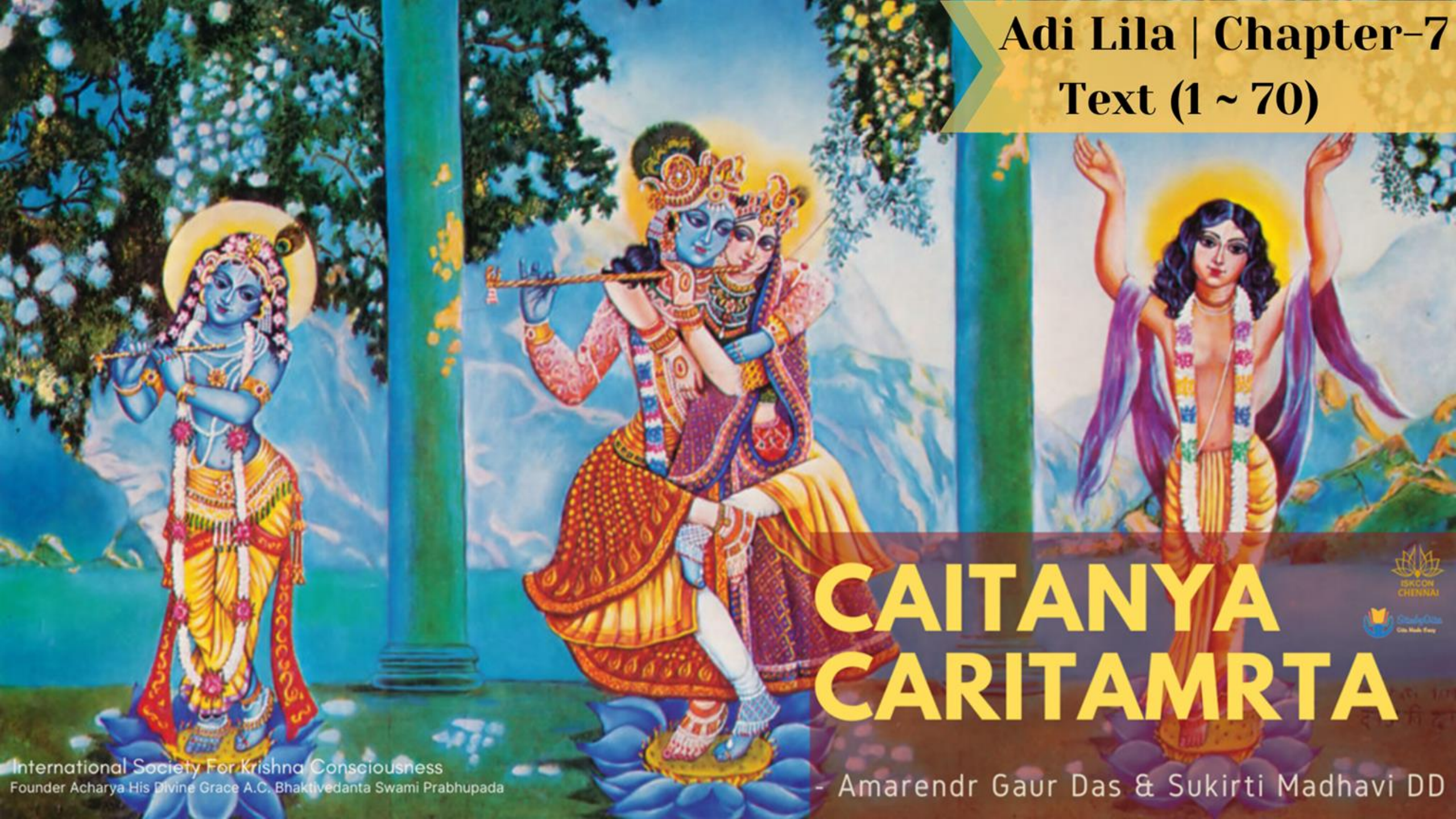


Adi Lila | Chapter-7

Text (1 ~ 70)



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OVERVIEW CHAPTER 7

52-65 Lord Caitanya meets Mayavadis

40-51 Mayavadis blaspheme Lord Caitanya

29-39 Lord's Plan

Obesciences to Pancatattva 1-6

Pancatattva and Bhakti tattvas 7-19

The prema inundation 20-28

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163-171

Bhakti spreads everywhere

147-162

Transformation of Mayavadis

OVERVIEW CHAPTER 7

Reasons for Sankirtana

66-100

Regarding Vedanta Sutras

101-134

The sanyassis request for explanation

135-146

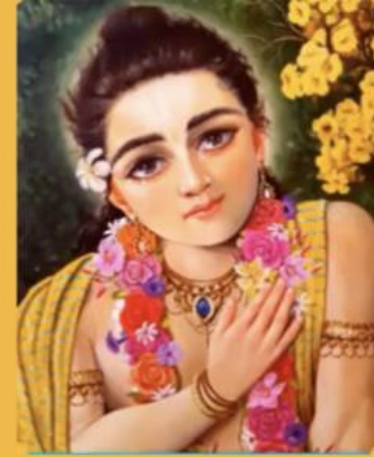
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Text 1

Glorification to the Supreme Lord Śrī Caitanya Mahāprabhu

Author says One who has taken shelter of His lotus feet is the most glorified person



Text 4

Five tattvas incarnate with Lord Caitanya Mahāprabhu

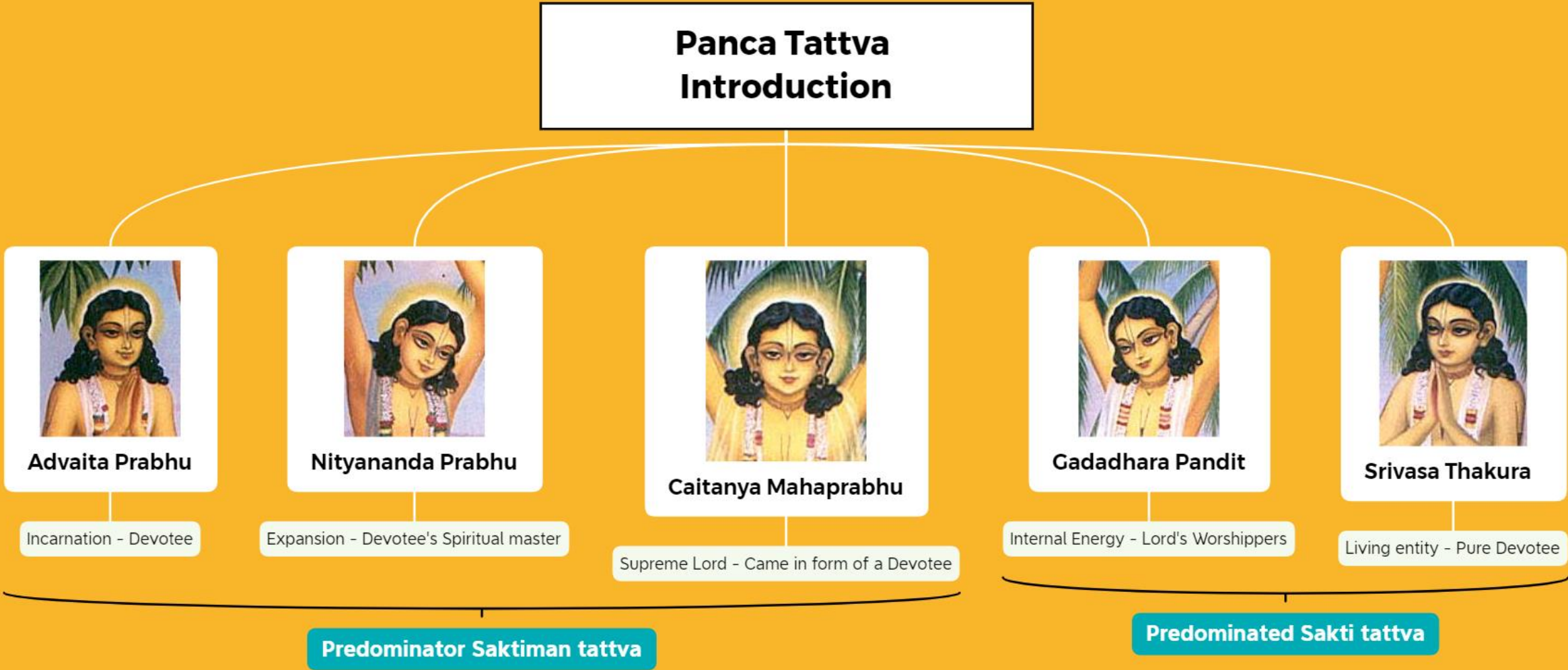
Lord executes His saṅkīrtana movement with great pleasure



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Panca Tattva Introduction



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MOST EFFECTIVE PROCESS OF CHANTING HOLY NAMES

First Step

Offer Obeisances to Panca Tattva

Take shelter of Śrī Caitanya Mahāprabhu

No offense considered

Second Step

Hare Rāma Hare Rāma
Rāma Rāma Hare Hare
Hare Kṛṣṇa Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa Hare Hare

Attentively chant

Avoiding offenses

sri krishna chaitanya
prabhu nityananda
sri advaita, gadadhara
srivasadi-gaura-bhakta-vrinda

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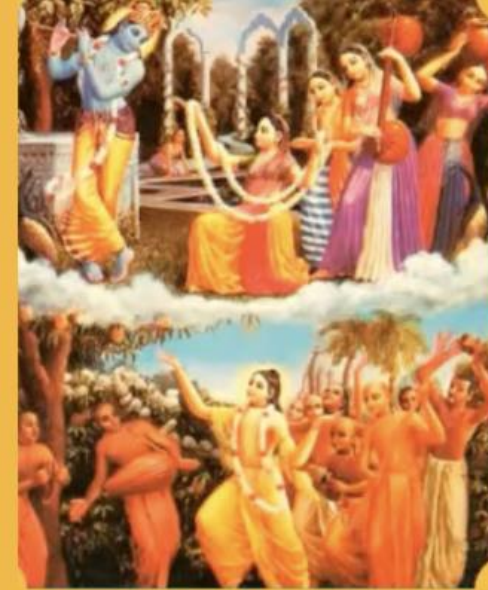


Text 8-9

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rāsa dance

Leader of the damsels of Vraja, others are simply His associates

Lord Kṛṣṇa advented Himself as Śrī Caitanya Mahāprabhu with all His eternal associates



Text 13

Śrī Advaita Ācārya - Lord Caitanya's incarnation as a Devotee

Three tattvas [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Gosāñi] - predominators or masters



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Text 15

The three predominators - worshipable by all living entities

Fourth principle [Śrī Gadādhara Prabhu] - Their worshiper



Text 16-17

Innumerable pure devotees of the Lord, headed by Śrīvāsa Ṭhākura, who are known as unalloyed devotees

The devotees headed by Gadādhara Paṇḍita - incarnations of the internal potency of the Lord

Confidential devotees



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**SIMPLE WAY TO
REMEMBER**

Advaita Prabhu

Mahavishnu + Sadasiva

Nityananda Prabhu

Balarama Himself

Caitanya Mahaprabhu

Supreme Lord Krsna

Gadadhara Pandit

Srimati Radharani

Srivasa Thakura

Narada Muni

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Text 20-21

Characteristics of Kṛṣṇa - understood to be a storehouse of transcendental love

Storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed

But when Śrī Caitanya Mahāprabhu came with His associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa

The more they tasted it, the more their thirst for it grew

Text 23

Distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place

They made no conditions



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Text 25 & 28

Flood of love of Godhead swelled in all directions - all immersed in that inundation

More the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world



Text 29-32

Very expert in avoiding the Kṛṣṇa consciousness movement and therefore the inundation of Kṛṣṇa consciousness cannot touch them

impersonalists

fruitive workers

false logicians

blasphemers

nondevotees

lowest among the student community

Lord Caitanya thought, "I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also."

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Text 35-37 & 39

After accepting sannyāsa order - Śrī Caitanya Mahāprabhu attracted the attention of all those who had evaded Him

Beginning with the logicians

Students

infidels, fruitive workers

critics

All came to surrender unto the lotus feet of the Lord

All converted - Devotees of Lord Caitanya, even mlecchas and yavanas

Only the impersonalist followers of Śaṅkarācārya evaded Him

Text 41-42

No interest in the study of Vedānta

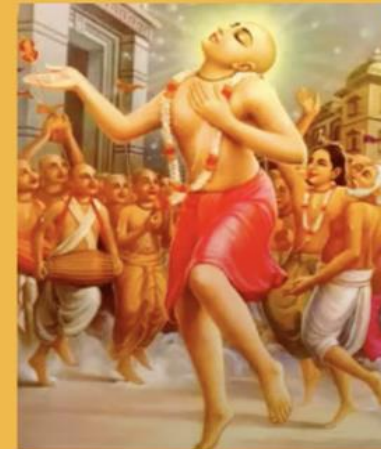
Engages in chanting and dancing in saṅkīrtana

Illiterate sannyāsī

Does not know His real function

Guided only by His sentiments

Keeps company of other sentimentalists



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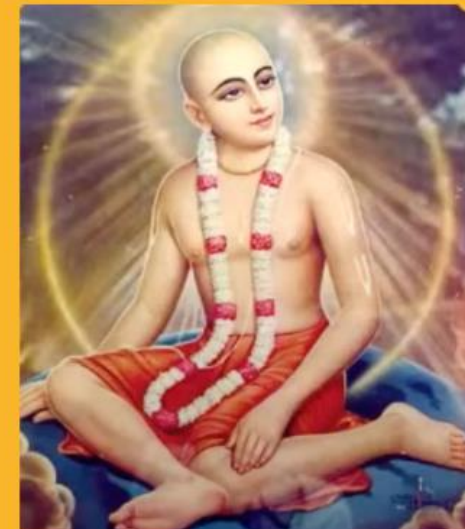
Text 43-44

- Merely smiled to Himself
- Rejected all these accusations
- Did not talk with the Māyāvādīs
- Neglecting the accusation
- Proceeded to Mathurā
- Later returned to meet the Varanasi Māyāvādīs



Text 45-46

- Stayed at the house of Candraśekhara (regarded as a śūdra or kāyastha)
- Lord is completely independent.
- Accepted His food at the house of Tapana Miśra
- Never mixed with other sannyāsīs, nor accepted invite



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Text 50-51

Candraśekhara and Tapanā Miśra said "How long can we tolerate the blasphemy by Your critics against Your conduct?"

We should give up our lives rather than hear such blasphemy.

The Māyāvādī sannyāsīs are all criticizing Your Holiness

We cannot tolerate hearing such criticism - breaks our hearts."

Text 52-54

Śrī Caitanya Mahāprabhu only smiled slightly and remained silent

Brāhmaṇa came there to meet the Lord

"My dear Lord, I have invited all the sannyāsīs of Benares to my home. My desires will be fulfilled if You also accept my invitation"

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Text 58-59

Lord Śrī Caitanya Mahāprabhu went to the house of that brāhmaṇa - saw all the sannyāsīs of Benares sitting there

Śrī Caitanya Mahāprabhu - offered obeisances, and then washed His feet - sat down by the place where He had done so

Text 60-61

Caitanya Mahāprabhu exhibited His mystic power - manifested an effulgence as brilliant as the illumination of millions of suns

Sannyāsīs saw the brilliant illumination - body of Śrī Caitanya Mahāprabhu

Minds were attracted

They all immediately gave up their sitting places and stood in respect.

CAITANYA CARITAMRTA



Text 62-63

The leader of Māyāvādī - Prakāśānanda Sarasvatī - addressed Lord Caitanya Mahāprabhu as follows

“Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?”

Text 64-65

The Lord replied, “I belong to a lower order of sannyāsīs. Therefore I do not deserve to sit with you.”

Prakāśānanda Sarasvatī - caught Śrī Caitanya Mahāprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

CAITANYA CARITAMRTA



Text 67-68

“You belong to our Śaṅkara-sampradāya and live in our village, Vārāṇasī

Why then do You not associate with us? Why is it that You avoid even seeing us?

“You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your saṅkīrtana movement in the company of fanatics?



Text 69-70

Meditation and the study of Vedānta are the sole duties of a sannyāsī

Why do You abandon these to dance with fanatics?

You look as brilliant as if You were Nārāyaṇa Himself

Will You kindly explain the reason that You have adopted the behavior of lower-class people?

