elder brother of Rukmiṇī) is given the name śriyaḥ savarṇa, which means ‘he who has the same two syllables in his name as Rukmiṇī, the embodiment of Śrī.’

We could derive another meaning from the adjective kṛṣṇa-varṇam: Śrīman Mahāprabhu glorifies Kṛṣṇa. Being non-different from Kṛṣṇa, He is overpowered by the bliss that remembrance of His own sweet and joyful pastimes, as Kṛṣṇa, brings. Thus He sings the name of Śrī Kṛṣṇa aloud, and out of extreme compassion, He instructs all persons to do likewise. An alternative is that although golden in complexion, simply the extraordinary beauty of His form instructs everyone to perform bhajana of Śrī Kṛṣṇa. This signifies that whoever sees Him thus attains the vision of Kṛṣṇa. Even though ordinary people see Him as golden, exalted devotees see Him as the dark-complexioned Śyāmasundara, who looks golden because of His unique effulgence. This leads to the conclusion that Śrī Gaurāṅga-deva is a special manifestation of Kṛṣṇa Himself.

The fact is that Mahāprabhu is Bhagavān. All of His limbs are extremely enchanting to the mind. He alone is the best of all
adornments, for no decoration could increase His beauty; rather, His body would enhance the beauty of any ornament. His limbs being superbly attractive are thus the weapons by which He brings everyone under His control. Those very limbs (*aṅgas*) are His eternal associates (*pārṣadas*), as they always accompany Him. More than once, great personalities, who were Mahāprabhu's contemporaries, beheld Him as Śrī Rāma, Śrī Kṛṣṇa and other incarnations of the Lord. This especially happened to the residents of those places in India through which the Lord had wandered.

There is a further sense of *sāṅgopāṅgāstra-pārṣadam*: Mahāprabhu stays in the company of great personalities such as Śrī Advaita Ācārya and other, eternal associates, who are all, like Himself, the abodes of *prema*.

What ingredients enable the worship of Śrī Gaurāṅga-deva (whose wonderful qualities have just been described) to be accomplished? The devotees worship Him whenever they come together lovingly, and perform the sacrifice of congregational chanting of the holy names (*saṅkīrtana-yajña*) loudly, sweetly and to a nice rhythm. This means that in Kali-yuga, *saṅkīrtana* is the foremost religious principle. Moreover, it is most notably demonstrated by the devotees surrendered to the lotus feet of Śrī Gaura. Therefore, Śrī Viṣṇu-sahasra-nāma-*stotraḥ* gives the names of the Lord that are predictive of His advent:

\[
\begin{align*}
&\text{suvarṇa-varṇo hemāṅgo varāṅgaś candanaṅgadi} \\
&sannyāsa-kṛc chaṁab śānto niṣṭhā śānti-parāyaṇam
\end{align*}
\]

(Śrī Mahābhārata 149.92, 95)

The Supreme Lord will appear in the age of Kali with a golden complexion. His body will be smeared with sandalwood pulp. He will accept the *sannyāsa* order and He will be equipoised and peaceful. He will be utterly absorbed in devotion.

It is possible to apply all of these names to Śrī Gauranga-deva. Śrīla Sārvabhauma Bhaṭṭācārya, the crest-jewel amongst all scholars, described Him in this way:

\[
\begin{align*}
&\text{kālānnaṣṭaṁ bhaktiyogaṁ nijaṁ yaḥ prāduṣkarttuṁ śrī-kṛṣṇa-} \\
&\text{caitanya-nāma āvīrbhūtasya pādāravinde gāḍham gāḍham} \\
&\text{liyatāṁ cittabhṛṅga}
\end{align*}
\]

May the bumblebee of my mind always be determinedly focused upon the lotus feet of Lord Hari, who appeared as Śrī Kṛṣṇa Caitanya in order to manifest once more His own *bhakti-yoga*, which had been lost over the passage of time.
Śrīla Baladeva Vidyābhuṣana’s commentary on Tattva-sandarbha, the first of the six Sandarbhās:

Responding to the questions of Nimi Mahārāja, Yogeśvara Śrī Karabhājana spoke about each of the yuga-avatāras who manifests in Satya, Treta and Dvārapa-yugas. He then spoke pensively to the king: “Listen to the description of the avatāra in Kali-yuga. Extremely intelligent persons worship Śrī Hari in Kali-yuga too.”

“By what sādhana will they worship Him?”

“By the congregational chanting of the holy names, saṅkīrtana-yajña,” Karabhājana Rṣi answered.

Next question: “Which form of Śrī Hari will they worship?”

Answer: “They will worship that form which is black inside but golden like lightening outside, as proven by Gargācārya’s proclamation: śuklo raktas tatāḥ pīta idānīṁ kṛṣṇatāṁ gataḥ (Śrīmad-Bhāgavatam 10.8.13). His bodily limbs (aṅgas) are Śrī Nityānanda Prabhu and Śrī Advaita Ācārya. His upaṅgas are Śrīvāsa Paṇḍita and others. His weapon (astra) is the name of Bhagavān, which cuts down the jungle of ignorance. His eternal associates (pārṣadas) are Gadādhara Paṇḍita, Govinda and others. With their help, His great strength will be manifested.”

The word pīta in Gargācārya’s declaration could apply to a different, yellow incarnation of the Lord in a previous yuga. This avatāra had been manifest during the twenty-eighth Kali-yuga in the previous Vaivasvata Manvantara, which is included in the present Śveta Varāha
Kalpa. However, the sole golden avatāra of the present kalpa is Śrī Caitanya Mahāprabhu. As mentioned in the scriptures, some other kali-yuga-avatāras are dark-complexioned and some are green like a parrot. Those who contemplate the meaning of such verses as channaḥ kalau yad abbava, śuklo raktas tathā pīta and kalāvapi tathā śṛṇu from the core of their heart, are truly wise. Śrī Caitanya Mahāprabhu is referred to as a ‘hidden’ avatāra because He is covered with the complexion of Śrīmatī Rādhikā.

(29)
dhyeyaṁ sadā paribhava-ghnam abbiṣṭa-dobaṁ
tīrthāspadam śiva-viriṇci-nutam śaranyam
bhṛtyārti-baṁ praṇata-pāla bhavādbdi-potaṁ
vande mabā-puruṣa te caraṇāravindam

(30)
tyaktvā su-dustyaja-surepsita-rājya-lakṣmīṁ
dbarmiṣṭha ārya-vacasā yad agād aranyam
māyā-mṛgaṁ dayitayepsitam anvadhāvad
vande mabā-puruṣa te caraṇāravindam

(Śrīmad-Bhāgavatam 11.5.33–34)

My dear Lord, You are the Mahā-puruṣa, the Supreme Person, and I worship Your lotus feet, which are the only eternal object of meditation. Those feet destroy the embarrassing conditions of material life and freely award the greatest desire of the soul, the attainment of pure love of Godhead. My dear Lord, Your lotus feet are the shelter of all the holy places, and of all saintly authorities in the line of devotional service. Your lotus feet are honored by powerful demigods like Lord Śiva and Lord Brahmā. My Lord, You are so kind that You willingly protect all those who simply bow down to You with respect, and thus You mercifully relieve all the distress of Your servants. In conclusion, my Lord, Your lotus feet are actually the suitable boat for crossing over the ocean of birth and death, and therefore even Lord Brahmā and Lord Śiva seek shelter at Your lotus feet.*

O Mahā-puruṣa, I worship Your lotus feet. You gave up the association of the goddess of fortune and all her opulence, which is most difficult to renounce and is desired by even the great demigods. Being the most faithful follower of the path of religion, You thus left for the forest in obedience to a brāhmaṇa’s curse. Out of sheer mercy,
You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.*

Śrīla Viśvanātha Cakravartī Ṭhākura's Sārārtha-darśinī translation and commentary on these verses of the Śrīmad-Bhāgavatam:

َا手感ताḥ kaliyugavartino janān prāyaḥ krṣṇarāmayorbhajana-
mārgamupadiatayatastayōṣṭutinatiābadvābhyām. dhyeyadhyātumara-
sadeti nātra kālādeśanīyama iti bbāvāḥ. indriyakūṭumbādibhirābh
paribhavastiraskārastaḥ bantītyanusaṁhitaṁ phalamabhīṣṭadobam
ītyanusaṁhitamāṁ tīrthāpadamadimī dhyānamātreṇa gangesisarvatīrtha
snānasiddbeḥ. kalau dravyadesakriyādijanitaṁ duvararamapaṁvityamapi
nāśaṅkaniyamītāḥ bbāvāḥ. tatra sadācārāmāḥā-sīva virīṇacīti
sukbasevyatyavāṁā-saranyamītāḥ. bhaktavāṭāsalyamāḥ-bṛtyārtibamītāḥ.
na ca bṛtyānāṁ parīcayarādikampāyaṇekṣata

ayamavatāraḥ kalivyugavartino janān prāyaḥ krṣṇarāmayorbhajana-
mārgamupadiatayatastayōṣṭutinatiābadvābhyām. dhyeyadhyātumara-
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na ca bṛtyānāṁ parīcayarādikampāyaṇekṣata

ityābh be pranatapāleti. bṛtyābhīmānāvavanṭaṁ pranatimātreṇaivaṁ
pālayatītī bbbvāḥ. bbavābdhipotamīti “tvatpaḍapotenā mahatkrtena
kurvanti govatsapadāṁ bbavābdhi” miti brāhmādyuktorbhavābdhiḥ
kadda nistīna ityāpi tvad bbartyo na jānātītī bbavāḥ. śleṣaṇa
tasyāpyavatārasyāpyyanenaiva stutinatī yathā be maḥāpuruṣa,
be paramabāṁsa, mahāmunīndra, śivavirīṇcanutaṁ ācāryabarīdāsābbhīyāṁ
stutamaṇyat samānam. anyai sudustyajā yā sureṣṭā rājyalakṣmīṁ
stutamāṁ tyaktvā yadyā ityartbaḥ. aranyamagāti kim rājyaakalyadarśanena
na-dharmītṛthaḥ ārasya guroredāsarabhasāya vacasā anena
pitārbbhaktatvaṅkuṁtaṁ preyasīpremavaṅsaṅ cāba-dayitayā sitayā
ipsitāṁ māyāṁgarāṁ svāmaḥkārāṁ margaṁ yonvābdvāt tasya vande.
śleśapakse asubhyaṁ prāneḥbhypeti dustyajā ca surairapi ipsitaṁ rājyaṁ
svākāntaṁ virājājanānātvā yasyāṁ sā ca yā lakṣmīṁ tyaktvā yat
yā aranyamagāt. tatra betub-ārasya viprasya vacasā tava sarvamāṁ
gārbaśtasukbaṁ bhavātavītī yajñopavitatatoṇaṅpurvakaṅ yat
sāpavacastena; dharmītṛthaḥ dharmanyātāṁ madhye atiṣayemāṁ śreṣṭha
vipravyākyaṁ mā anyathā bhavatītvā kṛtaṁ śaṅaṁ śūcakāra ityartbaḥ.

You chased after the fallen conditioned souls, who are always in pursuit of the false enjoyment of illusion, and at the same time engaged in searching out Your own desired object, Lord Śyāmasundara.*

Śrīla Viśvanātha Cakravartī Ṭhākura’s Sārārtha-darśinī translation and commentary on these verses of the Śrīmad-Bhāgavatam:

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svākāntaṁ virājājanānātvā yasyāṁ sā ca yā lakṣmīṁ tyaktvā yat
yā aranyamagāt. tatra betub-ārasya viprasya vacasā tava sarvamāṁ
gārbaśtasukbaṁ bhavātavītī yajñopavitatatoṇaṅpurvakaṅ yat
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vipravyākyaṁ mā anyathā bhavatītvā kṛtaṁ śaṅaṁ śūcakāra ityartbaḥ.

gatvā kimakarodityata āba-māyāṁ kalatriputravittādirūpāṁ margyati
anvesyatīti māyāmargāḥ sansāraśīṣto janastamanvadbāvati. kidṛṣaṁ dayā
atiṣayenātītī dayī tasya bbāvo dayitā tasyā betunā ipsitaṁ svābhīpṣita-
mālinganamiṣena svasparśaṁ datvā sansārabdbhau patitamapi tam
premādbdbu pātayitumītī nirupādbhi maḥākāruriyāṁ dyotitam.

28
Apart from Him, no one else could have abandoned that royal abode of Lakṣmī, of which even the celestial demigods felt desirous. He was very obedient to His father, Daśaratha Mahārāja, and obediently took upon His head the order to go to the forest. He was controlled by his beloved Sitā, and trailed the illusory form of a deer, desiring that she be pleased. I offer my prayers to the lotus feet of that Supreme Person.

Another meaning of the verse:

Śrī Caitanya Mahāprabhu gave up opulence the likes of which even the celestial demigods were desirous, and renounced the intimate association of His beloved Lakṣmī – in the form of Viṣṇupriyā – as well. These are harder to give up than one’s own life, yet He did so, going to the forest because a brāhmaṇa had cursed Him: the brāhmaṇa broke his sacred thread and said, “May the happiness of Your household life be completely destroyed!” Thinking that the brāhmaṇa’s words should not prove false, the supremely religious Śrī Caitanya Mahāprabhu accepted the curse and went to the forest [accepted the renounced order of life]. What did He do there? Compassionately, He chased after the materialists (māyā-mṛga) to give them mercy. Materialists are engrossed in hunting down – in the form of a spouse, children, wealth and so on – the mirage of worldly happiness. What is the nature of Śrī Caitanya Mahāprabhu? He is dayī (filled with great compassion), and inspired by that mercy (dayita-yepsita), the Lord embraced souls that had fallen into the ocean of material existence; His transcendental touch thus transferring them to the ocean of divine love. This explanation illuminates His inconceivable compassion, which is unimpeded by any material designation.

Mahāprabhu is the avatāra who instructs people to worship the Lord by chanting the holy names of Kṛṣṇa. Therefore, this incarnation is being glorified in these two verses [Śrīmad-Bhāgavatam 11.5.33–34]. One should always meditate on Him. There are no time or place restrictions as far as this meditation is concerned. He vanquishes the suffering that is caused by the senses and by material attachments, and He fulfills the most cherished desire of the heart. Merely meditating on Him grants the result of bathing in a holy river like the Ganges. He frees one instantly from the contaminations that arise due to time, place and circumstance. Even Lord Brahmā and Lord Śiva worship Him and are surrendered to Him. He is sufficiently powerful to protect them expertly. This verse glorifies Him as bhṛtyārti-ba, because He loves His devotees dearly and frees them from all suffering. He never ignores any service from His devotees and is thus called praṇata-pāla.
He who cherishes souls surrendered to Him. If someone were simply to offer obeisances to Him, considering himself His servant, the Lord would then take that soul under His care. He is also given the name bhavābdhi-pota (a boat in the ocean of material existence). Lord Brahmā said, “tvat-pāda-potena mahat-krtena kuryanti go-vatsa-padam bhavābdhim — For a person saved by the boat of Your lotus feet, O Lord, the ocean of material existence shrinks to the size of a calf’s hoof print.” The servant of the Supreme Lord does not even notice how or when he crossed this ocean.

According to another interpretation, this verse, addressing Him as Mahā-puruṣa, Paramahāṁsa and Mahā-munīndra, glorifies the incarnation in Kali-yuga that is worshipped by Advaita Ācārya and Haridāsa Ṭhākura, who are non-different from Śiva and Brahmā, respectively. The other words of the verse have no second meaning.

The Vivṛtti commentary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

The previous verse of the Śrīmad-Bhāgavatam (11.5.32) states that by sankīrtana-yajña, intelligent persons worship the golden form of Śrī Kṛṣṇa, Gaurasundara, who chants the two syllables kr-ṣṇa, surrounded by His associates (aṅgas), servitors (upāṅgas), weapons (astra) and confidential companions (pārṣadas). The next two verses glorify the lotus feet of that same Lord Gaurasundara. Addressing Śrīman Mahāprabhu by the names Mahā-puruṣa, Puruṣottama and Vāsudeva, Śrī Śukadeva Gosvāmī says: “I pray to Your lotus feet.” The only method by which to worship the Lord in Kali-yuga is the performance of congregational chanting of the holy names, or sankīrtana-yajña.

Vandanā, or prayerful entreaty to Bhagavān, in this present age of Kali, is one of the most important of the nine limbs of bhakti.

mahān prabhur vai puruṣāḥ satvasyaśaiśa pravartakaḥ
sunirmalam imāṁ prāptim īśāno jyotir avyayaḥ

(Śrī Śvetāśvatara Upaniṣad 3.12)

We recognize this mantra of the Upaniṣads to be in glorification of Śrī Caitanya Mahāprabhu, as it refers to Him directly by name [the first two words of the verse]. We do likewise with the name ‘Mahā-puruṣa’, which is present in these two verses of the Śrīmad-Bhāgavatam. These verses then read as prayers to His lotus feet. What description is given of His lotus feet? All great personalities meditate upon them, whilst those personalities are themselves objects of meditation. They
will sever the bonds of material life for those remembering them, and they fulfill the bhaktas’ every desire. Those lotus feet are the true wealth of the holy places, and all holy places are present within them. Brahmā, Śiva and other demigods always offer obeisances to those lotus feet, which are for all souls (from the non-moving entities up to the demigods) the only shelter. For those who meditate upon them, those lotus feet destroy all obstacles. They liberate the jīvas who are surrendered to them from all types of misery. Moreover, they become a boat, enabling devotees desiring to perform bhajana to cross over the ocean of material existence. Thus, Lord Śrī Gaurasundara Mahāprabhu maintains His surrendered devotees.

Śrī Gaurasundara performed the pastime of accepting sannyāsa to give the perfect example of service to Lord Mukunda (mukunda-sevana-vrata), as explained by the brāhmaṇa of Avantipura in the Eleventh Canto of the Śrīmad-Bhāgavatam. The residents of the heavenly planets are unable to forsake that raja-lakṣmi (in the form of attachment to exquisite sense enjoyment), but to search for Kṛṣṇa, Śrī Gaurasundara easily renounced the desire for sense pleasure, although it is extremely hard to relinquish. By means of this pastime, He instructed the whole world.

He revealed the futility of material knowledge, abandoning it as if it were excrement. Śrī Gaurasundara accepted sannyāsa with an intention of demonstrating to everyone that solely the service of Adhokṣaja Kṛṣṇa, the Lord who is beyond the reach of the material senses and is glorified by the Śrīmad-Bhāgavatam, is truly beneficial for the jīvas.

Being non-different from svayaṁ-rūpa Śrī Kṛṣṇa, Śrī Gaurasundara adopted the complexion and sentiments of His beloved (dayitā) Śrīmatī Rādhikā, then ran in search of the only object of Her love, Śrī Kṛṣṇa. Uddhūrṇā (divine madness), citra-jalpa and all other transformations (vikāra) of Śrīmatī Rādhikā’s adhirūḍha-mahābhāva were manifest in Him. He adopted the complexion and sentiments of Śrīmati Rādhikā, who is the essence of the transcendental pleasure potency and complete embodiment of astonishing pastimes. Endowed with Her feelings and complexion, Lord Gaurāṅga performed the pastime of searching for the sole object of Her love, Lord Kṛṣṇa. Although He is in fact the object of love (visaya-vigraha), Śrī Kṛṣṇa Himself, Lord Gaurāṅga nonetheless took on the service moods – or bhāvas – of the abode of love (āśraya-vigraha). He manifested this pastime of deep immersion in bhajana in order to relish those moods and to instruct faithful souls who follow in His footsteps in that same method of bhajana.

In gaura-līlā alone is revealed the confidential import of the pastimes of the non-dual Absolute Truth, Śrī Vrajendra-nandana,
manifesting as the enjoyer and enjoyed. Lord Gauraṅga is neither a yugāvatāra, naimittikāvatāra, nor any other partial manifestation, but is the source of all incarnations, Kṛṣṇa Himself.

Śrī Gaura-Kṛṣṇa runs in search of the Absolute Truth, the Supreme Beloved Śrī Kṛṣṇa, whose company is always sought after by the daughter of King Vṛṣabhānu, Śrīmatī Rādhikā, the spiritual energy personified. He manifested this lilā out of great mercy.

(31)

\[
\text{paritrāṇāya sādūnāṁ vināśāya ca duṣkṛtām}
\]
\[
dharma\ \text{samstāpanārthāya sambhavāmi yuge yuge}
\]

(Bhagavad-gītā 4.8)

To protect My unalloyed devotees, annihilate the wicked and to reestablish dharma, I appear in every age.

Śrī Kṛṣṇacandra spoke this verse to Arjuna, establishing that His incarnations appear in every age and are called yugāvatāras. “To protect the sadhus and to annihilate the miscreants, as well as to establish religious principles, I manifest Myself in every yuga.” Due to the uninhibited dance of destruction in this age of Kali, from its outset, the saints living in the region of Gauḍa (centered on Bengal), were deeply saddened to see people’s inclination towards atheism and the scarcity of pure religiosity – in the form of bhakti. Observing this villainous behavior, Advaita Ācārya and other saints pitifully called out to the Lord; thus Śrī Kṛṣṇacandra was compelled to appear in Śrī Māyāpūra-Navadvīpa, in a golden form. A speciality of this incarnation is that, unlike other avatāras, He brought no weapon except His own holy name. With that weapon, He punished sinners, protected saintly persons and established the supreme religion of pure love, which is characterized by the symptoms mentioned below:

\[
\text{sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje}
\]
\[
abaituky apratiḥatā yayātmā samprāśidati
\]

(Śrīmad-Bhāgavatam 1.2.6)

The supreme religious principle for human society is pure devotion to Adhokṣaja, the Transcendental Person. This devotion must be free of ulterior motives and practised constantly to satisfy the self completely.
The Lord says, “I always protect My devotees in My eternal, hidden form as a devotee and the best of brāhmaṇas.”

This verse refers to Śrī Gauraṅga-deva.

I will appear on the earth in a brāhmaṇa family in the first period of Kali-yuga, to save the devotees, who are scorched by the fire of this age.

In the first period of Kali-yuga, I will fully manifest Myself as the son of Śacī-devī in Śrī Māyāpura-Navadvīpa.

In the first period of Kali-yuga, the possessor of the six opulences, the beloved Lord of Lākṣmī, will appear in the house of the brāhmaṇa Jagannātha Miśra, in the form of a golden sannyāsī.
Performing rāsa-līlā with the gopīs, Śrī Kṛṣṇa increased the intensity of immaculate love (viśuddha-prema). He exhibited transcendental love: wrestling with His friends like Sudāmā, Śrīdāmā, Madhumāṅgala, Stoka-kṛṣṇa, Dāma and others, covering their eyes and performing other pastimes as a cowherd boy in Vṛndāvana. When the Supreme Lord appeared as Śrī Kṛṣṇa Caitanya, He spread that very sublime love in Navadvīpa, Puruṣottama Kṣetra and other places.

These verses from the Garūda Purāṇa evidently speak of Śrī Kṛṣṇa Caitanya because they contain the name of His first wife, Lakṣmī. The area close to Puruṣottama Kṣetra is famous as His abode.

Lord Kṛṣṇacandra performed rāsa-līlā and other pastimes with the gopīs, killed Kaṁsa, and became the friend of the Pāṇḍavas in the Mahābhārata war. He was thus called Pārtha-sārathi (ʻHe who drove the chariot of Arjunaʼ). That same Supreme Personality of Godhead, who makes the impossible possible, appeared on the earth as Śrī Kṛṣṇa Caitanya, adorned with the garments of a sannyāsī and carrying a bamboo daṇḍa in His hand.

Śrī Mahādeva told Pārvatī: “The Lord of all the universes will appear somewhere in Navadvīpa in order to reveal the treasure of the
siddhānta of the holy name of Bhagavān. He will become renowned by the name of Śrī Kṛṣṇa Caitanya.”

(40)

satye daiyta-kulādhināsa-samaye simhodbva-martyākrtis
tretāyāṁ daśakanda-baraṁ paribbavan rāmeti nāmākṛtiṁ
go-pālān paripālayan vraja-pure bhāraṁ haran dvāpare
gaurāṅgab priya-kīrtanaḥ kaliyuge caitanya-nāmā prabhuḥ

(Śrī Nṛsiṁha Purāṇa)

The Lord appeared as Nṛsiṁha in Satya-yuga on the occasion of killing Hiranyakaśipu. In Treta-yuga, He appeared in the most attractive form of Lord Rāma for the purpose of killing Rāvaṇa. In Dvāpara-yuga, He manifested His all-enchanting form in Śrī Vraja-dhāma to diminish the sinful burden of the earth and to protect the cowherd folk. That very Lord, deeply attached to harināma-saṅkīrtana, will be known during Kali-yuga by the names of Śrī Gaurāṅga-deva and Śrī Kṛṣṇa Caitanya.

(41)

yatra yogēśvaraḥ sāksāt yogi-cintyo janārdanaḥ
caitanya-vapur āste vai sāndrānandātmakahaṁ prabhuḥ

(Śrī Padma Purāṇa)

The eternally blissful Lord Janārdana, who is composed of condensed bliss, and is the object of the yogīs’ meditation, the master of mystic powers, and who resides in the divinely pure abode of Vaikuṇṭha in the form of Lord Caitanya, says:

“In the first period of Kali-yuga I will appear on Earth on the beautiful bank of the Bhāgīrathī River as Gauraṅga, the son of Śrī Śacī-devi.”

(43)

abam eva kalau vipra nityāṁ pracchanna-vigrahaḥ
bhagavad-bhakta-rūpena lokān rakṣāmi sarvadā
O best of brāhmaṇas, in Kali-yuga My natural, dark complexion will be covered by the golden complexion and sentiments of Śrīmatī Rādhikā. In this form of a devotee, I will always protect the devotees with the ultimate weapon of harināma. Therefore, O demigods, I tell you all now to descend to earth in the form of devotees, for I will appear in Kali-yuga as the son of Śrī Śacī-devi, at the inception of the saṅkīrtana movement.

In the first period of Kali-yuga, I, the eternal Absolute Truth (sanātana-brahma), will appear in the golden form of Śrī Gaurāṅga on the bank of the Bhāgīrathī River on the earth planet.

O ascetics! In Kali-yuga, all of the devotees will see Me dressed as a sannyāsī, whose entire body is washed by tears of joy and covered with horripilation.

The eight transcendental transformations of prema were all experienced by Śrī Gaurahari in the form of a sannyāsī; therefore, this is the incarnation being described in the verse.

The supremely peaceful Lord, whose neck is long and who is surrounded by the demigods, will appear as Gaurāṅga.
supūjitaḥ sadā gaurah krṣṇo vā veda-vid dvijaḥ

(Śrī Saura Purāṇa)

The knower of the Vedas, Gaura, who is Kṛṣṇa in the form of a brāhmaṇa, is always worshipable.

maṇḍo gauraḥ sudīrghāṅgas tri-srotas-tīra-sambhavah
dayāluḥ kīrtana-grāhī bhavisyāmi kalau yuge

(Śrī Matsya Purāṇa)

The Lord says: “I will appear in the city of Navadvīpa as the son of Śacī-devī to inaugurate the congregational chanting of the holy name in the age of Kali.”

kalau saṅkīrtanārambhe bhavisyāmi śacī-sutaḥ
svarṇa-dyutiṁ samāsthāya navadvīpe janāśraye
śuddho gauraḥ sudīrghāṅgo gaṅgā-tīra-sambhavah
dayāluḥ kīrtana-grāhī bhavisyāmi kalau yuge

(Śrī Vāyu Purāṇa)

O demigods! In Kali-yuga I will appear in Śrī Māyāpura-Navadvīpa, which is situated on the bank of the River Ganges. Then I will personally teach all of the ordinary, sinful souls the method of nāma-saṅkīrtana. At this time, the jīvas will view Me with a shaved head, possessed of a golden complexion and a strong frame, with long arms. They will know Me to be extremely merciful, as one who makes no distinction between the qualified and the unqualified.

golokam ca parityajya lokānāṁ trāṇa-kāraṇāt
kalau gaurāṅga-rūpena lilā-lāvanya-vigrabah

(Śrī Mārkandeya Purāṇa)

I assume a most attractive form for the performance of varied pastimes in Goloka, yet in Kali-yuga I will abandon Goloka, and descend in the form of Śrī Gauraṅga, in order to protect the devotees.
I assume different forms to perform My pastimes. I also descend in Kali-yuga in the form of a devotee and the best of brāhmaṇas. Thus I eternally protect the devotees from the fire of Kali-yuga.

O Nārada! After taking birth from the womb of Śacī-devī, I will save from the ocean of material existence all souls who know nothing of regulated life and are covered by the darkness of ignorance in the shape of Kali-yuga.

Śrī Kṛṣṇa (Svayam Bhagavān) said to Vyāsadeva: “O brāhmaṇa, secretly (kvacit), I sometimes accept both the order of sannyāsa and bhakti to Śrī Hari to save the souls of Kali-yuga, who are tormented by their own sins.
The Lord says: “O demigods! I will appear as the son of Śrī Jagannātha Miśra and Śacī-devī on a full-moon day in the month of Phālguna (February/March), during the constellation of Phālgunī Uttarā.

“The most prominent residence of My devotees is Navadvīpa, which is situated on the bank of the Ganges. I will therefore take birth there, in a family of the very best brāhmaṇas, amidst My own devotees.

“To show the preeminence of the path of bhakti and to distribute mercy to everyone, I will accept the order of sannyāsa, and will become renowned by the name Śrī Kṛṣṇa Caitanya.

“Thus, so that the material world should be delivered, all of you ought to follow My order and appear with Me. In the form of a brāhmaṇa, I will free the earth planet from fear.”

The Original Supreme Lord shall appear somewhere in the world at such time as people neither study the Vedas nor exclaim vaṣṭā, svādhā and svāhā while offering oblations into the sacrificial fire.

It is important to note that the word kvacit (‘somewhere’) indicates a secret incarnation, as is also the case in the verse, channaḥ kalau yad abhavaḥ.
Lord Śiva spoke to Pārvatī: “O Maheśvarī! The Supreme Lord who was famed from before creation by the name of Jagannātha, and who appeared during Dvāpara-yuga as Kṛṣṇa-candra, the beloved of Śrīmatī Rādhikā; that same most Ancient Person, will appear as Gaurāṅga in a special brāhmaṇa family on the bank of the Ganges in Navadvīpa, to demonstrate the preeminence of bhakti and to grant auspiciousness to the world.

“That very same Supreme Lord said to Brahmā, ‘O Brahmā! In Kali-yuga I will appear with My associates as the son of Śacī-devī in Navadvīpa, which stands on the banks of the Ganges. This fact should remain a secret; hence, you must not reveal it to anyone who is opposed to Me. Under the spell of My māyā, they will not recognize My incarnation as a devotee distributing bhakti (which has not been given since time immemorial); but the pure-hearted saints,
who are reservoirs of love for Me, will understand Me completely. In the age of Kali, My dear associates, like Śrīdāmā, Subala and others who accompanied Me as I performed My pastimes as Śrī Kṛṣṇa, will descend to the earth. They will be famous as the sixty-four mahāntas and the twelve gopālas. I will perform pastimes with them. To establish religion, I will restore the path of bhakti, which was near to being lost in Kali-yuga. Therefore, also let your four sons, headed by Sanaka, descend to the earth in the form of devotees and establish the religious principles appropriate to the time, directed by my order. Those who chant My names, such as Krṣṇa, Caitanya, Gauraṅga, Gaurasundara, Śacīsuta, Prabhu, Gaura and Gaurahari, shall attain bhakti.”

(69)

dvāparīyair janair viṣṇuh pānīca-rātrais tu kevalaiḥ
kalau tu nāma-mātreṇa pūjyate bhagavān bariḥ

(Śrī Nārāyaṇa-saṁhitā, Śrī Madhvācārya’s commentary on the Śrī Muṇḍaka Upaniṣad)

The people of Dvāpara-yuga worship Lord Viṣṇu by the pañcarātra method, whereas the people in Kali-yuga, worship Lord Hari simply by chanting His holy names.

(70)
evam aṅga vidhiṁ kṛtvā mantrī dhyāyed yathācyutam
ekāya-kusuma-ḥyām druta-hema-nibham tu va

(Tantra)

One sage explained to a devotee the process of meditation: “O dear devotee, after receiving the mantra from a spiritual master, a devotee should, in accordance with all rules and regulations, meditate on the dark form of the Lord, which resembles dark linseed flowers, or on His fair-complexioned form, which is compared to molten gold.”

The complexion of Śrī Rāma and of Śrī Kṛṣṇa is comparable to the color of linseed flowers, whereas only Śrī Gaurāṅga’s complexion is like molten gold. Hence this verse explains that one should also meditate upon Śrī Gaurāṅga, depending upon one’s qualification.

(71)
sandbhau krṣṇo vibhuḥ paścād devakyāṁ vasudevataḥ
kalau purandarāṁ śacyāṁ gaura-rūpo vibhuḥ smṛtaḥ
Lord Kṛṣṇa, the all-pervading Supersoul, who assumes different forms in accord with His loving devotees’ desires, appeared as the son of Vasudeva and Devakī in the last period of Dvāpara-yuga [He appeared from the heart of Vasudeva and entered the womb of Devakī]. Soon afterwards, in the first period of Kali-yuga, the same Lord appeared as Gaurāṅga, the son of Śacī-devī and the learned scholar Jagannātha Miśra [He appeared from the heart of Jagannātha Miśra and entered the womb of Śacī-devi]. The Lord Himself said, “As Gaura I will appear as the son of Śacī-devi in Māyāpura, for the benefit of all jīvas.”

Śrīmatī Rādhikā once expressed to Śrī Kṛṣṇacandra, “O My beloved! I want to feel a shared oneness with Your transcendental body. Therefore, O Lord, please exhibit Our combined form, which is the cause of such auspicious and delightful pastimes, and is endowed with sentiments belonging to Us both.”
Having heard His beloved’s request, and impelled by Her deep affection, Lord Kṛṣṇa, the spiritual master of the entire universe, joyfully fulfilled Her desire. With the aid of His potency of inconceivableness (acintya-śakti), He acquired the complexion and mood of Śrimati Rādhikā. This single form [of Gaurāṅga] is manifest by the complete union of the divine couple as they lovingly embrace each other. He then presented this form to Rādhikā in a dream.

By this act of revealing the form in a dream, Śrī Kṛṣṇa was implying, “If this form, with Your complexion and sentiments, is to Your liking, then I will reveal it to the devotees.”

(78)

brahmaṇyaḥ sarva-dharma-jñāḥ śānto dānto gata-klamaḥ Śrīnivāsaḥ sadānandī viśva-mūrtir mahāprabhuḥ

(Śrī Sammohana-tantra)

Each of the names mentioned in this verse applies to Śrī Caitanya Mahāprabhu with His associates.

- **Brahmanyah** - Simply by embracing a leprous brāhmaṇa, Lord Gaurāṅga gave him a golden body. He cheerfully accepted a brāhmaṇa’s curse, spoken in conjunction with the breaking of the sacred thread. He proved famous as one who always respects the brāhmaṇas.
- **Śānto** – One possessed of a peaceful demeanor.
- **Dānto** – One who is self-controlled, restrained.
- **Gata-klamaḥ** – One who removes all distress.
- **Śrīnivāsa and Sadānandī** - Śrīnivāsa Paṇḍita and Sadānanda are prominent, eternal associates of His; hence, He is called Śrīnivāsa and Sadānandī.
- **Viśvamūrti** - He has this name because His elder brother is named Viśvarūpa.
- **Mahāprabhu** - Although this word is a combination of the two words mabā and prabhu, it is a common noun. It is also a proper noun when it refers to Lord Gaurāṅga.
- **Sarva-dharma-jñā** - He is the knower of all religious principles, this name certainly pertains to Him.

(79)

ahaṁ pūrṇo bhavisyāmi yuga-sandbau višeṣataḥ māyāpure navadvīpe vāram ekam śacī-sutaḥ

(Śrī Kṛṣṇa-yāmala)
The Lord said: “I will manifest My complete form in full, as the son of mother Śacī in the initial period of Kali-yuga in Śrī Māyāpura-Navadvīpa.”

Use of the words pūrṇaḥ and vāramekaṁ (‘full’ and ‘once’ respectively), is an indication that Śrī Gaurāṅga would wholly manifest Himself in the initial part of the Kali-yuga directly following Lord Kṛṣṇa’s appearance in the final stage of the previous Dvāpara-yuga.


(80)

\[
\text{athavāhaṁ dharā-dhāmni bhūtvā mad-bhakta-rūpa-dhṛk} \\
\text{māyāyām ca bhavisyāmi kalau saṅkīrtanāgame}
\]

\(Śrī\ Brahma-yāmala\)

At the commencement of the saṅkīrtana movement in Kali-yuga, I will descend to the earth, at Śrī Māyāpura, in disguise as My own dear devotee.

(81)

\[
gauraṅgaṁ gaura-dīptāṅgaṁ paṭhet stotraṁ kṛtāñjaliḥ \\
nanda-gopa-sutaṁ caiva namasyāmi gadāgrajaṁ
\]

\(Śrī\ Caitanya Stava, in Caitanya Kalpa of Śrī Brahma-yāmala\)

One must pray with folded hands to Lord Gaurāṅga, whose lustrous body resembles pure gold. I also offer my daily respect to Śrī Kṛṣṇa, the son of Śrī Nanda Mahārāja and the elder brother of Gada.

(82)

\[
kalau prathama-sandhyāyāṁ hari-nāma-pradāyakaḥ \\
bhavisyati navadvīpe śacī-garbhe janārdanaḥ
\]

(83)

\[
jīva-nistāraṇārthāya nāma-vistāraṇāya ca \\
yo bi kṛṣṇaḥ sa caitanyo manasā bhāti sarvadā
\]

\(Śrī\ Brahma-yāmala\)

Lord Śiva told Pārvatī: “In the first period of Kali-yuga, Lord Janārdana – the distributor of the holy name – will appear in Navadvīpa-dhāma from the womb of Śrī Śacī-mātā, to save and empower the
fallen souls by means of His own holy name. O Pārvatī! It consistently appears to me that Śrī Kṛṣṇa and Śrī Kṛṣṇa Caitanya are non-different.”

Śrī Kṛṣṇa-candra said: “At the beginning of the saṅkīrtana movement in Kali-yuga, I will appear in the form of Śrī Caitanya. In this incarnation, I will distribute the holy name to the ordinary jīvas and thus will save them.”

The present tense of the verb ‘to save’ (nistārayāmi) is used in this verse. According to the rules of Sanskrit grammar, use of the present tense can convey either that an action is happening or that it is about to happen. Therefore, this verse is referring to an incarnation of the Lord that takes place in the future, directly following Śrī Kṛṣṇa’s descent.

Lord Śiva spoke to Pārvatī: “O beloved! In beautiful Navadvīpa, which is situated on the right bank of the river Ganges, there live Śrī Śacī-devī and the best among brāhmaṇas, Jagannātha Miśra. On the full moon night of the month of Phālgunī (February/March), Lord Kṛṣṇa will appear in their house, from the womb of Śācī-devī. As Gaura, the fair-complexioned Lord will demolish all the sins of Kali-yuga.”
Having taken birth in the house of a perfect brāhmaṇa in Māyāpura, situated in Jambu-dvīpa, the Lord will perform kīrtana with His eternal associates in the dark age of Kali.

(88)
\[ \text{tataḥ kāle ca samprāpte kalau ko'pi mahā-nidhiḥ}
\[ \text{hari-nāma-prakāśāya gaṅgā-tīre janisyati} \]

(Srī Kulārṇava-tantra)

Sometime at the beginning of the age of Kali, the reservoir of all virtues will take birth somewhere on the bank of the river Ganges, to preach the glories of the holy name.

(89)
\[ \text{bhakti-yoga-prakāśāya lokasyānugrahāya ca}
\[ \text{sannyāsaśramam āśritya kṛṣṇa-caitanya-rūpa-dhrk} \]

(Srī Jaiminiī Bhārata)

The Supreme Person said: “To shower mercy upon the jīvas and to preach bhakti-yoga to them, I will accept the renounced order and take the name Kṛṣṇa Caitanya.”

(90)
\[ \text{gaurī śrī rādhikā devī harīḥ kṛṣṇaḥ prakīrtitaḥ}
\[ \text{ekatvāc ca tayoḥ sākṣāditi gaura-barīṁ viduḥ} \]

(Srī Ananta-samhitā)

Srīmatī Rādhikā-devī is ‘Gaurī’, and Kṛṣṇa is famous by the name of ‘Hari’; hence, their combined form is called Gaurahari.

(91)
\[ \text{navadvīpe ca saḥ kṛṣṇaḥ ādāya hrdaye svayam}
\[ \text{gajendra-gamanāṁ rādhāṁ sadā ramayate mudā} \]

(92)
\[ \text{navadvīpe tu tāḥ sakhyo bbakti-rūpa-dharāḥ priye}
\[ \text{ekāṅgam śrī gaura-barīṁ sevante satataṁ mudā} \]

(93)
\[ \text{yaḥ eva rādhikā-kṛṣṇaḥ sa eva gaura-vigrahaḥ}
\[ \text{yac ca vrndāvanam devi navadvipaṁ ca tat śubham} \]
In Navadvīpa too, the same Lord Śrī Kṛṣṇa experiences eternal bliss by holding Śrīmatī Rādhikā, whose gait resembles that of the king of elephants, tightly to His chest. O Śiva! Lalitā and other sakhīs, who serve Rādhā and Kṛṣṇa in Vṛndāvana, take the form of devotees in Navadvīpa and joyfully worship Śrī Gaurasundara, the combined form of Rādhā and Kṛṣṇa. O Devī! Rādhā and Kṛṣṇa conjointly have assumed the form of Gaura, so you should know that Vṛndāvana is non-different from that new Vṛndāvana, Navadvīpa. The wretched person, who sees difference between Vṛndāvana and Navadvīpa or between the divine couple and Lord Gaurāṅga, will be pierced by my trident and will suffer in hell until the annihilation of the universe.

Lord Hari, who is the ocean of mercy, will take into consideration both the pleas of the demigods and Śrīmatī Rādhikā’s desire to become one with Him, and with great pleasure, incarnate in Kali-yuga with
His eternal associates, in the form of a devotee. At that time, His body will be golden and His voice very deep. At every moment, the merciful Lord Hari will be eager to drink the nectar of His own name. Consequently, He will manifest Himself as the son of Śacī-devī, and will always perform kīrtana along with His devotees. Given that there is no difference between the holy name and its owner, He will feel oneness with His name and sing loudly the two syllables ha and ri, without being ashamed, calling out “Hari-bol! Hari-bol!” Whilst wandering with His devotees, He will resemble a maddened elephant. When the Supreme Lord Śrī Govinda appears on the earth, He will be known famously as Śrī Caitanya-deva. The eternal associates of other incarnations will also descend to appear as associates of Śrī Caitanya-deva. Their names will differ from their previous ones. Almost all of these associates will take male forms.

(100)

\[
\begin{align*}
\text{kṛṣṇa-caitanya-nāmnā ye kīrtayanti sakṛn narāḥ} \\
nānāparādha-muktās te punanti sakalam jagat \\
kārisyati kaleḥ sandhyāyāṁ bhagavān bhūta-bhāvanaḥ \\
dvi-jātīnāṁ kule janma śāntānāṁ puruṣottamaḥ
\end{align*}
\]

(Śrī Viṣṇu-yāmala)

Those who even once chant the name ‘Śrī Kṛṣṇa Caitanya’ with love, will automatically become liberated from all types of offences and purify the universe as well.

In the age of Kali, the Supreme Lord Śrī Kṛṣṇa, who acts for the auspiciousness of all living entities, will take birth in the dynasty of a peaceful brāhmaṇa.

(101)

\[
\begin{align*}
\text{anyāvatārāḥ bahavāḥ sarve sādhāraṇāḥ mataḥ} \\
\text{kalau kṛṣṇāvatāras tu guṇāḥ sannyāsa-veṣa-dhrk}
\end{align*}
\]

(Jaiminī Bhārata)

Many incarnations of the Lord are described openly in the scriptures, but the incarnation of Lord Kṛṣṇa in Kali-yuga, who is adorned with the garments of a sannyāsī, is described in a concealed way.

(102)

\[
\begin{align*}
\text{kṛṣṇa-caitanyeti nāma mukhyāt mukhyatamāṁ prabhob} \\
\text{belayā sakṛd uccārya sarva-nāma-phalam labheta}
\end{align*}
\]

(Śrī Brahma-rahasya)
Śrī Kṛṣṇa Caitanya is the most important name of the Lord. If a person were to pronounce this name, even contumuously, he would obtain the result of having chanted every other holy name of the Lord.

That Śrī Kṛṣṇa is the Supreme Personality of Godhead, the root of all other incarnations, is the conclusion here, based upon the logic of comparison. The verse, *ete cāṁśa-kalāḥ puṁsaḥ krṣṇas tu bhagavān svayam*, verifies this conclusion.

\[
\text{rāma rāmeti rame rāme mano-rame}
\]
\[
\text{sahasra-nāmabhis tulyaṁ rāma-nāma varānane}
\]
\[
\text{sahasra-nāmnāṁ puṇyavanāṁ trir āvṛtyā tu yat phalam}
\]
\[
\text{ekāvṛtyā tu krṣṇasya namaikāṁ tat prayacchati}
\]

(Śrī Brabmanda Purāṇa)

O beautiful one, chanting a thousand names of Lord Viṣṇu, counts as one utterance of the name ‘Rāma,’ and chanting the name ‘Rāma’ thrice, gives the result of once uttering the name ‘Kṛṣṇa.’

According to these scriptural verses, the holy name of Kṛṣṇa is supremely powerful, even comparatively in relation to other names of the Lord. Śrī Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya; therefore, the speciality of being supremely powerful must also be present in the name Śrī Kṛṣṇa Caitanya.

\[
\text{kaleḥ prathama-sandhyāyāṁ gaurāṅgo’sau mahi-tale}
\]
\[
\text{bbāgīrathī-taṭe ramye bhavisyati sanātanaḥ}
\]

(Yoga-vāśiṣṭha)

In the first period of Kali-yuga, Lord Hari will appear in a golden form, on the beautiful bank of the Bhagīrathī Ganges on the earth planet. He will be called Gaurāṅga.

Alternatively, the verse could be interpreted as a prediction of Śrī Sanātana Gosvāmi’s descent because according to Sanskrit grammar, when the word *sanātanaḥ* is broken down into *sanātana* plus the ending *aḥ*, it means, ‘He, whose form is eternal – *sanātana yasyāsti vigrahaḥ*.’

\[
\text{apy agaṇya-mahā-puṇyaṁ ananya-śaraṇaṁ bareḥ}
\]
\[
\text{anupāsita-caitanyam adhanyam manyate matiḥ}
\]

(Śrī Caitanya-candrāmṛta)
Someone might be unlimitedly pious and fully surrendered to Śrī Hari, but if he does not worship Śrī Caitanyacandra, or practice that philosophy of bhakti – characterized by prema – which He delineated, I consider him unfortunate.

Herein, the pinnacle of Prabodhānanda Sarasvatī’s firm faith is exemplified.

\[(105)\]

\[
\text{suvarṇa-varṇo hemāṅgo varāṅgaś candanaṅgadi}
\]
\[
\text{sannyāsa-kṛc-chramaḥ śānto niśṭhā śāntiḥ parāyaṇam}
\]

(Śrī Mahābhārata, Anuśāsana-parva, Dāna-dharma-parva, Śrī Viṣṇu-sahasra-nāma stotra 148)

The Supreme Lord will appear with a golden complexion. His body will be smeared with sandalwood pulp. He will accept the sannyāsa order, and be equipoised and peaceful. He will be absorbed completely in devotion.

\[(106)\]

\[
\text{svarṇa-di-tīra-bhūyau ca navadvīpe janālaye}
\]
\[
\text{tatra dvija-svarūpeṇa janisyāmi dvijālaye}
\]

(Śrī Devī Purāṇa)

The Supreme Lord said: “I will manifest Myself as a brāhmaṇa in a brāhmaṇa’s house, on the bank of the celestial river Ganges, in the populous town of Navadvīpa.”

\[(107)\]

\[
\text{śṛṇu yār vāṅgi subhage yat sampanṭaṁ gopitaṁ vacaḥ}
\]
\[
eka eva hi gaurāṅgaḥ kalau pūrṇa-pbala-pradaḥ
\]
\[
yau vai krṣṇaḥ sa gaurāṅgas tamo-bheda na vidyate
\]
\[
\text{śikṣārthaṁ sādhakānāñ ca svayaṁ sādhaka-rūpa-dhrk}
\]
\[
\text{śikṣā-guruḥ saci-putraḥ pūrṇa-brhma na sanśayat}
\]

(Śrī Īśāna-saṁhitā)

Lord Śiva said to Pārvatī: “O lady with beautiful limbs! O auspicious one! Listen to my answer in response to your confidential inquiry! Only the worship of Śrī Gaurāṅga Mahāprabhu will yield full results in the age of Kali. Krṣṇa is Gaurāṅga. There is no difference
between Them. The Supreme Lord will assume the form of a *sādhaka* to instruct devotees in the method of worship (*bhajana*), as a *śikṣā-guru*. Of this there is no doubt.”

(108)

vaivasvatāntare brabman gaṅgā-tīre supunya-de
hari-nāma tadā datvā cāṇḍalān baḍḍikāṁs tatbā
brāhmaṇān kṣatriyān vaiśyān śataśo’tra sabhasraśaḥ
uddharisyāmy abhaṁ tatra tapa-svarṇa-kalevaraḥ

(Śrī Urddhvāmnāya-saṁhitā)

Lord Kṛṣṇa, the source of all incarnations (Svayam Bhagavān) said: “O Brāhmana! In the *vaivasvata manvantara*, I will appear on the holy bank of the Ganges in a beautiful form with a complexion resembling molten gold. Distributing the holy name, I will save innumerable *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *caṇḍālas* and persons of other low castes. In the village of Kāṇcana (Katwa), I will accept *sannyāsa*.”

(109)

yaḥ ādi-devo’khila loka-nātho
yasmād idaṁ sarvam abhūt parātmā
layaṁ punar yāsyati yatra cānte tam
krṣṇa-caitanyāṁ avebi kānte

(Śrī Ananta-saṁhitā, Aṁśa 2, Chapter 2)

Lord Śiva said: “O Durgā! Śrī Kṛṣṇa Caitanya is the Supersoul, the Original Supreme Person and the master of all universes, who creates and destroys everything.”

(110)

svarna-gaurāṁ sudirghāṅgas tri-srota-tīra-sambhavaḥ
dayāluḥ kīrtana-grābi bhavisyāmi kalau yuge

(Śrī Saura Purāṇa)

The Lord said: “In Kali-yuga, I will appear on the bank of the Ganges in the form of Śrī Gaurāṅga, with beautiful long arms, and I will mercifully make everyone chant the holy names of Śrī Hari.”

(111)

ksarāksarābhyāṁ paramaḥ ya eva puruṣottamaḥ
caitanyākhyā paraṁ tattvaṁ sarva-kāraṇa-kāraṇam

(Śrī Caitanya-upaniṣad of the Śrī Atharva-veda)
He, who is beyond both matter (kṣara) and the individualized spirit soul (akṣara) is called Puruṣottama, the most Ancient Person. Śrī Caitanya-deva is that same Absolute Truth, the transcendental cause of all causes.

(112)

kālān naṣṭaṁ bhakti-yogaṁ nijam yaḥ prāduṣkartuṁ krṣṇa-caitanya-nāmā āvirbbūtasya pādāravinde gāḍham gāḍhaṁ liyātaṁ citta-bhrṅgaḥ  

(Śrī Caitanya-caritāmṛta 2.6.255, Śrī Caitanya-candrodaya 6.45)

Perceiving that the practice of bhakti towards Himself had almost been lost due to the influence of time, the Supreme Person, Śrī Kṛṣṇa Caitanya, manifested Himself to preach it again within the material world. I pray for the bumble-bee of my mind to cling to His lotus feet.

(113)

rādhā-krṣṇa-praṇaya-vikṛtir blādini-śaktir asmād  
ekātmamāv api bhuvī purā deba-bhedam gatau tau  
caitanyākhyam parkatam abdunā tad dvayaṁ caikyam āptam  
rādhā-bhāva-duyi-suvalitam naumi krṣṇa-svarūpaṁ  

(Śrī Caitanya-caritāmṛta, Ādi-līlā 1.5)

Śrīmatī Rādhikā is Kṛṣṇa’s blādinī-śakti (pleasure-giving potency) and the embodiment of the transformation of His praṇaya (intimate love). Since They are actually ekātmā-svarūpa (of one soul), She is intrinsically non-different from Kṛṣṇa and shares one identity with Him. However, to enjoy the transcendental pleasure of Their loving pastimes, Rādhā and Kṛṣṇa have, in these two, apparently separate forms, manifested Themselves eternally. Now these two transcendental identities of sevya and sevaka (the served and the servant), or of viṣaya-tattva and āśraya-tattva, have manifested in one svarūpa as Śrī Kṛṣṇa Caitanya. I bow down repeatedly to Śacīnandana, who is the svarūpa of Kṛṣṇa and is adorned with the emotions (bhāva) and complexion of Śrīmatī Rādhikā.

(114)

apāraṁ kasyāpi praṇaya-jana-vṛndasya kutuki  
rasa-stomaṁ hṛtvā madhuram upabhoktuṁ kam api yaḥ  
ruciṁ svām āvavre dyutim iba tadiyāṁ parkatayan  
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu  

(Śrī Stava-mālā)
Lord Kṛṣṇa, who performs blissful pastimes, revels in His dear associates' oceanic love. He concealed His own complexion and adopted the complexion of Śrī Rādhā, appearing in the form of Śrī Caitanya, to relish the infinite sweetness of the conjugal mellow (madhura-rāsa). I offer my obeisances to Śrī Gaurasundara, who is Kṛṣṇa covered by the mood and complexion of Śrīmatī Rādhikā.

(115)

sva-dayita-nija-bhāvaṁ yo vibhāvya svabhāvāt
sumadburam avatīrṇo bhakti-rūpeṇa lobhāt
jayati kanaka-dbāmā kṛṣṇa-caitanya-nāmā
harir iba yati-veṣaḥ śrī śacī-sūnur esaḥ

(Śrī Brhad-bhāgavatāmrta 1.1.3)

Comparing His love for the devotees with theirs for Him, Swayam Bhagavān Śrī Kṛṣṇa concluded that His devotees' love is full of a special sweetness. Desiring to experience the prema of His devotees, He appeared in the all-auspicious, golden form of a sannyāsī devotee, famous by the name of Śrī Kṛṣṇa Caitanya Mahāprabhu. May that son of Śacī-devī, Gaurahari, ever be victorious!

(116)

antaḥ kṛṣṇaṁ bahir gauraṁ darśitāṅgādi-vaibhavam
kalau saṅkīrtanādhaiḥ smaḥ kṛṣṇa-caitanyam āśritāḥ

(Śrī Bhāgavat-sandarba)

In the age of Kali, we take shelter of Śrī Kṛṣṇa Caitanya by the process of congregational chanting of the holy name. He is black inside (being Śrī Kṛṣṇa Himself), though golden outside, and He manifests His splendour and His eternal associates.

(117)

antaḥ kṛṣṇo bahir gaurah sāṅgopāṅgāstra-pāṛṣadāḥ
śacī-garbhe samāpnuyāṁ māyā-mānuṣa-karma-kṛt

(Śrī Skanda Purāṇa)

May I attain the Lord who is black inside and golden outside; who appears with His associates (aṅgas), servitors (upaṅgas), weapons (astra) and confidential companions (pāṛṣadas); and who takes birth from the womb of Śacī-devī, behaving like an ordinary human being.
(118)

rādhāṅga-śaśvad-upagūhanatas tad āpta
dhārma-dvayena tanu-citta-dbrtena devaḥ
gauro dayā-nidhir abbūd ayi nanda-sūno
tan me manoratha-latāṁ saphali-kuru tvam

(Srī Saṅkalpa-kalpa-drumbha 95)

O Nanda-nandana! Being perpetually controlled by the sweetness of Śrīmatī Rādhikā’s embrace, You have adopted both Her mood and complexion and become Śrī Gaurahari, the ocean of compassion. By taking on Her complexion, You become Gaura (golden), and by receiving Her mood, You become merciful. Therefore, please permit the creeper of my cherished desire to reach fruition.

(119)

pita-mātā-guru-gaṇa āge avatari
rādbhikara bhāva-kānti aṅgikāra kari
navadvīpe śacī-garbha-śuddha-dugdha-sindhu
tāhāte parkaṭa haila krṣṇa pūrṇa indu

(Srī Caitanya-caritāmṛta, Ādi-līlā 4.271–272)

Elders such as His mother and father had already appeared, prior to Him; hence, Śrī Kṛṣṇa, taking the mood and complexion of Śrīmatī Rādhikā, appeared in Navadvīpa from the womb of Mother Śacī, as the full moon appears from the ocean of milk.

(120)

rādbhikāra bhāva-kānti-aṅgikāra bine
sei tina sukha kabbu nahe āsvādane
rādbhā-bhāva aṅgikari dhari tāra varṇa
tina sukha āsvādite haba avatirna

(Srī Caitanya-caritāmṛta, Ādi-līlā 4.267–268)

Unless I accept the mood and complexion of Śrīmatī Rādhikā, I cannot contentedly fulfill My three desires. Therefore, I shall descend to fulfill these three desires, assuming Her sentiments and bodily luster.

(121)

yuga-dharma pravarttāmu nāma-saṅkīrtana
cāri bhāva-bhakti diyā nācāmu bhuvana
I will spread the religion of the age, which is the congregational chanting of the holy names. Distributing the four devotional sentiments of dāsya, sakhyā, vātsalya and mādhurya-rasa, I will cause the universe to dance in ecstacy.

The spreading of the yuga-dharma could also be undertaken by one of My plenary expansions, but only I can bestow prema in the mood of the residents of Vraja.

Thus, I shall appear on the earth planet with My eternal associates and perform varieties of astonishing pastimes.

Thinking in this way, Vrajendra-nandana Śyāmasundara Śrī Krṣṇa descended in the first portion of the age of Kali in the district of Nadia.

One whose height measures four times the length of his own forearm is celebrated as a great personality or mahā-puruṣa [it would be three and a half times in the case of an ordinary person]. Such a person would be called nyagrodha-parimandala. Śrī Caitanya Mahāprabhu presents symptoms like this one.
When at the sight of Lord Jagannātha in the temple, Śrī Caitanya Mahāprabhu fell unconscious, He exhibited transcendental ecstacy in various ways. Noticing these, Sārvabhauma Bhaṭṭācārya thought to himself, “Here is a transformation of transcendental ecstacy brought on by an experience of the highest summit of prema for Kṛṣṇa.”

As he witnessed all eight ecstatic transformations being presented at one time in a fully blazing condition, he could appreciate that such symptoms rarely occur even in the bodies of eternally liberated devotees. “At most an experience of the stage of pranaya might be reached by eternally liberated souls; yet this man exhibits the ecstatic symptoms of an experience at the stage of adhirūḍha-maha-bhāva, which is awakened only in the vraja-gopīs. Who is this person?”

Śrī Caitanya Mahāprabhu Is Svayam Bhagavān

In the Śrīmad-Bhāgavatam, the son of Nanda Mahārāja is described as Bhagavān, and that same Śrī Kṛṣṇa has descended to the earth as Lord Caitanya.

The resultant, philisophical conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa – the son of the King of Vraja.

Śrī Caitanya is Śrī Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. That Lord Nityānanda fulfills all of Lord Caitanya’s desires.
That Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Person. Therefore, everyone is subservient to Him.

Rāmānanda Rāya said to Śrī Caitanya Mahāprabhu, “At first I saw You as a sannyāsī and then in the form of a cowherd boy, as Śyāmasundara. Yet Your appearance to me now is like that of a golden doll, Your entire body enveloped by a golden luster. I see that You are holding a flute to Your mouth, and that Your lotus eyes are very restlessly moving about due to various emotions.” Then smilingly, Śrī Caitanya Mahāprabhu revealed His real form to Rāmānanda Rāya, the combined form of rasa-rāja Śrī Kṛṣṇa and mahābhāva-svarūpinī Śrī Rādhā.

All glories to Bhagavān Śrī Kṛṣṇacandra, who is also known as Śrī Caitanyacandra! He is the ghee-lamp illuminating the nine islands of Navadvīpa, and like a lion He destroys the elephant-like offenders. Kept in His hand, He would carry with Him a knotted rope, to repeat His chanting of "hare kṛṣṇa" (His own transcendental names) a determined number of times.
There is no difference between Navadvīpa and Vṛndāvana. Śrī Kṛṣṇa in a golden form performs pastimes in Navadvīpa, and Gaurasundara in the form of Kṛṣṇa performs pastimes in Vṛndāvana.

A song by Mīrā Bāī

Now Kṛṣṇa has given Himself to hari-nāma, and that great, expert butter-thief calls Himself a vairāgī, or renunciant. But we know who you are!

Where is Your enchanting flute and where are Your gopīs? Now He walks with a kaupīna on his hips and a charming sannyāsī turban upon His shaven head.

The same Śyāma Kiśora, who stole butter and whom Yaśomatī bound to the grinding mortar, has come in a new, golden form, bearing the name Caitanya.

His golden garments reveal His innermost moods, while a kaupīna embellishes his waist. Mīrā is the maidservant of Gaura-Kṛṣṇa, and His name dances on her tongue.

All glories to Kṛṣṇa-Caitanya, who blissfully relishes the sweetness of Śrīmatī Rādhikā’s loving sentiments. All glories to Vrajarāja Kṛṣṇa, who appears in the age of Kali as Kṛṣṇa-Caitanya.
The immaculate bhakti of Śrī Nityānanda and Kṛṣṇa Caitanya spread in all the ten directions of the world. They set Gauḍa-deśa, which had been wallowing in sin, on the path of bhajana. They are an endless ocean of compassion. Without any expectation of gratitude, They saved the hopeless.

daśadhā ras ākranta mahat jana caraṇa upāse
nāma letanibi pāp durita tibi narake nāše

These two great personalities are constantly overwhelmed by the ten rasas. One who worships Their lotus feet or utters Their names is liberated from all sin and never goes to hell.

avatāra vidita pūraba mahāt ubhei mahat dehī dharī
śrī nityānanda kṛṣṇa-caitanya ki bhakti daśō diśi vistarī

The incarnation of these two great personalities on the Earth was predicted in ancient times. The immaculate bhakti of Śrī Nityānanda and Kṛṣṇa Caitanya spread in all the ten directions of the world.

(134)

bā gaurāṅga dayā-nidhe guna-nidhe hā prema-sampan-nidhe
bā saundaryā-nidhe kṣamā-jalā-nidhe vātsalyā-varā-nidhe
be gāmbhīrya-nidhe sudhārṇya-jaladhe be bhakta-vāṁśā-nidhe
dinoddbhāra-pārāvāra bhagavan dine mayi priyatām

(Śrī Vanamālī Śāstrī, the translator of the verses in this book from Sanskrit into Hindi, offers his prayer at the lotus feet of the Supreme Lord, Śrī Gaurāṅga Mahāprabhu, with the hope of receiving His merciful glance.)

O Gaurāṅga! You are the ocean of compassion and of all virtues. You are the ocean of the most precious treasure, prema. O ocean of beauty! O ocean of forgiveness! O endless ocean of affection for the jīvas! You are also the ocean of sobriety and patience. You are the ocean of love, wherein Your devotees’ desires are entirely fulfilled. O savior of the deprived! O Supreme Lord! Wretched as I am, be pleased with me.
Epilogue

A verse by a contemporary and close associate of Śrīmān Mahāprabhu, Śrī Narahari Sarakāra Ṭhākura, concludes this book:

\[(135)\]

\[
\begin{align*}
krṣṇo \text{ devaḥ } & \text{kali-yuga-bhavaṁ lokam ālokya sarvam} \\
pāpāṣaktam \text{ samajāni kṛpāsindhu-caitanya-mūrtib} \\
tasmin yeśām na bhavati sadā krṣṇa-bhuddhir narānām \\
dhik tān dhik tān dhīg iti dhīg iti vyāharet kim mṛdaṅgaḥ
\end{align*}
\]

Vrajendra-nandana Śrī Kṛṣṇa saw that the conditioned souls were wallowing in sin. To save them, He took on the complexion and mood of Śrīmatī Rādhikā and manifested Himself as the ocean of compassion, Śrī Caitanya Mahāprabhu. The loud playing of the \textit{mṛdaṅga} appears to be putting to shame those wretches who fail to accept Him as Śrī Kṛṣṇa, “\textit{Dhik tān, dhik tān!} Fie on them, fie on them!”
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<td>yatra yogēśvarāḥ sāksāt yogi</td>
</tr>
<tr>
<td>35</td>
<td>yena lokasya nistāras tat</td>
</tr>
<tr>
<td>34</td>
<td>yo reme saha-vallāvī ramayate</td>
</tr>
<tr>
<td>55</td>
<td>yuga-dharma-pravartana</td>
</tr>
<tr>
<td>54</td>
<td>yuga-dharma pravarttāmu</td>
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