IDENTITY OF LORD CHAITANYA

Shri Chaitanya Mahaprabhu is no other than the combined form of Sri Sri Radha and Krishna. He is the life of those devotees who strictly follow the footprints of Sri Rupa Goswami.

Sri Rupa Goswami and Srlana Sanatan Goswami both are principal followers of Sri Swami Dvamodar Goswami who acted as the most confidential seviet and constant companion of Lord Sri Krishna Chaitanya Mahaprabhu whose name was known as Visvanath in his early life.

And from Sri Rarga Goswami, Sri Raghunath Das Goswami comes as the direct disciple and author of Sri Chaitanya Charitamrita i.e., Sri Krishna Das Kaviraj Goswami stands to be his direct follower.

From Goswami Krishna Das Kaviraj, the direct disciple is Sri Narottam Das Thakan, who accepted Goswami Chakraborty as his seviet. Visvanath Chakraborty accepted Jagannath Das Babajee from whom Srla Bhakti Vinoda Thakore was initiated and Srla Gour Chakraborty Das Babajee the spiritual master of Om Vishnu Prasad Bhisikidhunath Saraswati Prabhupad—the Divine spiritual Master of our humble self.

The above is the chain of disciple succession from Sri Chaitanya Mahaprabhu down to our humbleself. As such this English Commemoration of the Chaitanya Charitamrita there will be nothing new manufactured by our tiny brain. It will contain only the remnants of foodstuff that was originally eaten by the Lord Himself. Lord Shri Chaitanya Mahaprabhu does not belong to the mundane plane of three qualitative modes. He belongs to the transcendental plane (spiritual sky) which is beyond the reach of imperfect sense perceptions of a living being physically located in the material sky. No living being including the highest erudite mundane scholar because of his residence in the material sky can comprehend the transcendental plane unless he submits himself to the transcendental sound transmitted from far beyond spiritual sky and received through the aural sources in a receptive mood. In that mood only the message of Sri Chaitanya Mahaprabhu can be realised. As such everything that will be described here, has nothing to do with any sort of experimental thought created by the speculative habit of an untrained mind. It is not a mental representation but spiritual experience in fact which can be mentioned only by acceptance of the line of disciplic succession as far as I know, thereby keeping the tuition of sound in perfect order. Any deviation from that line will bewilder the reader in understanding the mystery of Sri Chaitanya Charitamrita which is a transcendental literature meant for postgraduate study of a student who has not only heard but also has realised all the essence of Vedantic literature such as Upanishad Vedanta etc. and their natural commentaries. Sri Bhagvat Gita and Srimad Bhagavatam respectively. This Commemoration of Chaitanya Charitamrita is presented for the study of sincere English scholars who are really seeking the Absolute truth. It is not an arrogance of scholarship of a mental speculator but it is a sincere effort to serve the order of a Superior Author whose service is the life and soul of this tiny effort. There is not a bit of deviation from the revealed scriptures and any one who is in the line will be able to catch up the essence of this book simply by the method of submissive aural reception. The purport of the first part put up as an essay is as follows:

There are in the beginning fourteen Sanskrit Slokas as it will appear in the text portion describing the Absolute Truth. The next three in Sanskrit are translated into the three principal deities at Vindavan namely Sri Sri Radha Madan Mohan, Sri Sri Radha Govinda Deva and Sri Sri Radha Gopinath Jai. Out of the first 14 slokas, the first one is the symbolic representation of the Supreme Truth. And the whole of the first part is as a matter of fact, devoted to this single Sloka. In that description, relevant facts in the matter of the spiritual master all described. The spiritual Master is bifurcated into two parts facts called by the names of initator spiritual master and instructor spiritual master. Both of them are one and identical because both of them are phenomenal manifestations of the Supreme Truth. Then there are devotees who are divided into two classes namely, the apprentice and the passed. The Supreme Lord exists with innumerable beams and expansions. Such expansions are called incarnations of the potency, incarnation of the quality and incarnation of authority. They are therefore three in all. The Lord is divided into His manifest and pastimous features. His potencies are described to be three principally. Such potencies are described as the consorts in the kingdom of God, the Queens of Dwarkadham they are the highest of all of them are the damsels of Braja. Lord Sri Krishna and his different plane portions are all in the category of the Lord Himself while His devotees are considered as external associates. As such the devotees are also His potencies. The potencies and the potency being unavoidable one and the same thing they are fundamentally one. But the function of the two being differently exhibited, they are simultaneously different also. Thus the Absolute Truth is manifested by diversity in one Unit. This philosophical truth in pursuance of the Vedanta Sutra is called Achinta Veda Ved Vyata or the concept of simultaneously one and different from the Absolute Truth. And in the later portion of this Chapter the transcendental position of Sri Chaitanya Mahaprabhu and that of Sri Nityananda Prabhu is described with reference to the above theistic facts. The author of Sri Chaitanya has manifested that he has begun practically with a respectful obeisance unto the three deities of Vindavan namely Sri Radha Madan Mohan, Sri...
Sri Radhagovinda and Sri Radhagopinath ji. These three deities of Vrindaban are the life and soul of the Bengali Vaisnavas, and are the reputed capitals for domiciling in Vrindaban and they are known as the Goudiya Vaisnavas. The next names mentioned are strictly in the line of Sri Chaitanya Mahaprabhu, to worship the Divinity by the method of the Madhyamnagalan, a group of eighteen letters. Such chanting of transcendental sound belonging to spiritual sky is meant for developing the transcendental relation with the Supreme Lord, in a way of reciprocation of mutual affectionate mellows and takes on to achieve the desired success in loving service. The three diets mentioned above are the object of worship in three different stages of development and the followers of Sri Chaitanya Mahaprabhu scrupulously follow the principles of approach.

Goudiya means the Bengali. The part of land in India between the southern side of Himalaya Mountain and Northern part of Vindya Hills, is called Aryavarta or the land of the Aryans. This portion is divided into five parts or provinces called by the name of Panchar Gouda. Such divisions are called Saraswat (Kushmehre Punjab) Kayavar, Makhav, Pardhan (incirling the city of Lucknow) Madhya Gouda (M.P.), Maltilla (Bihar and part of Bengal) and Utka or Orissa. Bengal is called by some as Gouda Desha partly due to her forming portion of Maltilla and also it is said to be the capital of Hindu King Raja Lakshman Sen who was known as Gouda. Later on this portion of Bengal is called as Goudapura and gradually as Mayapura. The devotees of Orissa are called as Goudia. In the same way the devotees of Bengal are called 'Goudiyas'. That is the summary history of Goudia. The devotees of the Southern India are known as Drabaris Devotee. As there are no provinces in the Aryavarta so beyond the Goudapura there is Dakshinatya which is also divided into five provinces. This includes Dravida, All four Vaisnav vaishnavas, Sri Sri, as well as Sripad Sankara-charya of the Mayavada school all at one time have appeared in the provinces of Vaishnavism. Amongst the Vaishnavas— Acharyas, all of whom are accompanying the Goudiya Vaisnavas—they have appeared in the Southern part of Andhra Desha at Madhavipuri, Sri Madhaya-van Svarupa-dasa in the district of Mangolese near Vrindanga. Sri Vishnu Swami appeared at Pandya and Sri Nimbarak appeared at Mungyerpatnam in the extreme southern end. Sri Chaitanya Mahaprabhu, for all practical purposes accepted the chain of disciplic succession of Madhyacharya—His line of Vaisnavas, from whom he claims to be the descendant of Madhyacharya. To keep a clear distinction from them, the Vaisnavas of Bengal now call themselves as Goudiya Vaisnavas. Besides this, Shri Madhyacharya is known by another name called Sri Govinda Purandar. And therefore Madhya Goudiya Sampardaya is just the suitable name of the Goudiya Vaisnavas.

Now coming again to the first fourteen slokas in the auditors wishes to offer his obeisances to his spiritual master, the Vaisnavas or devotees of the Lord and the Lord himself. By doing so the author desires success in his great attempt. By remembering these three foremost words of obeisance, one can overcome all stumbling blocks in the path of devotional service. And as such one can achieve his desired object very easily.

Such auspicious functions can be ascertained in three different ways. The 1st one is to ascertain the object of worship, the second obeisance and the 3rd one is benediction.

Out of the first fourteen slokas, two only are meant for offering respectful obeisances to the object of worship particularly and ordinarily.

In the third sloka the object of worship is ascertainment which gives us the direction to the path of the Absolute Truth. In the fourth sloka the author offers his holy benedictions to the people in general by wishing the Divine Grace of Sri Chaitanya Mahaprabhu.

In the fourth sloka, the object of Sri Chaitanya's appearance is superficially described. But in the 5th and 6th Slokas the confidential reasons for Sri Chaitanya's appearance are distinctively described.

Therefore out of the fourteen slokas, six are devoted for delineating the Truth of Sri Chaitanya Mahaprabhu whereas from the 7th to the 11th slokas the truth about Sri Nityanand Prabhu is elaborately described. In the next two slokas i.e., by the 12th and 13th slokas the truth about Sri Advaita Prabhu is described in the 14th sloka the summary is made as five groups or five principal vrindavanas. The acts of auspiciousness are therefore chronicled in these fourteen slokas. And in the midst of such auspicious action, the object of worship is definitely ascertained. The author wishes to offer his respects to all the readers and audience of Sri Chaitanya Chaitantra just the manner of a humble Vaisnava before he makes a vivid analysis of each and every one of the above 14 slokas. After offering his obeisance to all the audience he requests them to hear attentively what he says about Sri Chaitanya Mahaprabhu with reference to the context of revealed scriptures.

The first one of the above 14 slokas is described as follows:

Shri Krishna the personality of Godhead enjoys, by his six different potencies and expansions as follows:

1. His incarnation (2) His plenary manifestation (4) His devotees who act as two kinds of spiritual masters and (6) His spiritual energies. The author offers his obeisance to all these six principles of the Absolute Truth.

The two spiritual masters are (1) the initiator and (2) the instructor. He is first of all offered respectful obeisances. There is no difference between the initiator and the instructor spiritual master. Although there is influence of functions of the two types of spiritual master there is no difference in identity of person. The instructor spiritual master has six Goswamins called by the name (1) Sri Rupa, (2) Sri Sanatana, (3) Sri Rupa Bhatta Brahanagun, (4) Sri Vraja, (5) Sri Rupa Bhan and (6) Sri Raghunath Das Goswami. The author accepts them as his instructor spiritual masters. By such acceptance it is specifically made clear that nobody should be accepted as a Goudiya Vaisnava who has no obedi- ence to these six Goswamins. He therefore offers his respectful obeisances unto them.

He proceeds on further to pay his respects to the unalloyed devotees to which Srihas Thakur is the leading one. After this the author goes to pay his homage unto Advaitaprabhu, the plenary portion of the Lord and then he proceeds to accept his disciples unto Sri Nityanand Prabhu's manifestation of the Lord Himself.

Shri Gadhadhar Prabhu is the eternal energy of the Lord Himself and the author offers his obeisances unto Him with all respects.
a spiritual master if at all any one desires to gain the favour of the Lord. Service of the spiritual master is essential in this matter.

If there is no chance of directly serving the spiritual master, then one should adopt the means of pleasing the spiritual master himself. In his absence therefore, his words of direction shall be the guide. Discrepancies may think that he is above all suspicion and therefore there is no need of consulting any other individual as such a master. He becomes an offender in the lotus feet of the Lord and an offender can never please Godhead.

It is imperative also that a seriously inclined person must accept a bonafide spiritual master as the sacred instruction and hereditary or customary.

Sri Krishna Das Kaviraja Goswami was one of the autho- rised spiritual masters and as such he teaches us worship of Sri Chaitanya Mahaprabhu along with His all constant associates. Such associates are principally six such as (1) Guru or the spiritual master (2) the principle of servitorship (3) Iskcon (4) the principle of manifested Godhead (4) Iskcon and the principle of pertinent. The principle of servitorship is the only upaya (method) he has portrayed. This very fact nicely in a number of Payars. He says that according to the tenets of the Vedic religion, a spiritual master is equal in position like Sri Chaitanya because he bestows mercy upon his disciple.

A spiritual master is not therefore an enjoiner of facili- ties offered by a disciple but on the contrary he (the spiritual master) is a constant servitors the parents to their children. Without the most attentive servitorship of the parents the children can grow up to a manhood and similarly without the care of the spiritual master the body does not take up to the plane of transcendental service.

In the Srimad Bhagavatam (1.17.2) Sri Chaitanya the personality of Godhead instructed Sri Uddhava as follows;

"My dear Uddhava, you can accept the spiritual master as myself. You should not, as a matter of fact, consider the spiritual master as an ordinary man and thus lose his personality. Guru or the spiritual master represents all the dominating powers."

As we have already discussed the two principles of the spiritual master namely the initiator spiritual master and the spiritual master without the spiritual master are one. So Sri Kaviraja Goswami says that the instruc- tor spiritual master is as much a bonafide representa- tive of Sri Chaitanya. He also teaches us that the spiritual master is a representative of Godhead and without from within, the spiritual master is as it is in the Bhagwad Geeta and so also the spiritual master.

The spiritual master is called Acharya or the transcen- dential professor, such pro- fessors of spiritual science, initiate the disciple in the study of spiritual science and the ceremony observed in this connection is called Upayan or to bring one near to the spiritual master. One who cannot be so brought nearer to the spiritual master is indicated as asura who is without any sacred thread. The sacred thread hanging on the body of a Brahmin, Kshatriya and Vaishya is the symbol of such an initia- tion by the spiritual master and the thread is not worth even a peal if the same is put on as a matter of bestowal. It is the duty of the spiritual master to initiate the disciple by a pure ceremony and after his spiritual transformation process, the spiritual master begins to teach the disciple Vedas. A Sudra born man is studies about from such spiritual initiation but he must be approved by a spiritual master who is authorised after the right scripture. If a Brahmin, if he at all finds the disciple to be perfectly in or. Such spiritual master can be a bonafide only, if he has himself a perfect knowl- edge of the Vedas shrut and he is accustomed to abide by the injunctions of the Shastras. Specific description of this spiritual master- ship as well as the sign of bonafide disciple are described in the Narada Bhakti Sutra (2/149) as also in the Vayu, Paramam.

In the Srimad Bhagwatam also (11.296) Sri Uddhava Jiu after hearing from Sri Krishna all necessary instruc- tion about Yoga, said "Oh My Lord! transcendental poets have by their writings, in the spirit of science cannot express their indebtedness unto your even though they are endowed with the会 been life of a Brahmin. They are so unable because nobody can estimate, the volume of your mercy you manifest in the shape of a spiritual master from within and as the super soul from within; all for dissipating the unfavour- able conditions of a living being and for revealing your- self in his pure heart."

In fact the Personality of Godhead out of His immense compassion only reveals Himself as the spiritual master. Therefore in the absence of an Acharya there is nothing except a servitorship attitude on behalf of the personality of Godhead. He is the Supreme Personality of Godhead. Therefore if any person poses himself as an Acharya without such servitorship atti- tude, then he is regarded as offender and such offensive attitude cannot be a qualification of the Acharya. Centripetal servitorship atti- tude of an Acharya is a bonafide manifestation of the Supreme Lord and a real representative of Sri Nitya- nanda Prabhu. Dissatisfied by an attitude of sense-gratification by mundane one criticizes a real Acharya, dictated by envy or enmity. But the bonafide Acharya is different from the personality of Godhead and therefore to maintain an envious attitude towards the Personality of Godhead producing a depressive effect in the matter of transcendental realisation.

As mentioned above a disciple shall always behave with his spiritual master. The manifestation of Sri Kri- shintha. But at the same time it would be remembered always that the spiritual master is not immor- rate or is authorised to initiate everyone of the transcendental pastimes of Sri Krishna. False spiritual master poses himself as such and even Sri Krishna in every action and exploits the sentiments of an innocent disciple in various ways. The impersonal can mislead and嘟 the disciple that the spiritual master is indifferent to Krishna in every re- spect as such a disciple must desire ultimately to become one with Him. The real philo- sophy is that the spiritual master is not indifferent to Krishna in every respect and the disciple must desire ultimately to become one with Him. The real philo- sophy is that the spiritual master is not indifferent to Krishna in every respect and the disciple must desire ultimately to become one with Him. The real philo-
wanath Chakraborthy has also confirmed the same truth in his celebrated prayers on the ascension of the spiritual master is accepted as identical with the Personality of Godhead in all the revealed scriptures. He has been quoted for his becoming very much dear and confidential servant of the Lord. The Goudiya Vaishnavas, especially Srila Gurudeva (the spiritual master) in that light of being the servitor Personality of Godhead and in all the revealed scriptures, as well as in the books, service or in the songs of Srila Narottamdas Thakura, Srila Bhaktivedanta Thakura or any other unanswerable or unchallengeable evidence. His spiritual master is always considered either as one of the confidential associate of Sreeni Radharani or the manifested representation of Srila Nityananda Prabhu.

A spiritual master who has to teach in the matter of transcendental science, cannot be a man wrongly acquainted with the servitor person. A mannerless person devising from the truths of spiritual science cannot be designated as a spiritual master. Acharya spiritual master is divided into two as (1) liberated soul fully absorbed in meditation of worship and (2) as the invoker of spiritual consciences of a man by means of relevant instruction. The scripture also says in this respect that (1) the object of worship and (2) the means of worship. The Acharya who is authorised to deliver Krishna in the true sense of the term, enriches the disciple with full spiritual knowledge and thus awakens him from the service of devotion to spiritual service. To become initiated by the spiritual master means the beginning of spiritual life and the receipt of transcendental instructions and thus to awaken him in the practical service of Vishnu. This procedure of devotional service is known as Vaidhya or actions which one is duty bound to do, the initiator spiritual master is the Personality of Vishnu. In the version of Shri Shila Madan Mohan Vighraha while the instructor spiritual master is the Personal representation of Krishna. Both these deities are worshipped in Vrindaban. Shri Gorinath ji is the last attraction of spiritual realisation.

In the Bhagwa Geeta (10.10) it is clearly stated as how Lord Shri Govinda Deva instructs his boondevite disciple. He says that persons who are constantly engaged in service of God in transcendental loving service are awarded by Him an attachment for Him by enlightening him with transcendental knowledge. And by this awakening of Divine Consciousness the devotee is enabled to relish the specific transcendental mellows in which he is eternally immersed.

This awakening of Divine Consciousness is awarded to such persons only, who are convinced, by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme truth is the one without a second all Spirit and powerful Personality of transcendental and from Him everything is generated. He is the fountain Head of all emanation. Such pure devotees are always mentioned in the scripture of Krishna and being absorbed in Krishna Consciousness the pure devotees exchange thoughts and realisations like big scientists exchange their views and result of researches in scientific academy. By the exchange in regard to Krishna gives pleasure to the Lord and as such with pleasure only Shri Krishna favours them with all enlightening imitation in English God helps them so to help themselves is also appreciable in this transcendental realm.

There are many such instances from the scripture of the personality of Godhead's action as the instructor spiritual master from within. He is the original instructor of Brahma the original living being of the cosmic creation. When Brahma was first created within this universe he was overwhelmed with amazement and how to he could apply his creative energy to decorate the whole cosmic situation. At first there was only darkness and it resounded with the word 'Tapas' or to take trouble for spiritual realisation. One should not voluntarily create sorts of troubles for spiritual realisation refraining from sense enjoyment. That is called Tapas. The sense enjoyment can never realise God and the science. When Brahma thus initiated by Shri Krishna engaged himself in Tapasya and in the acts of transcendental realisation, he was by the pleasure of Vishnu, able to visualize the transcendental form of the cosmic sky as Vakuntha. Modern science can affirm this statement by its several discoveries like space, television, communication, transmission of radio messages etc. But the science which was applied in the painting of Brahma the father of mankind was still more subtler than modern science and in time the material scientist may be able also how we can create the cosmec with the Vakuntha world which is far beyond the material sky. When Brahma was awoken in the Vakuntha world, he enquired about the potencies of the Supreme Lord and the manifestation by the personality of Godhead in six consecutive statements. They are as follows and they are exactly the realisations from the Personality of Godhead as the Supreme spiritual master (Bhagwat 21/30/30).

(1) Transcendental knowledge about Shri Krishna and the invincible knowledge of Brahman. Such knowledge is not only related with the fame and Personality of Shri Krishna but also includes all other knowledge which are all related with Shri Krishna. There is nothing in existence which is not related with Shri Krishna. In a sense there is nothing except Shri Krishna and yet nothing is Shri Krishna except His Primeval Personality of Godhead. All these knowledge make a complete transcendental science. And Vishnu used to give Brahma the full flooding knowledge of all about them. The mystery of this transcendental knowledge eliminates in personal attachment of the Supreme Personality with a resulting effect of detachment for everything non Krishna. And there are nine other transcendental mystery for attaining this stage which are substantiated by the subliminal process of hearing, chanting, remembering, serving, the lotus feet, worshipping, praying, assisting, fraternising and sacrificing everything for Him. These are different parts of the same devotion service which is full of transcendental mystery. The Lord said to Brahma that He was never upon Brahma and by His Grace only the mystery was being opened.

(2) The mystery is about His Personality and His transcendental Personal Form. The mystery is about the sympathy of His Form which is completely distinct from any form of mundane elements. The mystery about His immemorable forms as Shyamsunder, Warren, Rama, Gour Sunder and His colour of the form namely whithish, yellowish, reddish and blackish is about His qualities as responsive personality of Godhead to the pure devotees and to the material Brahma to the dry speculators. His common activities like lifting of the Govardhan hill, marrying as many as sixteen thousand Queens of Devas or to enter into Rasa Dance with the damsels of Braja expanding Himself in as many forms as there were the devotees. And many many other uncommon acts of which only one aspect of scientific knowledge is presented in the Bhagwatgita so widely read and adored all over the by all kinds of scholars and the interpretations as there are the number of empiric philosophers. Thus He disclosed Himself in all these ways.

The truth was revealed to Brahma by the process of descending knowledge without any help of the ascending processes from Him to a devotee like Brahma or from Brahma to Narada and from Narada to Vyasa etc in the bondside chain of disciplic succession. We cannot discover the mystery by any one of our mundane creations it is only by His Grace to the proper devotee. And there are different stages of such devotees. The mystery is gradually opened in the proportion of gradual process of development of service attitude. In other words, the impersonalists have only to develop the strength of their poor fund of knowledge by a speculative habit without any submissive service of hearing etc. As explained above, cannot penetrate into that mysterious region of transcendence where the transcendent Person, The transcendental Person without a tinge of material elements. Discovering the mystery means elimination of the impersonal creation which is realized by a common class of server.

In the course of disclosing the mystery of transcendental personality of Godhead, the word 'Aham' is deliberately used Tths 'Aham' word is exclusively used in the Bhagwa Geeta also which is the preliminary study of Shreemad Bhagwa. Impersonal feature of the concept called Brahma is clearly explained in the Bhagwa with emphasis in the word 'Aham'. The word 'Aham' is clearly the basis of the cosmic manifestation. He exists prior to the creation of this material world. The impersonal Brahma or the inexplicable unknowable all subordinate to the transcendental person. And after the annihilation of this cosmic creation there shall exist eternally. In the Sutr or Vedas the same truth is explained in the following words namely, 'There is no creation only before creation and there was neither Brahma nor Shankara' "Only Narayana was there in the beginning including Brahma and Rudra" which means His Name, Form, Qualities, parashrami everybody. The king is there means the king is there but all his associates and aristocracy. The king is never alone. When the name of the king is uttered all his estates and para-