

ŚRĪ CAITANYA MAHĀPRABHU –  
THE ORIGINAL FORM OF GODHEAD

*An Anthology of Scriptural Evidence*

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BHAKTIVEDĀNTA NĀRĀYAṆA  
GOSVĀMĪ MAHĀRĀJA



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*By the mercy of Ācārya Keśarī  
(the lion-like spiritual master)  
om viṣṇupāda aṣṭottara-śata śrī*

ŚRĪLA BHAKTI PRAJÑĀNA  
KEŚAVA GOSVĀMĪ MAHĀRĀJA,

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

Originally Published in Hindi by The Ācārya of Śrī Gauḍīya Vedānta Samiti,  
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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, *om viṣṇupāda aṣṭottara-śata Śrī Śrīla 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 Śācinandana 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 Śrīmatī Rādhikā to relish the *rasa* of the *āśraya-vigraha*. That concealed form of the Supreme Lord is *svayaṁ-avātārī*

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 Vāsudeva, 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):

*kṛṣṇād anyah 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 Jagāi and Madhāi. 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 (*avatāra*), 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 Jīva, Śrī Raghunātha dāsa and the other Gosvāmīs, as well as Śrī Prabodhānanda Sarasvatī, Śrī Vṛndāvana dāsa Ṭhākura 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, Saṁhitās 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 incarnations. 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 *om viṣṇupāda aṣṭottara-śata* 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 *svayam-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 Śrīpāda Puruṣottama dāsa, a resident of Vṛndāvana and disciple of *jagad-guru om viṣṇupāda* Śrī Śrīla Bhaktisiddhānta Sarasvatī. I am especially grateful to these two devotees. Furthermore, the *pramāṇa-khaṇḍa* section of Śrīla Bhaktivinoda Ṭhākura's *Śrī Navadvīpa-dhāma-māhātmya*, printed in Bengali by our most worshipful spiritual master *om viṣṇupada* Śrīla 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,

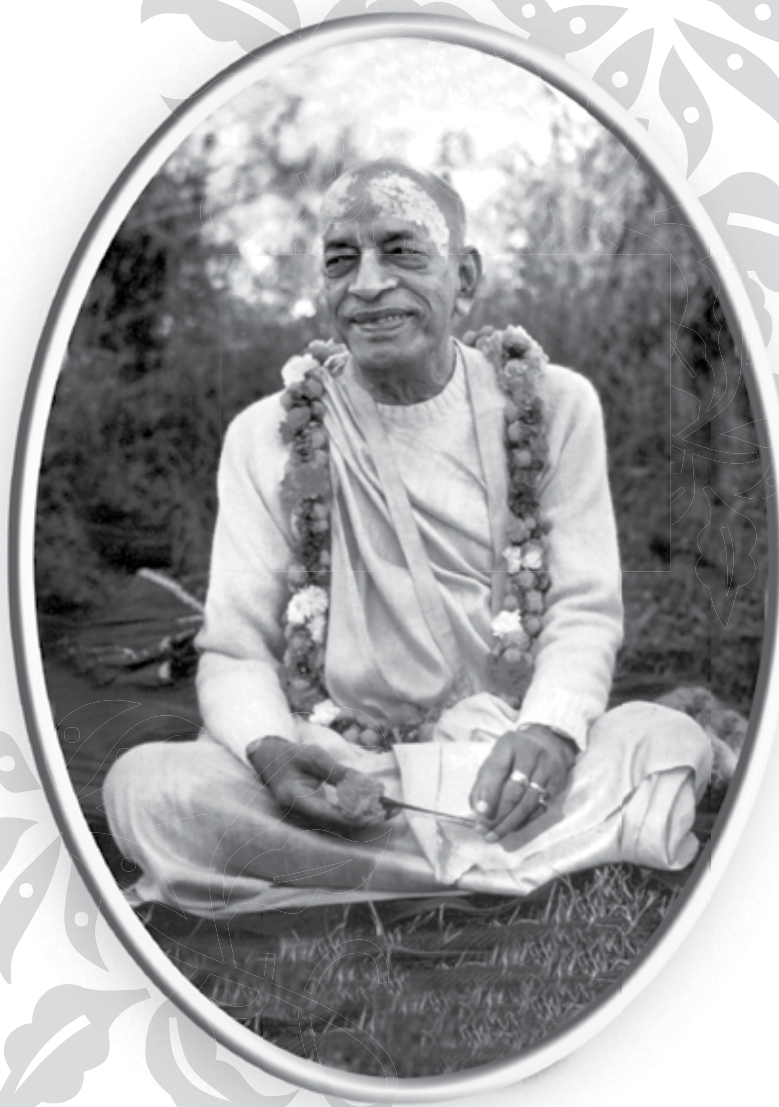
*Swami B.V. Narayana*  
Śrī Bhaktivedānta Nārāyaṇa



*nitya-līlā-praviṣṭa om viṣṇupāda*  
ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA NĀRĀYAṆA  
GOSVĀMĪ MAHĀRĀJA

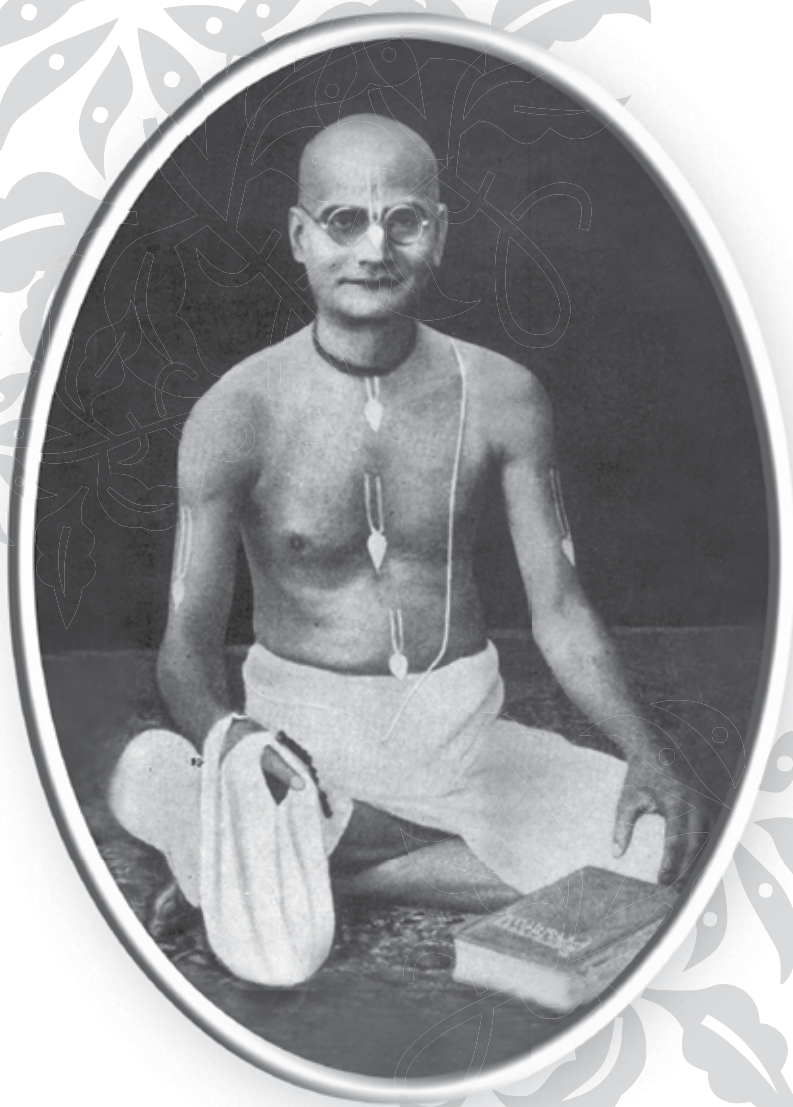


*nitya-līlā-praviṣṭa om viṣṇupāda*  
ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA VĀMANA  
GOSVĀMĪ MAHĀRĀJA

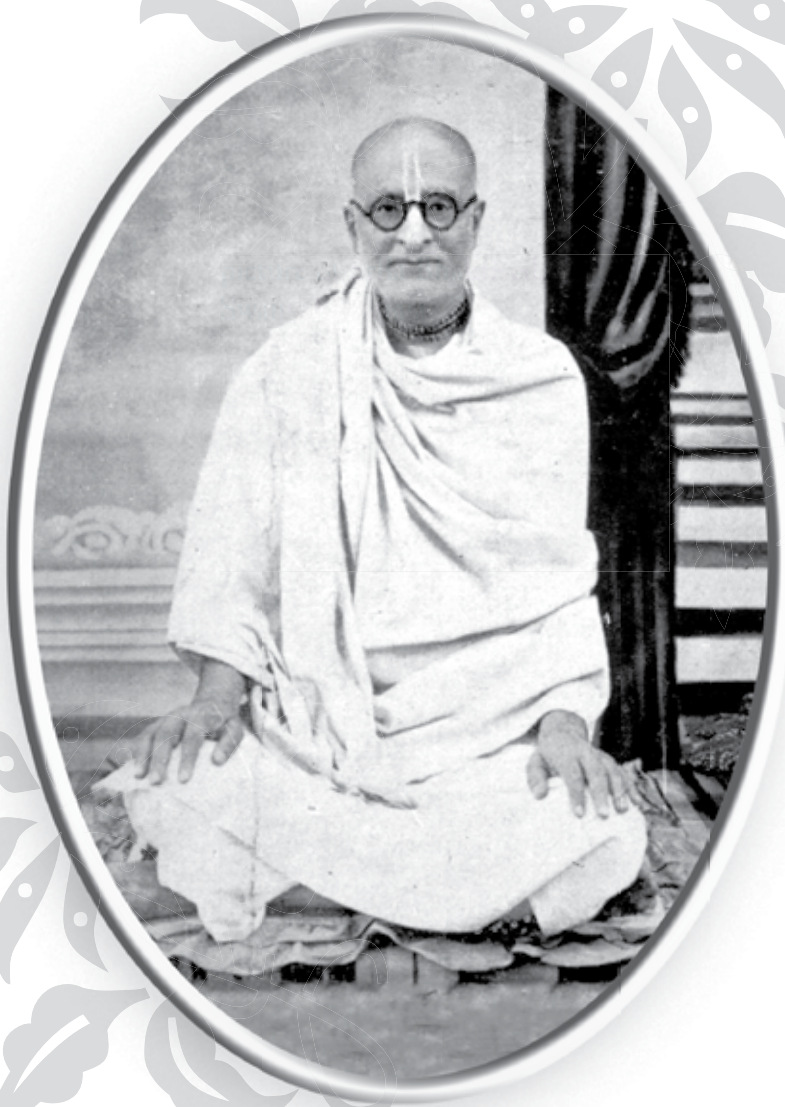


*nitya-līlā-praviṣṭa om viṣṇupāda*  
ŚRĪ ŚRĪMAD  
BHAKTIVEDĀNTA SVĀMĪ  
MAHĀRĀJA





*nitya-līlā-praviṣṭa om viṣṇupāda*  
ŚRĪ ŚRĪMAD  
BHAKTI PRAJÑĀNA KEŚAVA  
GOSVĀMĪ MAHĀRĀJA



*nitya-līlā-praviṣṭa om viṣṇupāda*  
ŚRĪ ŚRĪMAD  
BHAKTISIDDHĀNTA SARASVATĪ  
GOSVĀMĪ PRABHUPĀDA



*śrī kṛṣṇa caitanya prabhu nityānanda  
śrī advaita gadādhara śrīvasādi gaura-bhakta-vṛnda*



## 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 *kṛṣṇa-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.

*pr̥thivīte 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 mādhubrī, āsvādana sukha kāṅ  
jayati kṛṣṇa-caitanya jaya, kali prakāṣe 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 Bhaṭṭācārya; 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 Karṇapūra; 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 Nīlāmbara 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 Gaurasūndara, Gaurāṅga,

Gaurahari and Śrī Śācīnandana, but generally during His childhood He was known by the name Nimāi.

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 Vṇḍāvana (in Northern India), and then stayed for eighteen years continuously in Śrī Jagannātha Purī [on the Bay of Bengal], submerging India under torrents of *kṛṣṇa-prema*. Moreover, into the hearts of His eternal associates: Śrī Svarūpa Dāmodara, Śrī Rāya Rāmānanda, Śrī Prābodhānanda Sarasvatī, Śrī Rūpa, Śrī Sanātana, Śrī Raghunātha dāsa, Śrī Raghunātha Bhaṭṭa, Śrī Gopāla Bhaṭṭa, Śrī Jīva and Śrī Kavi Karṇapūra 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 *grhaśṭhas* 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 *sannyāsa* 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.

## The Supernatural Pastimes of Śrī Caitanya Mahāprabhu that Illuminate His Identity as Svayam Bhagavān

(I)

Little Nimāi 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 Nimāi 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, Nimāi's parents became very upset and repeatedly requested the *brāhmaṇa* to cook once more. Finally, he agreed. As if from nowhere, the restless Nimāi 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 Nimāi's elder brother, Viśvarūpa, the *brāhmaṇa* cooked and offered food for a third time. On this occasion, baby Nimāi 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, Nimāi came in laughing, reached His hand to the plate and relished those preparations. The *brāhmaṇa* stood up and lamented anew, whereupon Nimāi 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-pañḍita* (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 Nimāi Paṇḍita sat upon the charming bank of the River Ganges, teaching His young students. By the will of Providence, the *digvijayī-pañḍita* 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 Nimāi Paṇḍita. “What are you studying?”

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

The *digvijayī-pañḍita* had heard about Nimāi before. He comprehended the vast intelligence of the young scholar and was somewhat frightened. Nimāi quickly redirected the conversation and requested the famous scholar to glorify the River Ganges, who destroys all sins. The *digvijayī-pañḍita* 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-pañḍita* 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, Nimāi Paṇḍita then repeated one of them and asked permission to point out its merits and shortcomings.

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

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

(4)

The Muslim government of Gauḍa-deśa strictly prohibited the congregational chanting of the holy names (*saṅkīrtana*). Terrible fear spread everywhere and it afflicted the devotees’ hearts. Śrī Śācīnandana 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 Gupta 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.

(5)

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-bhūja* 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.

(6)

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 *ṭhōra* (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 Madana-mohana Śrī Kṛṣṇa. He was holding a flute enchantingly to His lips and Śrī Balarāma was standing to His right, while Brahmā, Śiva, Sanat-kumāra, 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 Thākura. 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 Kaṭavā (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 *suddhīpta-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 Śāṅkarācārya’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*  
*śikṣārtham ekaḥ puruṣaḥ purāṇaḥ*  
*śrī-kṛṣṇa-caitanya-śarīra-dhārī*  
*kṛpāmbuddhir yas tam abam 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 *kṛṣṇa-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 (*sādhana*) and culminating in the final goal (*sādhya*). As the discourse came to a close, Rāya Rāmānanda realized that this *san̩nyasī* 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.

(11)

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 Mahāprabhu in the form of Vrajendra-nandana Śyāmasundara, the *brāhmaṇa* began to offer Him various prayers.

(12)

On the day of Ratha-Yātrā, an unceasing stream of people inundated the streets of Śrī Jagannātha Purī. 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

(*aghaṭana-ghaṭana-paṭīyasī-śakti*), 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 *kīrtana* 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.

(13)

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.

(14)

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."

(15)

Agitated by separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu, in the mood of Śrīmatī Rādhikā, cried day and night, "O Kṛṣṇa!" Śrī Svarūpa Dāmodara and Rāya Rāmānanda tried to pacify Him by reciting suitable verses from *Rāsa-pañcādhyaī*, *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 Mahāprabhu 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 Simha-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-carīm cirāt karuṇayāvatīrṇaḥ kalau  
samarpayitum-unnatojjvala-rasām svabbakti-śriyam  
hariḥ purāṇa-sundara-dyuti-kadamba-sandīpitaḥ  
sadā hr̥daya-kandare sphuratu vaḥ śacinandanah*

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

May that Lord, who is known as the son of Śrīmatī Śacī-devī, be situated transcendently 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 kīdr̥śo vānayaivā-  
svādyo yenādbhuta-madburimā kīdr̥śo vā madīyaḥ  
saukhyam cāśya mad-anubhavataḥ kīdr̥śam veti lobhāt  
tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau harīnduh*

(From the notes of Śrīla Svarūpa Dāmodara Gosvāmī)

The moon-like Śrī Kṛṣṇacandra, endowed with the emotions and complexion of Śrīmatī Rādhikā, 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?"

(3)

*aiśvaryaśya samagrasya vīryasya yaśasaḥ śrīyaḥ  
jñāna-vairagyayoś-caiva ṣaṇṇām bhaga itīṅganā*

(Śrī Viṣṇu Purāṇa 6.5.7)

Bhagavān is He who possesses six qualities to the utmost extent, namely: (1) full possession of every mystic power, such as *animā* (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)

(4)

*pañca-dīrghaḥ pañca-sūkṣmaḥ sapta-raktaḥ ṣaḍunnataḥ  
tri-brasva-pr̥thu-gaṁbbīro dva-triṁśal-lakṣaṇo mahān*

(Sāmudrikā)

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-asāṅkhyeyā hareḥ sattva-nidher-dvijāḥ  
yathā'vi dāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ*

(Śrīmad-Bhāgavatam 1.3.26)

Śrī Sūta 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 navadvīpe golokākhye dhāmni govindo dvibhujo gauraḥ<sup>1</sup>  
sarvātmā mahā-puruṣo mahātmā mahāyogī triguṇātīta sattva-rūpo  
bhaktim loke kāśyati*

(Śrī Caitanya Upaniṣad, from the *Atharva-veda*)

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<sup>1</sup> The syllable *go* indicates Śrī Govinda, imbued with love for Śrīmatī Rādhikā. The syllable *rā* stands for Śrīmatī 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*

*akāro bhagavān viṣṇuḥ ākāro rādhikā-varā  
ukāraḥ kāmā-rūpo'yaṁ rephas tu dānam ucyate  
gakāro harināmākhyam gitam ity artha-vācakam  
premnā śrī-rādhayā-kṛṣṇaḥ saṅgitam hari-nāmakam  
yasmai kasmai prarātīti sa gauro gadito buddhaiḥ*

(*Paratattva-gaure*)

The letter *a* is Bhagavān Viṣṇu. The letter *ā* is Śrīmatī Rādhikā. The letter *u* is *kāmā-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 harināma* to everyone by the power of Śrīmatī 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 Bhāgīrathī 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)

*eko devaḥ sarva-rūpī mahātmā gauro rakta-śyāmala-śveta-rūpaḥ  
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)

*namo vedānta-vedyāya kṛṣṇāya paramātmāne  
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)

*vedānta-vedyaṁ puruṣaṁ purāṇaṁ  
caitanyātmānaṁ viśvayoniṁ 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.

(10)

*saptame gaura-varṇa-viṣṇor ity anena sva-śaktyā caikyam etya prānte prātār avatīrya saba svaiḥ svam-anuṁ śikṣyati. asya vyākhyā-saptame saptama manvantare vaivasvata-manau gaura-varṇo bhagavān sva-śaktyā blādinī-śaktyā aikyaṁ prāpya prānte kalau-yuge prātaḥ prathama-sandhyāyām avatīrṇo bhūtvā saba svaiḥ sa-parṣadaiḥ svam-anuṁ hare-kṛṣṇādi janān śikṣayati upadiśatīyartbaḥ.*

(Śrī Atharva-veda-puruṣa-bodhini)

The Supreme Lord, who becomes one with His blissful *blādinī-śakti*, appears in the seventh *vaivasvata manvantara* in the first part of the twenty-eighth Kali-yuga. Accompanied by His eternal associates (*parṣadas*), He instructs the whole world to chant His own Hare Kṛṣṇa *mahā-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.

(11)

*ito'haṁ kṛta-sannyāso'vatariṣyāmi saguṇo nirvedo niṣkāmo bhū-gīrvāṇas tira-stho'lakanandāyaḥ kalau catuḥ-sahasrābdopari pañca-sahasrābhyantare gaura-varṇo dīrghāṅgaḥ sarva-lakṣaṇa-yukta īśvara-prārthito nija-rasāsvādo bhakta-rūpo miśrākhyo vidita-yogaḥ*

(*Brahma-vibhāga*, in the *Trītiya-khāṇḍa* of the Śrī Atharva-veda)

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 Mīśra 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 mām pāhi svābā*

(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 kṛta-sannyaso bhū-gīrvāṇo'vatarisye tīre'lananandāyāḥ  
punaḥ punar īśvara-prārthitaḥ sa-parivaro nirālambo nirdhūteḥ kalī-  
kalmaṣa-kavalita-janāvalambanāya*

(Brahma-bhāga of Śrī Caitanya-rāhasya, 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 Kāṭhā Upaniṣad 2.1.13)

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

(15)

*hiranya śmaśruḥ hiranya-keśaḥ āpranakhāt sarva eva suvarṇaḥ*

(Śrī Chāndogya 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 puṇḍarīkaṁ yad ucyate  
tad evāṣṭadalaṁ padma-sannibhaṁ puram-adbhutam  
tan madhve daharaṁ sāṅṣāt māyā-puram itīryate  
tatra veśma bhagavataś caitanyasya parātmanah  
tasmin yas tv antar-ākāśo hy 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 paśyaḥ paśyate rukma-varnaṁ  
kartāram īśaṁ puruṣa brahma-yonim  
tadā vidvān puṇya-pāpe vidbhūya  
nirañjanaḥ paramaṁ 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 etaṁ puruṣaṁ mahāntam āditya-varnaṁ tamasaḥ parastāt  
tam eva viditvāti'mṛtyum eti nānyaḥ paṁthā 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 (*purāṇa 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)

*mahān prabbur vai puruṣaḥ satvasyaīṣa pravartakaḥ  
sunirmalām imāṁ prāptim īśāno 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)

*tam īśvarāṇām paramaṁ mabeśvaraṁ taṁ devatānām paramaṁ ca daivatam  
patim patinām paramaṁ paraśtād vidāma devaṁ bhuvaneśam īdyaṁ*

(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)

*bhakta-priyo bhakti-dātā dāmodara ibhas-patiḥ  
indra-darpa-baro’nanto nityānānda cidātmakaḥ*

(22)

*caitanya-rūpaś caitanyaś cetanā-guṇorjitaḥ  
advaitācāra-nīpuno’dvaitaḥ parama-nāyakaḥ*

(23)

*nīlaḥ śvetaḥ sitaḥ kṛṣṇo gauraḥ pītāmbara-chadaḥ*

(24)

*śacī-suta-jaya-pradaḥ*

(Śrī Nārada-pañcarātra, Śānāmṛta-sāra, Rātra 4 and 8,  
Śrī Bāla-kṛṣṇa-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-dātā*); He is bound by His devotees' love (*dāmodara*); He is the Lord of His servants (*ībhas-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 (*cetana-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-ṛṣi-deva-jhaṣāvātārair  
lokān vibhāvayasi hansi jagat-pratīpān  
dharma mahā-puruṣa pāsi yugānuvṛttaṁ  
channaḥ kalau yad abhavas tri-yugo'tha sa tvam*

(Śrīmad-Bhāgavatam 7.9.38)

The best of devotees, Prahāda Mahārāja, prayed to Śrī Nṛsimhadeva, “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)

*āsan varṇās triyo hy asya gr̥bhato'nuyugam tanūḥ  
śuklo raktas tathā pīta idānīm kṛṣṇatām gataḥ*

(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 Dvāpara-yuga, it is black. Therefore, His name will be Kṛṣṇa.”

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

(27)

*iti dvāpara urvīṣa 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 sumedhasaḥ*

(Śrīmad-Bhāgavatam 11.5.32)

He constantly performs *kīrtana* of the two syllables *kṛṣ* and *ṇa* 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.

Śrīla Jīva Gosvāmī's commentary upon this verse from his *Krama-sandarbhā*:

*śrī kṛṣṇāvatārānantara kali-yugāvatāraṁ pūrva-vad āha kṛṣṇeti. tviṣā  
kāntyā yo'kṛṣṇo gauras taṁ sumedhaso yajanti. gauratvañcāsyā "āsan  
varṇāstriyo hyasya gr̥hṇato'nuyugaṁ tanūḥ śuklo raktas tathā pīta idānīm*

kr̥ṣṇatām gataḥ” (S.B. 10.8.13) ity atra pāriśeṣya pramāṇa-labdhām. idānīm etad avatārāspadatvenābhikhyāte dvāpare kr̥ṣṇatām gataḥ ity ukte śukla-raktayoḥ satya-treta-gatatvena darśitatvāc ca. pītasyātītatvaṁ prācīna-tad-avatārāpekṣayā. atra śrī kṣṇasya paripūrṇa-rūpatvena vakṣyamānatvād yugāvatāratvaṁ, tasmīn sarveḥ py avatāra antarbhūtā iti tat-tat-prayojanaṁ tasminnekasminneva sidhyatītypekṣayā. tadevaṁ yad dvāpare kr̥ṣṇato’vatarati tadaina (tasminneva) kalau śrī gauro’py avatārātīti svārasya-labdheḥ śrī kr̥ṣṇāvīrbhāva-viśeṣa evāyām śrī gaura ity āyāti tad-avyabbicārāt. tadedāvīrbhāvatvaṁ tasya svayam eva viśeṣaṇa dvārā vyanakti-kr̥ṣṇa-varṇaṁ kr̥ṣṇety etau varṇau ca yatra, tam; yasmin – śrī kr̥ṣṇa-caitanya-deva-nāmni kr̥ṣṇatvābhivyāñjaka kr̥ṣṇeti varṇa-yugalaṁ prayuktam astītyarthāḥ tṛtīye śrīmad-uddhava-vākye (S.B. 3.3.3) “samābutāḥ” ityādi padye “śrīyaḥ savarnena” ity atra tīkāyām śrīyo rukmiṇyāḥ samāna varṇa-dvayaṁ vācakaṁ yasya saḥ śrīyaḥ savarṇo rukmī ity api dr̥śyate yad vā, kr̥ṣṇaṁ varṇayati-tādṛśa-sva-paramānanda-vilāsa-smaraṇollāsa-vaśatayā svayṁ gāyati parama-kārunikatayā sarvebhyo’pi lokebhyas tamevopadiśati yas tam athavā svayam-akr̥ṣṇaṁ gauram tviṣā sva-śobhā-viśeṣaṇaiva kr̥ṣṇopadeṣṭāraṇ ca. yad darśanenaiva sarveṣāṁ kr̥ṣṇaḥ sphuratītyarthāḥ. kimvā sarva-loka-draṣṭāraṁ kr̥ṣṇaṁ gauram api bhakta-viśeṣa-dr̥ṣṭau tviṣā prakāśa-viśeṣeṇa kr̥ṣṇa-varṇam. tādṛśa śyāmasundaram eva santamītyarthāḥ. tasmāt tasmīn śrī kr̥ṣṇa rūpasyaiva prakāśāt tasyaivāvīrbhāva-viśeṣaḥ sa iti bhāvaḥ. tasya śrī bhagavat tam eva spaṣṭayati sāṅgopāṅgāstra-pārṣadam iti, aṅgāny eva parama-manoharatvād upāṅgāni bhūṣaṇādi mahā-prabhāvatvāt tāny evāstrāṇi, sarvadaivaikāntarvāsītāt tāny eva pārṣadāḥ, babubhir mahābhāvair asakṛdeva tathā dr̥ṣṭo’sāviti gaṇḍa- varendra- baṅgotkapādi-deśīyānām mahāprasiddheḥ. yad vā atyanta premāspadatvāt tat tulyā eva pārṣadāḥ śrīmad advaitācārya mahānubhāva-carāṇa-prabhṛtayas taiḥ saba vartamānam iti cārthāntareṇa vyaktam. tad evaṁ bhūtaṁ kair jayanti? yajñaiḥ pūjā-sambhāraiḥ (S.B. 1.13.14) ‘na yatra yajñeśamakhā mahotsavāḥ’ ity ukteḥ. tatra viśeṣena tam evābbidheyaṁ vyanakti – saṅkīrtana babubhir militvā śrī kr̥ṣṇa-gāna-sukhaṁ, tat-pradbhānaiḥ tathā saṅkīrtana-pradbhānyasya. tad āśriteṣu eva darśanāt sa evātrābbidheya iti spaṣṭam. ataeva sabastra-nāmni tad avatāra-sūcakāni nāmāni kathitāni – “suvarṇa-varṇo hemāṅgo varāṅgaś candanaṅgadī. sannyaṣa-kṛc chamaḥ śānta” ity etāni. darśitaṁ caitat parama-vidvac chiromaṇinā śrī sārvaabhauma bhāṭṭācāryeṇa – “kālān-naṣṭaṁ bhakti-yogaṁ nijam yaḥ

*prāduṣkarttum śrī kṛṣṇa-caitanya-nāmā. āvirbhūtasya pādāravinde  
gāḍham-gāḍham liyatām citta-bhr̥ṅga.”*

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 varnās 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 *kṛ* 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 *śrīyaḥ savarṇena* of the verse *samābutaḥ*, spoken by Uddhava (*Śrīmad-Bhāgavatam* 3.3.3). In that example, Rukmī (the elder brother of Rukmiṇī) is given the name *śrīyaḥ 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 *bhājana* 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:

*suvarṇa-varṇo hemāṅgo varāṅgaś candanaṅgadi  
sannyāsa-kṛc chamah śānto niṣṭhā śānti-parāyaṇam*

(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 Gaurāṅga-deva. Śrīla Sārvabhauma Bhaṭṭācārya, the crest-jewel amongst all scholars, described Him in this way:

*kālānnaṣṭam bhaktiyogaṁ nijam yaḥ prāduṣkarttuṁ śrī-kṛṣṇa-  
caitanya-nāma āvīrbhūtasya pādāravinde gāḍham gāḍham  
līyatām cittabrṅga*

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 Vidyābhūṣana's commentary on *Tattva-sandarbhā*, the first of the six *Sandarbhās*:

*krṣṇeti. nimi narpatinā parṣṭhaḥ karabhājano yogī satyādi yugāvatārānuktvātha “kalāvapi tathā śarṇvi” ti tamavadbhāpyāha, krṣṇavarṇamiti sumedhaso janākalāvapi hariṁ bhajanti. kairityāha saṅkīrtana-prāyairyaajāñairarnairiti. kidaṛṣaṇ tamityāha krṣṇo varṇo rūpaṇ yasyāntariti śeṣaḥ. tviṣā kāntyātvakṣṇaṇ-śuklo raktastathā pīta idānīm krṣṇatāṇ gataḥ iti gargoktipāriṣeṣyād vidyud gauramityarthāḥ. aṅge-nityānandādvaito upāṅgāni-śrīvāsādayaḥ astrāṇi-avidyā-cchetartvād bhagavannāmāni, pārṣadā gadādhara govindādayastaiḥ sabitamiti mahābalitvaṇ vyajyate. gargavākye pīta iti prācīna tadapekṣayā ayamavatāraḥ śvetavārāhakalpagatāṣṭāinvaśa-manvantariyakalau bodhyaḥ. tatratyē śrīcaitanya evoktadharma-darśanāt. anyeṣu kaliṣu kvacit śyāmatvena, kvacit śukapatrābhatvena vyakterukte. ‘channaḥ kalauyadabhava’ iti ‘śukla raktastathā pīta’ iti ‘kalāvapi tathā śruṇvi’ ti ca. ye vimarṣānti te sumedhasaḥ. channatvaṇca preyaśi tviṣāvartatvaṇ bodhyam.*

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 tathā pīta idānīm krṣṇatāṇ gataḥ* (Śrīmad-Bhāgavatam 10.8.13). His bodily limbs (*aṅgas*) are Śrī Nityānanda Prabhu and Śrī Advaita Ācārya. His *upāṅgas* 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 *kalī-yuga-avatāras* are dark-complexioned and some are green like a parrot. Those who contemplate the meaning of such verses as *channah kalau yad abhava, 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-gbham abbīṣṭa-dohaṁ  
tīrthāspadam śiva-viriñci-nutaṁ śaraṇyam  
bbṛtyārti-haṁ praṇata-pāla bhavādbhi-potaṁ  
vande mahā-puruṣa te caraṇāravindam*

(30)

*tyaktvā su-dustyaja-surepsita-rājya-lakṣmīm  
dharmiṣṭha ārya-vacasā yad agād araṇyam  
māyā-mrgaṁ dayitayepsitam anvadbhāvad  
vande mahā-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*:

ayamavatāraḥ kaliyugavartino janān prāyaḥ kṛṣṇarāmāyorbhajanā-  
mārgamupadiśatyatastayoḥstutinatī āha dvābhyām. dhyeya dhyātumarha  
sadeti nātra kāladeśanīyama iti bhāvaḥ. indriyakūṭumbādibhīryaḥ  
paribhāvastiraskāraṣṭaṁ hantītyanānusambhitaṁ phalamabbhīṣṭadobam  
ityanusambhitaṁ tīrthāspadamiti dhyānamātreṇa gaṅgesdisarvatīrtha  
snānasiddheḥ. kalau dravyadeśakriyāḍijanitaṁ duvararamapāvītryamapi  
nāśaṅkanīyamiti bhāvaḥ. tatra sadācāramāha-śiva virinācīti  
sukhasevyatvamāha-śaranyamiti. bhaktavātsalyamāha-bhṛtyārtibamiti.  
na ca bhṛtyānān paricayarādikamapyapeksata

ityāha he praṇatāpāleti. bhrtyābbhimānavantaṁ praṇatīmātreṇaiva  
pālayatīti bhāvaḥ. bhavādbhipotamīti “tvatpādapotena mahatkr̥tena  
kurvanti govatsapadaṁ bhavādbhi” miti brahmādyuktorbhavādbhiḥ  
kadā nistīṇa ityapi tvad bhartyo na jānātīti bhāvaḥ. śleṣeṇa  
tasyāpyavatārasyāpyanenaiva stutinātī yathā he mahāpuruṣa, he  
paramahansa, mahāmunindra, śivavirīṇcanutaṁ ācāryaharidāsābhyān  
stutamanyat samānam. anyai sudustyaajā yā surepsitā rājyalakṣmīstān  
tyaktvā yadīti ya ityarthāḥ. aranyamagāt kiṁ rājyavaikalyadarśanena  
na-dharmiṣṭhāḥ āryasya guroredaśarathasya vacasā anena  
pitarbbhaktatvamuktaṁ preyaśipremavaśatvaṁ cāha-dayitayā śītayā  
īpsitaṁ māyāmargaṁ svarṇākāraṁ margaṁ yonvadbhāvat tasya vande.  
śleṣapakṣe asubhyaḥ prāṇebhyopi dustyajā ca surairapi īpsitaṁ rājyaṁ  
svakāntena virājamānatvaṁ yasyāḥ sā ca yā lakṣmīstān tyaktvā yat  
yaḥ aranyamagāt. tatra hetuḥ-āryasya viprasya vacasā tava sarvamapi  
gārbaṣṭhyasukhaṁ dhvastaṁ bhavatvīti yajñopavitatroṭanapūrvakaṁ yat  
śāpavacastena; dharmiṣṭhāḥ dharmavatān madhye atīsayena śreṣṭho  
vipravākyaṁ mā anyathā bhavatvīti kr̥taṁ śāpaṁ svicakāra ityarthāḥ.  
gatvā kimakarodityata āha-māyān kalatraputravittādirūpān margyati  
anvesyatīti māyāmargaḥ saṁsārāviṣṭo janastamanvadbhāvat. kīdr̥śaṁ dayā  
atīsayenāstīti dayī tasya bhāvo dayitā tayā hetunā īpsitaṁ svābhipṣita-  
mālīṅganamiṣeṇa svasparśaṁ datvā saṁsārādbhau patitamapi taṁ  
premādbhau pātayitumīti nirupādhi mahākārunyaṁ dyotitam.



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 Sītā, 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-mrga*) 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 *bhṛtyārta-ha*, 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 *bhavābdbl-pota* (a boat in the ocean of material existence). Lord Brahmā said, “*tvat-pāda-potena mahat-kṛtena kurvanti go-vatsa-padam bhavābdbl* – 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, Paramahamṣa 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 *saṅkīrtana-yajña*, intelligent persons worship the golden form of Śrī Kṛṣṇa, Gaurasundara, who chants the two syllables *kṛ-ṣṇa*, surrounded by His associates (*aṅgas*), servitors (*upāṅgas*), weapons (*astra*) and confidential companions (*pāśadas*). 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 *saṅkīrtana-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 prabbur vai puruṣaḥ satvasyaiṣa pravartakaḥ  
sunirmalām imām 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 Avantīpura in the Eleventh Canto of the *Śrīmad-Bhāgavatam*. The residents of the heavenly planets are unable to forsake that *raja-lakṣmī* (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 *adhiruḍha-mahābbhāva* were manifest in Him. He adopted the complexion and sentiments of Śrīmatī 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 (*viśaya-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 Gaurāṅga 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 *līlā* out of great mercy.

(31)

*paritrāṇāya sādhubnām vināśāya ca duṣkṛtām  
dharma saṁsthāpanārthāya 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:

*sa vai puṁsām paro dharmo yato bhaktir adhokṣaje  
abaituky apratiabatā yayātmā samprasidati*

(*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.

(32)

*aham eva dvija-śreṣṭho nityaṁ prachanna-vigrahaḥ  
bhagavad-bhakta-rūpeṇa lokam rakṣāmi sarvadā*

(Śrī Ādi Purāṇa and Śrī Bṛhan-nāradya Purāṇa)

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.

(33)

*kālinā dahyamānānām uddhārāya tanū-bhṛtam  
janma prathama-sandhyāyām bhaviṣyati dvijātiṣu*

(Śrī Kurma Purāṇa)

(34)

*kālinā dahyamānānām paritrāṇāya tanū-bhṛtām  
janma prathama-sandhyāyām kariṣyāmi dvijātiṣu*

(Śrī Garuḍa Purāṇa)

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.

(35)

*aham pūrṇo bhaviṣyāmi yugasandhau viśeṣataḥ  
māyāpure navadvīpe bhaviṣyāmi śacī-sutaḥ*

(Śrī Garuḍa Purāṇa)

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

(36)

*kaleḥ prathama-sandhyāyām lakṣmī-kānto bhaviṣyati  
dārubrahma-samīpa-sthaḥ sannyāsa gaura-vigrahaḥ*

(Śrī Garuḍa Purāṇa)

In the first period of Kali-yuga, the possessor of the six opulences, the beloved Lord of Lakṣmī, will appear in the house of the *brāhmaṇa* Jagannātha Mīśra, in the form of a golden *sannyāsi*.

(37)

*yad gopī-kuca-kumbha-sambhrama-bharārambheṇa saṁvardhitam  
yad vā gopa-kumāra-sāra-kalayā raṅge subhaṅgī-kṛtam  
yad vṛndāvana-kānane pravilasac chrīdāmādhibhis  
tat prema-prakaṭaṁ cakāra bhagavān caitnya-rūpaḥ prabhu*

(Śrī Garuḍa Purāṇa)

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, Madhumaṅgala, 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 *Garuḍa 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.

(38)

*yo reme saba-vallavī ramayate vṛndāvane'bar-niśaṁ  
yaḥ kaṁsaṁ nijagbhāna kaurava-raṇe yaḥ pāṇḍavānāṁ sakḥā  
so'yaṁ vaiṣṇava-daṇḍa-maṇḍita-bhujāḥ sanṇyāsa-veśaḥ svayaṁ  
niḥsandeham upāgataḥ kṣīti-tale caitanya-rūpaḥ prabhuḥ*

(Śrī Garuḍa Purāṇa)

Lord Kṛṣṇacandra performed *rāsa-līlā* and other pastimes with the *gopīs*, killed Kāṁsa, and became the friend of the Pāṇḍavas in the Mahābhārata war. He was thus called Pārtha-sārathi ('He who drove the chariot of Arjuna'). 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 *sanṇyāsī* and carrying a bamboo *daṇḍa* in His hand.

(39)

*nāma-siddhānta-sampatti-prakāśana-parāyanaḥ  
kvacit śrī-kṛṣṇa-caitanya-nāmā loke bhaviṣyati*

(Śrī Devī Purāṇa)

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 daitya-kulādbhināśa-samaye śimbordhva-martyākṛtis  
tretāyām daśakandharaṁ paribhavan rāmeti nāmākṛtiḥ  
go-pālān paripālayan vraja-pure bhāraṁ haran dvāpare  
gaurāṅgaḥ priya-kīrtanaḥ kaliyuge caitanya-nāmā prabhuḥ*

(Śrī Nṛsimha Purāṇa)

The Lord appeared as Nṛsimha 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 yogeśvaraḥ sāksāt yogi-cintyo janārdanaḥ  
caitanya-vapur āste vai sāndrānandātmakāḥ prabhuḥ*

(42)

*kaleḥ prathama-sandhyāyām gauraṅgo'haṁ mahī-tale  
bhātīrathī-taṭe ramie bhaviṣyāmi śacī-sutaḥ*

(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 Vāikuṇṭha 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 Bhāgirathī River as Gaurāṅga, the son of Śrī Śacī-devi.”

(43)

*aham eva kalau vipra nityaṁ pracchanna-vigrahaḥ  
bhagavad-bhakta-rūpeṇa lokān rakṣāmi sarvadā*

(44)

*divi-jā bhuvi jāyadhvaṁ jāyadhvaṁ bhakti-rūpiṇaḥ  
kalau saṅkīrtanārambhe bhaviṣyāmi śacī-sutaḥ*

(Śrī Bṛhan-nāradya Purāṇa)

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-devī, at the inception of the *saṅkīrtana* movement.

(45)

*kaleḥ prathama-sandhyāyām gaurāṅgo'haṁ mahī-tale  
bhāgīrathī-taṭe bhūmni bhaviṣyāmi sanātanaḥ*

(Śrī Brahma-vaivarta Purāṇa)

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.

(46)

*ānandaśru-kalā-romā-harṣa-pūrṇaṁ tapo-dhana  
sarve mām eva draṣyanti kalau sannyāsa-rūpinam*

(Śrī Bhaviṣya Purāṇa)

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.

(47)

*praśāntātmā lamba-kaṇṭhaś ca gaurāṅgaś ca surāvrtaḥ*

(Śrī Agni Purāṇa)

The supremely peaceful Lord, whose neck is long and who is surrounded by the demigods, will appear as Gaurāṅga.



(48)

*supūjitaḥ sadā gaurāḥ kṛṣṇo 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.

(49)

*maṇḍo gaurāḥ sudīrghāṅgas tri-srotas-tīra-sambhavaḥ*

*dayāluḥ kīrtana-grāhī bhaviṣyāmi 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.”

(50)

*kalau saṅkīrtanārambhe bhaviṣyāmi śacī-sutaḥ*

*svarṇa-dyutiṁ samāsthāya navadvīpe janāśraye*

*śuddho gaurāḥ sudīrghāṅgo gaṅgā-tīra-samudbhavaḥ*

*dayāluḥ kīrtana-grāhī bhaviṣyāmi 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.

(51)

*golokaṁ ca parityajya lokānāṁ trāṇa-kāraṇāt*

*kalau gaurāṅga-rūpeṇa līlā-lāvanya-vigrahaḥ*

(Śrī Mārkaṇḍeya 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 Gaurāṅga, in order to protect the devotees.

(52)

*aham eva dvija-śreṣṭho līlā-prācurya-vigrahaḥ  
bhagavad-bhakta-rūpeṇa lokān rakṣāmi sarvadā*

(Śrī Varāha Purāṇa)

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.

(53)

*kali-ghora-tamaś-channān sarvān ācāra-varjitān  
śacī-garbhe ca sambhūya tārayiṣyāmi nārada*

(Śrī Vāmana Purāṇa)

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.

(54)

*aham eva kvacid brahman sannyāsaśramam āśritaḥ  
hari-bhaktiṁ grāhayāmi kalau pāpa-batān narān*

(Upapurāṇa, quoted in

Śrī Caitanya-caritāmṛta, Ādi-līlā 3.82)

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.

(55)

*paurṇamāsyāṁ phālgunasya phālgunī-rkṣa-yogataḥ  
bahviṣye gaura-rūpeṇa śacī-garbhe purandarāt*

(56)

*svaṛṇa-dī-tīram āsthāya navadvīpe janāśraye  
tatra dvija-kulaṁ prāpto bhaviṣyāmi janālaye*

(57)

*bhakti-yoga-pradānāya lokasyānugrahāya ca  
sannyāsa-rūpam āsthāya kṛṣṇa-caitanya-nāma-dhṛk*

(58)

*yena lokasya nistāras tat kurudhvaṁ mamājñayā  
dharitrī bhavitā cā'bbir mayaiva dvija-dehinā*

(Śrī Vāyu Purāṇa)

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.”

(59)

*niḥsvādhya-vaṣaṭ-kāre svādhā-svābhā-vivarjite  
tataḥ prāvira asau vipraḥ kvacil loke bhaviṣyati*

(Śrī Viṣṇu Purāṇa)

The Original Supreme Lord shall appear somewhere in the world at such time as people neither study the Vedas nor exclaim *vaṣaṭ*, *svādhā* and *svābhā* 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 abbavaḥ*.

(60)

*svarṇa-dī-tīram āśritya navadvīpe dvijālaye  
sampradātum bhakti-yogaṁ lokasyānugrahāya ca*

(61)

*ya eva bhagavān kṛṣṇo rādhikā-prāṇa-vallabhaḥ  
srṣṭy ādau sa jagan-nātho gaura āsīn mabeśvari*

(62)

*avatīrno bhaviṣyāmi kalau nija-guṇaiḥ saba  
śacī-garbhe nacadvīpe svar-dhūnī-parivārīte*

(63)

*aparakāśyam idaṁ guhyaṁ na prakāśyaṁ babir-mukhe  
bhaktāvatāraṁ bhaktākhyāṁ bhaktaṁ bhakti-pradaṁ svayam*

(64)

*man-māyā-mohitāḥ kecin na jñāsyanti babir-mukhāḥ  
jñāsyanti mad-bhakti-yuktāḥ sādhave nyāsino'malāḥ*

(65)

*kṛṣṇāvatāra-kāle yāḥ striyo ye puruṣāḥ priyāḥ  
kalau te'vatariṣyanti śrīdāma-subalādayaḥ*

(66)

*catuḥṣaṣṭir mahāntas te gopā dvādaśa bālakāḥ  
dharma-saṁsthāpanārtthāya vibhariṣyāmi tair abam*

(67)

*kale naṣṭaṁ bhakti-pathaṁ sthāpayiṣyāmy abam punaḥ  
gacchantu bhuvi te putrāḥ jāyantāṁ bhakta-rūpiṇaḥ  
dharma-saṁsthāpanaṁ kale kurvantu te mamājñāyā*

(68)

*kṛṣṇaś caitanya-gauraṅgo gaura-candraḥ śacī-sutaḥ  
prabhu-gauro gaura-harir nāmāni bhakti-dāni me*

(Śrī Ananta-saṁhitā)

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 Kṛṣṇa, Caitanya, Gaurāṅga, Gaurasundara, Śācīsuta, Prabhu, Gaura and Gaurahari, shall attain *bhakti*.”

(69)

*dvāparīyair janair viṣṇuḥ pāñña-rātrais tu kevalaiḥ  
kalau tu nāma-mātreṇa pūjyate bhagavān hariḥ*

(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  
kalāya-kusuma-śyāmaṁ druta-hema-nibhaṁ 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)

*sandhau kṛṣṇo vibhuḥ paścād devakyāṁ vasudevataḥ  
kalau purandarāt śacyāṁ gaura-rūpo vibhuḥ smṛtaḥ*

(72)

*avatāram imam kṛtvā jīva-nistāra-hetunā  
kalau māyā-purīm gatvā bhaviṣyāmi śacī-sutaḥ*

(Śrī Ūrdhvāmnāya-tantra)

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 Mīśra [He appeared from the heart of Jagannātha Mīśra and entered the womb of Śacī-devī]. The Lord Himself said, "As Gaura I will appear as the son of Śacī-devī in Māyāpura, for the benefit of all *jīvas*."

(73)

*kvacit sāpi kṛṣṇam āha śṛṇu mad vacanam priya  
bhavatā ca sabaikātmyam icchāmi bhaviturṇ prabho*

(74)

*mama bhāvānvitaṁ rūpaṁ hṛdayāblāda-kāraṇaṁ  
parasparāṅga-madhyā-sthaṁ kṛdā-kautuka-maṅgalam*

(75)

*paraspara-sva-bhāvāḍhyaṁ rūpaṁ ekaṁ pradarsaya  
śrutvā tu preyaśī-vākyam parama-prīti-sūcakaṁ*

(76)

*svecchayāśīd yathā pūrvam utsahena jagad-guruḥ  
premāliṅgana-yogena hy acintya-śakti-yogataḥ*

(77)

*rādhā-bhāva-kānti-yuktāṁ mūrtim ekāṁ parkaśayan  
svapne tu darśayāmāsa rādhikāyai svayaṁ prabhuḥ*

(Śrī Kapila-tantra)

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 Śrīmatī 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.

- **Brahmaṇyaḥ** - 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 peacefull 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 *mahā* 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)

*abam pūrṇo bhaviṣyāmi yuga-sandhau viśeṣataḥ  
māyāpure navadvīpe vāram ekaṁ 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)

*athavāhaṁ dharā-dhāmni bhūtvā mad-bhakta-rūpa-dhṛk  
māyāyām ca bhaviṣyāmi 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)

*gaurāṅgaṁ gaura-dīptāṅgaṁ paṭhet stotraṁ kṛtāñjaliḥ  
nanda-gopa-sutaṁ caiva namasyāmi gadāgrajam*

(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-sandhyāyām hari-nāma-pradāyakaḥ  
bhaviṣyati navadvīpe śacī-garbhe janārdanaḥ*

(83)

*jīva-nistāraṇārthāya nāma-vistāraṇāya ca  
yo hi 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.”

(84)

*bhaviṣyati ca caitanyaḥ kalau saṅkīrtanāgame  
hari-nāma-pradānena lokān nistārayāmy ahaṁ*

(Śrī Brāhma-yāmala)

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.

(85)

*gaṅgāyāḥ dakṣiṇe bhāge navadvīpe manorame  
kalī-pāpa-vināśāya śacī-garbhe sanātani*

(86)

*janiṣyati priye miśra-purandara-grbhe svayam  
phālgune paurṇamāsyāñca niśāyāṁ gaura-vigrahaḥ*

(Śrī Viśva-sāra-tantra)

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 Śacī-devī. As Gaura, the fair-complexioned Lord will demolish all the sins of Kali-yuga.”

(87)

*jambu-dvīpe kalau ghore māyā-pure dvijālaye  
janitvā pārṣadaiḥ sārddhaṁ kīrtana prakāṣyati*

(Śrī Kapila-tantra)

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)

*tataḥ kāle ca saṁprāpte kalau ko'pi mahā-nidbiḥ  
hari-nāma-prakāśāya gaṅgā-tīre janīyati*

(Śrī 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)

*bhakti-yoga-prakāśāya lokasyānugrahāya ca  
sannyāsaśramam āśritya kṛṣṇa-caitanya-rūpa-dhṛk*

(Śrī Jaiminī 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)

*gaurī śrī rādhikā devī hariḥ kṛṣṇaḥ prakīrtitaḥ  
ekatvāc ca tayoḥ sākṣāditi gaura-hariṁ viduḥ*

(Śrī Ananta-saṁhitā)

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

(91)

*navadvīpe ca saḥ kṛṣṇaḥ ādāya br̥daye svayam  
gajendra-gamanāṁ rādhāṁ sadā ramayate mudā*

(92)

*navadvīpe tu tāḥ sakhyo bhakti-rūpa-dharāḥ priye  
ekāṅgaṁ śrī gaura-hariṁ sevante satataṁ mudā*

(93)

*yaḥ eva rādhikā-kṛṣṇaḥ sa eva gaura-vigrahaḥ  
yac ca vṛndāvanaṁ devī navadvīpaṁ ca tat śubham*

(94)

*vṛndāvane navadvīpe bheda-bhuddhiś ca yo naraḥ  
tam eva rādhikā-kṛṣṇe śrī gaurāṅge parātmani*

(95)

*mac chūla-pāta-birbbhinna-dehaḥ so'pi narādhamaḥ  
pacyate narake gbore yāvad-āhūta-samplavam*

(Śrī Ananta-saṁhitā)

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 Gaurasūndara, 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.

(96)

*iti matvā kṛpā-sindhur aṁśena kṛpayā hariḥ  
prasanno bhakta-rūpeṇa kalāv avatariṣyati*

(97)

*gaurāṅgo nāda-gambhīraḥ sva-nāmāmṛta-lālasaḥ  
dayāluḥ kīrtana-grāhī bhaviṣyati śacī-sutaḥ*

(98)

*matvā tan-mayam ātmānam paṭhan dvy-akṣaram uccakaiḥ  
gata-traṇo madonmatta-gajavad vibariṣyati*

(99)

*bhuvam prāpte tu govinde caitanyākhyā bhaviṣyati  
aṁśena tatra yāsyanti tatra tat-pūrva-pārśadāḥ  
pṛthak pṛthak nāmadeyāḥ prāyāḥ puruṣa-mūrtayaḥ*

(Śrī Kṛṣṇa-yāmala)

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)

*kṛṣṇa-caitanya-nāmnā ye kīrtayanti sakṛn narāḥ  
nānāparādha-muktās te punanti sakalān jagat  
kariṣyati kaleḥ sandhyāyām bhagavān bhūta-bhāvanāḥ  
dvi-jātīnām kule janma śāntānām puruṣottamaḥ*

(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)

*anyāvatārāḥ bahavaḥ sarve sādharmaṇāḥ mataḥ  
kalau kṛṣṇāvatāras tu gūḍhaḥ sannyāsa-veṣa-dhṛk*

(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)

*kṛṣṇa-caitanyeti nāma mukhyāt mukhyatamaṁ prabhoḥ  
belayā sakṛd uccārya sarva-nāma-phalaṁ labhet*

(Śrī Brahma-rahasya)

Śrī Kṛṣṇa Caitanya is the most important name of the Lord. If a person were to pronounce this name, even contemptuously, 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 cāmśa-kalāḥ puṁsaḥ kṛṣṇas tu bhagavān svayam*, verifies this conclusion.

*rāma rāmeti rame rāme mano-rame  
sahasra-nāmbhis tulyaṁ rāma-nāma varānane  
sahasra-nāmnāṁ puṇyavanāṁ trir āvṛtyā tu yat phalaṁ  
ekāvṛtyā tu kṛṣṇasya namaikam tat prayacchati*

(Śrī Brahmaṇḍa 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.

(103)

*kaleḥ prathama-sandhyāyāṁ gaurāṅgo’sau mahī-tale  
bhāgīrathī-taṭe ramye bhaviṣyati 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 Gosvāmī’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 vighrahaḥ*’.

(104)

*apy aganya-mahā-puṇyam ananya-saraṇaṁ bareḥ  
anupāsita-caitanyam adbhayaṁ 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)

*suvarṇa-varṇo hemāṅgo varāṅgaś candanaṅgadī  
sannyāsa-kṛc-chramāḥ śānto niṣṭhā śāntiḥ parāyaṇam*

(Śrī Mahābhārata, Anuśāsana-ṣarva, Dāna-dharma-ṣarva,  
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)

*svarṇa-dī-tīra-bhūyau ca navadvīpe janālaye  
tatra dvija-svarūpeṇa janiṣyāmi 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)

*śṛṇu yār vāṅgi subhage yat saṁpantam gopitam vacaḥ  
eka eva hi gaurāṅgaḥ kalau pūrṇa-phala-pradaḥ  
yau vai kṛṣṇaḥ sa gaurāṅgaś tamo-bhedo na vidyate  
śikṣārtham sādhakānāṁ ca svayam sādhaka-rūpa-dhṛk  
śikṣā-guruḥ śacī-putraḥ pūrṇa-brahma na saṁśayaḥ*

(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. Kṛṣṇa 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 brahman gaṅgā-tīre supunya-de  
hari-nāma tadā datvā caṇḍalān haḍḍikāms tatbā  
brāhmaṇān kṣatriyān vaiśyān śataśo’tha sahasraśaḥ  
uddharīṣyāmy ahaṁ tatra tapta-svarṇa-kalevaraḥ*

(Śrī Ūrddhvāmnāya-saṁhitā)

Lord Kṛṣṇa, the source of all incarnations (Svayam Bhagavān) said: “O Brāhmaṇa! 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 Kāñcana (Katwa), I will accept *sannyāsa*.”

(109)

*yaḥ ādi-devo’khila loka-nātho  
yasmād idam sarvam abbhūt parātmā  
layam punar yāsyati yatra cānte tam  
kṛṣṇa-caitanyam avehi 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)

*svarṇa-gauraḥ sudīrghāṅgas tri-srota-tīra-sambhavaḥ  
dayāluḥ kīrtana-grāhī bhaviṣyāmi 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)

*kṣarākṣarābhyām paramaḥ ya eva puruṣottamaḥ  
caitanyākhyā param 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 naṣṭam bhakti-yogaṁ nijam yaḥ prāduṣkartuṁ kṛṣṇa-caitanya-nāmā  
āvīrbhūtasya pādāravinde gāḍhaṁ gāḍhaṁ līyatām citta-bhr̥ṅgaḥ*

(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-kṛṣṇa-praṇaya-vikṛtir blādinī-śaktir asmāḥ  
ekātmanāv api bhuvi purā deha-bhedaṁ gatau tau  
caitanyākhyam parkaṭam adhunā tad dvayam caikyam āptaṁ  
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam*

(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 *sevyā* 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)

*apāram kasyāpi praṇaya-jana-vṛndasya kutukī  
rasa-stomaṁ hr̥tvā madhuram upabhoktuṁ kam api yaḥ  
rucim svām āvavre dyutim iha tadīyāṁ parkaṭayan  
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-dhāmā kṛṣṇa-caitanya-nāmā  
harir iha yati-veṣaḥ śrī śacī-sūnur eṣaḥ*

(Śrī Bṛhad-bhāgavatāmṛta 1.1.3)

Comparing His love for the devotees with theirs for Him, Svayam 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 babir gauram darśitāṅgādi-vaibhavam  
kalau saṅkīrtanādbhaiḥ smaḥ kṛṣṇa-caityanam āśritāḥ*

(Śrī Bhāgavat-sandarbhā)

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 babir gaurāḥ sāṅgopāṅgastra-pārṣadaḥ  
śacī-garbhe samāpnuyām 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 (*pārṣadas*); and who takes birth from the womb of Śacī-devī, behaving like an ordinary human being.

(118)

*rādhāṅga-śaśvad-upagūhanatas tad āpta  
dharmā-dvayena tanu-citta-dhṛtena devaḥ  
gaurō dayā-nidhir abbhūd ayi nanda-sūno  
tan me manoratha-latām saphalī-kuru tvam*

(Śrī Saṅkalpa-kalpa-drumaḥ 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  
rādhikara bhāva-kānti aṅgikāra kari  
navadvīpe śacī-garbha-śuddha-dugdha-sindhu  
tāhāte parkaṭa baila kṛṣṇa pūrṇa indu*

(Śrī 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)

*rādhikāra bhāva-kānti-aṅgikāra bine  
sei tina sukha kabhu nabe āsvādane  
rādhā-bhāva aṅgikari dhari tāra varṇa  
tina sukha āsvādite haba avatīrṇa*

(Śrī 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*

*yuga-dharma-pravartana haya amśa haite  
āmā bine anye nāre vraja-prema dite*

*tāhāte āpana bhakti-gaṇa kari saṅge  
prthivīte avatari karimu nana raṅge*

*eta bhāvi kali-kāle prathama sandhyāya  
avatīrṇa hailā kṛṣṇa āpani nadiyāya*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 3.19, 26, 28, 29)

I will spread the religion of the age, which is the congregational chanting of the holy names. Distributing the four devotional sentiments of *dāsyā*, *sakhyā*, *vātsalya* and *mādhurya-rasa*, I will cause the universe to dance in ecstasy.

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 Kṛṣṇa descended in the first portion of the age of Kali in the district of Nadia.

(122)

*dairghya-vistāre yei āpanāra hāta  
cāri hasta haya ‘mahā-puruṣa’ vikhyāta*

*‘nyagrodha-parimaṇḍala’ haya tāñra nāma  
nyagrodha-parimaṇḍala-tanu caitanya guṇa-dhāma*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 3.42–43)

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-parimaṇḍala*. Śrī Caitanya Mahāprabhu presents symptoms like this one.

(123)

*ei kṛṣṇa-mahāpremera sāttvika vikāra  
‘sūddhīpta sāttvika’ ei nāma ye ‘pralaya’  
nitya-siddha bhakte se ‘sūddhīpta bhāva’ haya*

‘adbirūḍha bhāva’ yāñra, tāñra e vikāra  
manuṣyera debe dekhi,--baḍa camatkāra

(Śrī Caitanya-caritāmṛta, Madhya-līlā 6.11-13)

When at the sight of Lord Jagannātha in the temple, Śrī Caitanya Mahāprabhu fell unconscious, He exhibited transcendental ecstasy in various ways. Noticing these, Sārvabhauma Bhaṭṭācārya thought to himself, “Here is a transformation of transcendental ecstasy 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 *adbirūḍha-maha-bhāva*, which is awakened only in the *vraja-gopīs*. Who is this person?”

(124)

‘nanda-suta’ bali’ yāñre bhāgavate gāi  
sei kṛṣṇa avatīrṇa caitanya-gosāñi

(Śrī Caitanya-caritāmṛta, Ādi-līlā 2.9)

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.

(125)

caitanya-gosāñira ei tattva-nirūpaṇa  
svayaṁ-bhagavān kṛṣṇa vrajendra-nandana

(Śrī Caitanya-caritāmṛta, Ādi-līlā 2.125)

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

(126)

śrī-caitanya—sei kṛṣṇa, nityānanda—rāma  
nityānanda pūrṇa kare caitanyera kāma

(Śrī Caitanya-caritāmṛta, Ādi-līlā 2.125)

Śrī Caitanya is Śrī Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. That Lord Nityānanda fulfills all of Lord Caitanya’s desires.

(127)

*sei kṛṣṇa avatīrṇa—caitanya-īśvara  
ataeva āra saba, tāñbhāra kiṅkara*

(Śrī Caitanya-caritāmṛta, Ādi-līlā 6.85)

That Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Person. Therefore, everyone is subservient to Him.

(128)

*pabile dekhiluṅ tomāra sannyāsī-svarūpa  
ebe tomā dekhi muṇi śyāma-gopa-rūpa*

*tomāra sammukhe dekhi kāñcana-pañcālikā  
tāñra gaura-kāntyē tomāra sarva aṅga ḍhākā*

*tābhāte prakāṣa dekhoṅ sa-vaṁśī vadana  
nānā bhāve cañcala tābe kamala-nayana*

*tābe hāsi' tāñre prabhu dekhāila svarūpa  
'rasa-rāja' 'mahābhāva'—dui eka rūpa*

(Śrī Caitanya-caritāmṛta, Madhya-līlā 8.268–270, 282)

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.

(129)

*jaya nava-dvīpa-nava-pradīpa prabhāva pāṣaṇḍa-gajaika-simha  
sva-nāmā-saṅkhyā-japa-sūtra-dhāri caitanya-candra bhagavan murāri*

(Śrī Caitanya-bhāgavata, Madhya-līlā 5.1)

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.

(130)

*navadvīpa vṛndāvana dui eka haya  
gaura śyāma rūpe prabhu sadā vilasaya*

(Śrī Dvaita-vilāsa, by Śrī Narahari dāsa)

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.

(131) A SONG BY MĪRĀ BĀĪ

*ab to harināma lou lāgī  
sab jaga ko yeh mākhana-corā, nāma dharayo vairāgī*

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!

*kita choḍī veb mohana murali, kita choḍī saba gopī  
mūṇḍa muḍāī ḍori kaṭī bāṇḍhi, māthe mohana ṭopī*

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.

*māta jasomati mākhana kāraṇa, bāṇḍhe jāke pāṇv  
śyāma kiśora bhayo nava gaura, ceitanya jāko nāṇv*

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

*pītāmbara ko bhāva dikhāvei, kaṭī kopīna kasei  
goura kṛṣṇa kī dāsī mīrā rasanā kṛṣṇa basei*

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.

(132)

*bhāva rādhikā mādburī, āsvādana sukha kāj  
jayati kṛṣṇa-caitanya jaya, kali prakṛte brajarāj*

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.

(133) VERSES FROM BHAKTA-MĀLA BY NĀBHĀJĪ

*śrī nityānanda kṛṣṇa-caitanya kī bhakti daśō diśi vistarī*  
*gouḍ deś pākhaṇḍa meṭi kiyo bhajana parāyaṇ*  
*karunā-sindha kṛtajña bhaye agatina gati dāyan*

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.

*daśadbhā ras ākranta mahat jana caraṇa upāse*  
*nāma letanibi pāp durita tibi narake nāśe*

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 mahī ubhei mahat debī dharī*  
*śrī nityānanda kṛṣṇa-caitanya kī 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 guṇa-nidhe bā prema-saṃpan-nidhe*  
*bā saundarya-nidhe kṣamā-jala-nidhe vātsalya-varān-nidhe*  
*he gāmbhīrya-nidhe sudhairyā-jaladhe he bhakta-vāñchā-nidhe*  
*dinoddhāra-pārāvāra bhagavan dīne mayi prīyatām*

(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)

*kr̥ṣṇo devaḥ kali-yuga-bhavaṁ lokam ālokyā sarvaṁ  
pāpāsaktaṁ samajānī kr̥pāsindhu-caitanya-mūrtiḥ  
tasmin yeṣāṁ na bhavati sadā kr̥ṣṇa-bbuddhir narānāṁ  
dhik tān dhik tān dhig iti dhig iti vyāharet kiṁ mṛdaṅgaḥ*

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 *mṛdaṅga* appears to be putting to shame those wretches who fail to accept Him as Śrī Kṛṣṇa, “*Dhik tān, dhik tān! Fie on them, fie on them!*”



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