

# Śrī Caitanya-Śikṣāmṛta

Nectarean Teachings of Lord Śrī  
Caitanya

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Thākura

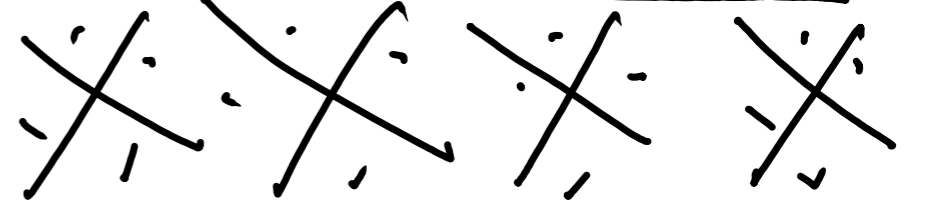
# Chapter – 6

## Prema Bhakti

# Part-6

Description of the eight-  
fold pastimes

The proper faith in these eightfold activities mentioned in the scriptures cannot be created through modern translation.



As the words of the Purana are simple, the reader will not have difficulty in understanding.

→ are Qualified for YAGANUGA SEVA

By reading them regularly the devotee will derive great benefit.

Therefore the descriptions from the Padma Purana Patala Khanda are given here in sanskrit.

For many reasons the translation is not given.

①

**End of night**

In the midst of Vrndavana, decorated with fifty groves, in a jeweled house, in a grove of desire trees, Radha and Krsna lay sleeping on a bed in tight embrace.

Being awakened by the birds sent on my order, they feel pain to break the tight embrace that gives such bliss.

But as the sarika and parrots continue to try to awaken them by various cries, they rise from bed.

Seeing the two blissfully seated on the bed the sakhis enter and perform services.

Again warned by the sarika birds, they rise from the bed and reluctantly return their houses.

② Morning



Awakened by his mother in the morning, Krsna quickly gets out of bed, brushes his teeth and with the permission of his mother, goes along with Baladeva and other cowherd boys to cowshed.

Radha awakened by her friends of the same age, rises from bed, brushes her teeth, and rubs oil on her body.

Her friends then bathe her at the bathing place.

In another room, they decorate her with various ornaments, garlands and scents.

Taking permission from her mother-in-law she then goes off to cook for Krsna, being called by Yasoda.

Previously Durvasa gave a boon to Radha; her cooking would taste sweet and bestow long life.

To give long life to her son, and because her son-found the food delicious, Yasoda daily calls Radha to cook for him.

With permission of her mother-in-law, Radha joyfully walks to the house of Nanda with her friends and does the cooking.

Krsna himself milks the cows and engaged his friends also.

Surrounded by his friends he returns to the house at the call of his father.

His friends rub oil on his body, and bath him, dress him in fresh cloth and decorate his body.

They bind his hair so that it falls from forehead to his neck.

On his moonlike forehead is tilaka.

On his arms are jeweled bracelets and armlets.

On his chest is a string of pearls.

In his ears are shark earrings.

Called by his mother, Krsna enters the dining hall in the arm of a friend, following Balarama.

Yasoda feeds Krsna and his friends with many types of food, while jokes with his friends and they respond with jokes.

After eating he washes his mouth and for a short time rests on a pleasant couch while his assistants perform various services including offering tambulam.

③

**Forenoon**

Putting on his cowherd cloths Krsna then gathers the cows together and walks along the road followed affectionately by the residents of Vraja.

Paying respects to his mother and father, and having others return home, he continues to the forest.

Entering the forest, he plays with his friends for a while, and while they are playing, taking a few friends, he slips away to an appointed meeting place. .

Seeing Krsna depart for the forest, Radha returns home.

On the pretext of doing sun worship she departs for the forest with  
desire to meet Krsna.



④

Noon

Meeting together with a few friends, Radha and Krsna blissfully play in the forest.

Sometimes they mount a swing and their friends push the swing.

Sometimes Krsna drops his flute, and she steals it.

He looks for it and finds it, but her friends snatch it away.

They all end up laughing.

They enter a forest cooled by spring breezes, and sprinkle each other using syringes with water scented with sandalwood and flowers.

The friends sprinkle water on Radha and Krsna and Radha and Krsna sprinkle water on them in the forest cooled with spring breezes.

After tiring of various games, they sit on asana at the root of a tree and drink honey liquor.

Intoxicated with the liquor, their eyes become tired.

Taking each other's hand, struck by the arrow kama deva, they retire to a grove.

The other girl friends also become weary with intoxication, and retire in separate groves, where krsna expands himself to be with each of them.

In this way he satisfies each gopi.

They then go for water pastimes in a lake.

Radha and Krsna and others splash water on each other.

They decorate the couple with fresh cloth, garlands, sandalwood and ornaments.

In a jeweled house on the bank of the lake Krsna eats fruit and roots prepared by Vrnda Devi served by Radha. .

Krsna then goes to a bed made of flowers, where the gopis serve tambulam, fan him, and massage his feet.

Thinking of Radha he smiles.

While Krsna rests, Radha breathlessly takes his food remnants along with her friends.

After taking a little food, she also retires to the bed to gaze upon his moon like face like a cakora bird.

Radha takes the tambulam chewed by Krsna and divides it among her associates.

Being submissive Krsna speaks pleasantly to Radha.

Though he appears to sleep, he actually is sleepless.

After joking form some times they fall asleep.

Sitting on seats, they then engage in wagering cloth, embraces,  
kisses and necklaces, by throwing dice, while exchanging  
challenging words.

When Krsna wins he tries to take her necklace, but she strikes him.

He becomes displeased and then says ‘I have won, so give me my  
prize.’

She answers, “I have given you a kiss.” She delights to see him knit  
his brow and to hear his harsh words.



Becoming aware of the cries of the parrots and sarika birds, they  
then leave that place and head for home.

Bidding farewell to Radha, Krsna goes to find the cows.

Radha goes to the sun temple along with her friends.

After travelling some distance, Krsna turns around and taking the  
guise of a brahmana goes to the sun temple.

The gopis beg him to perform sun worship.

He does this by pronouncing imitation Vedic mantras but cannot help giggle.

Understanding that it is their beloved Krsna, the gopis drown in an ocean of bliss and cannot understand who they are.

Spending two and a half yamas in various pastimes, the gopis then return home and Krsna goes to herd the cows, gathering together the cows and cowherd boys.

Playing the flute, Krsna joyfully enters Vraja.

The inhabitants headed by Nanda hearing the flute of Krsna, and seeing the dust from the cows on the horizon, leave their work.

The women and children as well, give up their work and go to meet Krsna, eager to see him.

They gather on the road and in the gateway.

Approaching them Krsna as before, greets them with his form,  
touch, words, smiles and glances.

To the elders he offers obeisances with words and body, and to his  
mother and father and Rohini, he offers astanga pranama.

To the gopis he offers his sidelong glances.

After being worshiped by the inhabitants of Vraja in a suitable way,  
he takes the cows to the sheds.

By the request of his parents he goes to his house with Balarama.

After bathing, drinking and then eating a little, under the eye of  
Yasoda, Krsna goes to the cowshed to milk the cows.

Milking them himself and engaging others in milking, he then gives  
water to the cows and returns with his father to the house.

⑤

Evening

With his father, the elders, their sons and Balarama, Krsna takes various foods, both solid and liquid.

By previous request of mother Yasoda, Radha has prepared the food and brought there through her friends.

Praising the food Krsna eats along with Nanda and the others, and then proceeds to the assembly hall with his friends.

The gopis who previous brought all the foods are given the remnants by Yasoda.

They collect all the remnants and offer them to Radha.

After Radha and all her friends eat, she waits eagerly for a meeting with Krsna with her friends.





Night

Radha, with advice from Vrnda Devi, goes to a particular place on the bank of the Yamuna.

Wearing clothing suitable to either the waxing or waning moon, along with her friends she goes to a jeweled house in a grove of desire trees.

Meanwhile Krsna watches to various amusements and hears Katyayani sing pleasing songs.

After satisfying the entertainers with money and grains Krsna goes to his room after being worshipped by his mother and friends.

After being put to bed by Yasoda, Krsna leaves the house unseen by others and proceeds to the appointed forest.

⑦

# Deep Night

There Radha and Krsna meet and enjoy in the forests with singing and dancing.

After enjoying in this way for two and half yamas, they desire to rest.

Radha and Krsna enter a bower and become invisible to birds or animals.

Served by their followers, they fall asleep on a bed of flowers.

Not everyone is qualified to read the daily pastimes of Radha and Krsna.

It is esoteric knowledge of great wonder that must be kept secret.

The devotee should not let those who are unqualified hear these topics.

As long as the soul has not attained greed for the spiritual world on the path of (raga), the description of these pastimes must be kept hidden.

As long as there is no realization of the pure spiritual nature of the transcendental name, form, qualities and pastimes of Krsna, they have no qualification for hearing these pastimes.

Hearing these pastimes, unqualified people will simply meditate on material relationships of male and female, under the influence of maya, and by this they will become degraded.

The readers, with great care, should attain initiation into the srngara rasa like Narada, and then they can enter the pastimes.

Otherwise material logic will cast the heart into darkness.

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Those who are qualified should read and meditate on the descriptions of the pastimes daily.

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This will remove all sin and bestow the spiritual mood.

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The pastimes are human-like, but although they appear worldly, they are amazingly spiritual for the person possessing all power and all good qualities.

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Using these pastimes, Govinda Lilamrta and many other works have been written.

The qualified person, on reading them, experiences bliss.

By understand the srngara rasa that is discussed in the next chapter, the raganuga devotees, meditating on the excellent pastimes, perform their eternal service to the Lord.

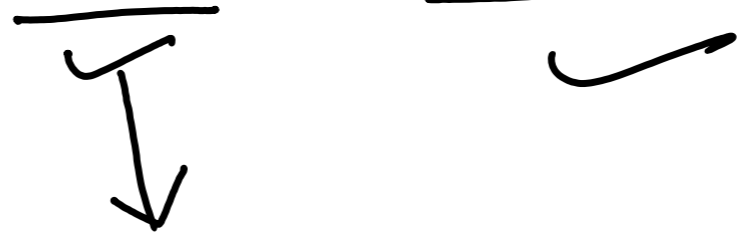
This constitutes their daily worship.

Caitanya Mahaprabhu has instructed that the devotee should consider carefully the following verse from the Rasa Pancadhyaya from the Bhagavatam.

The word faith here means faith in non-material objects.

“Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.” S.B. 10.10.33

Krsna's activities are of two types: daily and occasional.



In Goloka all the eightfold pastimes unfold daily.

In the earthly pastimes, occasional pastimes are joined to the eightfold pastimes.

Krsna's coming and going from Vraja and His killing the demons are occasional pastimes.

They are unavoidable for the devotee still living in the material world.

Those occasional pastimes are present in Goloka in an indirect way, but are actually present only in the material world.

These occasional pastimes, which are unfavorable for the practice of meditating on the daily pastimes, are given a symbolic significance.

By remembering those pastimes the devotees aspire to destroy their own sinful conduct.

Putana represents the fake guru who teaches bhukti and mukti, material enjoyment and liberation.

Devotees attached to bhukti and mukti are like Putana.

Being merciful to the pure devotees, Krsna as a baby killed Putana to protect the devotees' newly appearing affection for Him.

②

The cart represents the load produced by old and recently acquired bad habits, by laxity and by pride.

The mood created by thinking of baby Krsna breaks the cart, or removes this evil.

③ trivāṅkṣa

- ① pūṭhā → False Guru
- ② śakatasūcā → Load due to old & new bad habits

The whirlwind demon represents pride in being learned, and the consequent use of faulty arguments and dry logic, the quest for liberation, and association with such people.

③ trivāṅkṣa → Pride due to ~~be~~ material reality.

This includes all types of atheists believing in material causality.

Being merciful on seeing the devotee's affection for Him, baby Krsna kills that whirlwind demon and removes the obstacles to the devotee's worship.

Pride stemming from intoxication with wealth, which breeds violence, illicit sex and addiction to wine, and finally loose speaking and shameless brutality to other living beings, is represented by the Yamala Arjuna trees.

④ Yamala Arjuna trees → Intoxication due to wealth which introduces all other bad habits.

Krsna, being merciful, removes this sin in breaking the Yamala Arjuna trees.

Being controlled by greed and the sinful activities caused by it are represented by Vatsasura.

⑤ Vatsasura → Greed & sins caused by greed.

By Krsna's mercy this fault is vanquished.

Bakasura represents false dealing due to deceit and cheating.

⑥ Bakasura → False dealings due to deceit & cheating.

Without eliminating this, pure bhakti does not appear.

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Aghasura represents the sinful mentality to do violence to others.

⑦ Aghasura → Sinful mentality to do violence to others.

This tendency must be removed. It is one of the offences.

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⑧ Brahma vilobha lila → a) Skepticism due to P & J  
b) Disregard for P's sweetness + attachment to austerity.

Skepticism due to practicing jnana and karma and disregard for the sweetness of Krsna from attachment to the Lord's majestic aspect are presented by Brahma when he was put into illusion by Krsna.



Dhenuka represents complete ignorance of spiritual truth, originating from material intelligence, lack of spiritual intuition and foolishness, which is contrary to spiritual knowledge.

⑨ Dhenuka → Complete ignorance of Sp-truth, lack of Sp-intuition.

Kaliya represents pride, deceit, harming others, cruelty, which the devotee must give up.

⑩ Keliya → Pride, deceit, harming others & cruelty.

The forest fire represents any type of conflict, such as argument, disagreement with other sampradayas, malice to devatas, and fighting.

⑪ Forest fire → any type of conflict → such as  
a) Disagreement with other sampradayas  
b) malice to devatas etc.

Pralambasura represents lust for women, greed, desire for worship and position. These must also be given up.

⑫ Pralambasura → Kacha, Keshi, Kambhoja

The forest fire that Krsna swallowed represents the obstacles that atheists create against dharma and preachers of dharma.

(12) forest fire-2 → obstacles created to dharma by atheists.

The brahmanas performing yajna represent indifference to Krsna caused by identity with varnasrama or absorption in karma.

(13) yājñic brāhmanāḥ → indifference to K caused by identification with VA.

Worship of Indra signifies worship of many gods, or worship of self as God.

(14) Indra worship? → worship of many Gods (or) worship of self.

Varuna symbolizes intoxicants. Some people mistakenly think that liquor will increase spiritual bliss. Such thinking must be abandoned.

(15) varuna → Mistaking intoxicants to ↑ SP-bliss

The snake that attempted to swallow Nanda Maharaja represents Mayavada and similar philosophies that try to swallow up the real nature of bhakti. Mayavada association must be avoided.

①6 Snake → false philosophies including Mayavada.

Sankhacuda symbolizes the desire for fame and desire for women.

①7 Sankhacuda → desire for fame & women.

Aristasura, the bull demon, symbolizes disregard for bhakti and attraction for cheating religion.

①8 Aristasura → disregard for bhakti & attraction for cheating religion.

①9 Kesi → ācārya abhīman & lording it over others.

Kesi represents the illusion of being a great devotee or acarya. Lording it over others and material pride must be given up.

②0 Vyomasura → thieves & fake devotees.

Vyomasura represents thieves and fake devotees.

In the Eighth Chapter of Sri Krsna Samhita, from the thirteenth verse to the end of the chapter, the eighteen anarthas that are obstacles to Vraja bhajana have been mentioned.

Adding to this the pride of wealth represented by the Yamala Arjuna trees and the pride of performance of karma represented by the brahmanas, it then becomes twenty obstacles.

These twenty are unfavorable for Vraja bhajana.

The serious chanter should in the beginning address the Lord and pray to Him for the power to give up these unfavorable items.

By doing this, the heart becomes purified. If the devotee prays humbly to Krsna to remove all the obstacles in the heart that are represented by the demons He killed, He will certainly do so.

All the obstacles represented by the demons whom Balarama killed can be removed by the efforts of the devotees themselves.

Here is the secret of Vraja bhajana.

Dhenukasura represents the bad mentality that carries heavy loads.

Pralamba represents lust for women, greed and desire for worship and position.

The devotees must remove these obstacles by their own efforts, with the mercy of Krsna.

Dhenukasura means ignorance of spiritual identity (svarupa), the identity of the Name and the identity of Krsna.

With great endeavor the devotees themselves remove these obstacles.

Pralamba represents lust for man or woman, greed for material objects, endeavor for material enjoyment, pride, desire for worship and position.

Understanding these to be very detrimental to progress, the devotees should make great effort to remove them.

If their humility is sincere, certainly Krsna will be merciful.

Then Baladeva will make His appearance, and all the obstacles will be destroyed in a second.

Then, step by step, progress in cultivation of bhakti will take place.

As this process is by nature very esoteric, the devotee, being spotless in character, should learn it from a qualified guru.