

Recap of Chapter 2

- Śrī Caitanya Mahāprabhu (SCM) is **svayam-rūpa**, or **svayam-Bhagavān**, the Original Personality of Godhead, **Śrī Vṛndāvana-Kṛṣṇa** Himself, and not as His plenary expansion.
- The Lord descended in the Age of Kali as His own devotee to show how even the most fallen conditioned soul can attain the highest goal of human form of life \Rightarrow **kṛṣṇa-prema**.
- Brahmāji's 3 reasons why Kṛṣṇa is the original source of cosmic manifestation thru' His expansion as Lord Nārāyaṇa, which in turn expands into **Kāraṇadakaśāyī**-, **Garbhodakaśāyī**-, and **Kṣirodakaśāyī-Viṣṇu**, which are the three **puruṣa** expansions
- Kṛṣṇa's various features and potencies.

Chapter 3: The external reasons for Śrī Caitanya Mahāprabhu's (SCM) appearance

- 1) The Lord's scheduled incarnation as **SCM** in a day of Brahmā (**kalpa**)—the **yugas**, the **manvantaras** with their durations (1-10)
- 2) The **rasa-tattva**—the Lord's desire and His reason for descending and later accepting **sannyāsa** in a **sāmpradāya** of Śrīpad Śankarācārya (11-34)
- 3) **SCM** predicted in **śāstra**—His bodily features, complexion, form and attributes—Explanation of the **SB** verse, **kṛṣṇa-varṇam tviṣākṛṣṇam...** (35-76)
- 4) Further **śāstric** evidences of Lord Kṛṣṇa's appearance as **SCM** (77-91)
- 5) **Advaitācārya's** appeal and the Lord's reciprocation (92-114)

1) The Lord’s scheduled incarnation as **SCM** in a day of Brahmā (**kalpa**)—the **yugas**, the **manvantaras** with their durations (1-10)

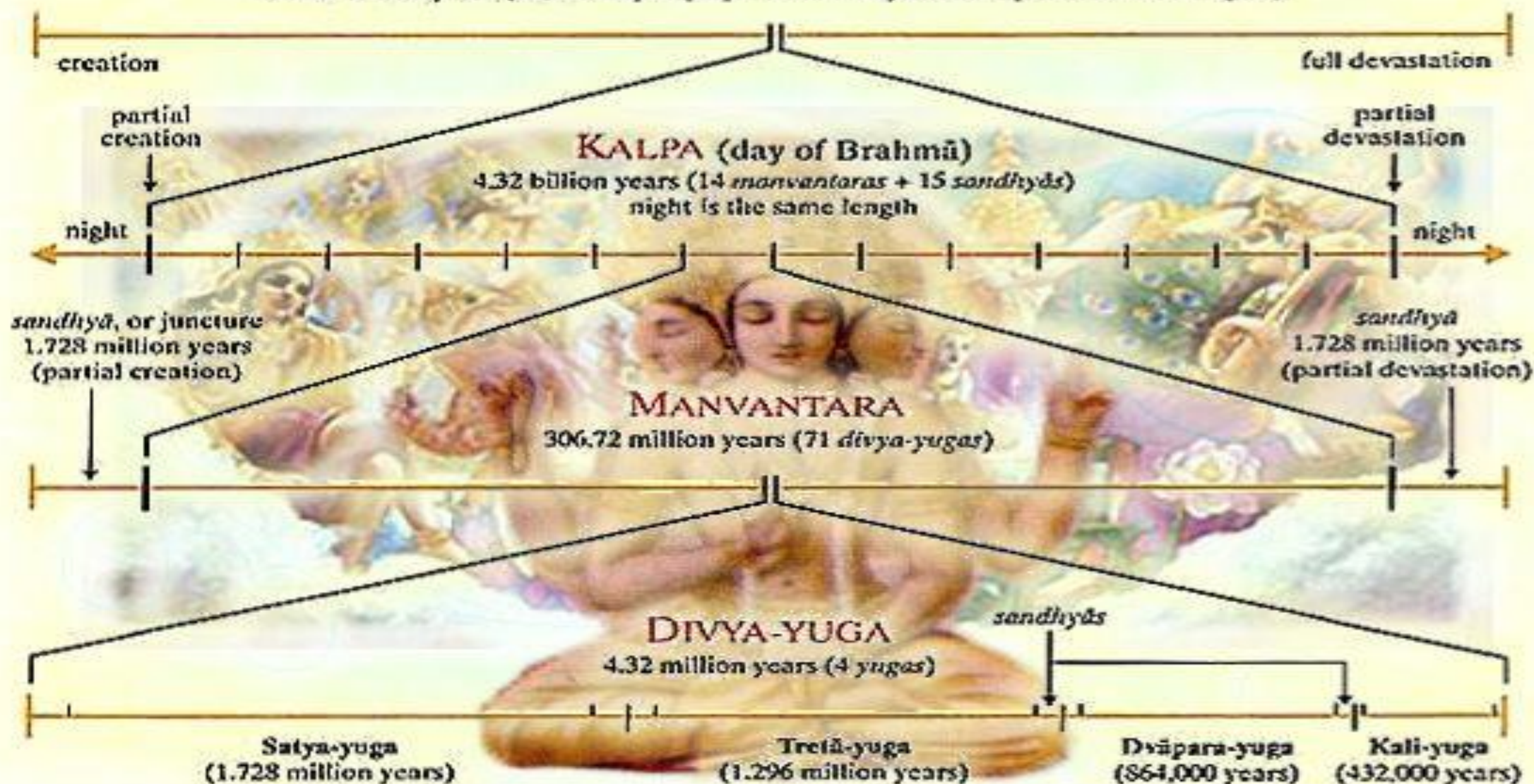
śrī-caitanya-prabhum vande yat-pādāśraya-vīryataḥ
saṅgrhṇāty ākara-vrātād ajñaḥ siddhānta san-manīn

“I offer my respectful obeisances to Śrī Caitanya Mahāprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.”

- In this chapter, KKG expands on the 4th verse from Ādi_1, which describes bodily features and the external reason for **SCM**'s appearance—to bestow the **rasa-tattva**, or mellows of **rasas**, the highest being the **mādhurya-** or **śrāingra-rasa**, the conjugal love, which no other incarnation ever offered (4).
- Kṛṣṇa's eternal pastimes in **Goloka** are beyond the vision of the conditional souls ⇒ **aprakāṭa**, or unmanifested (5)
- His manifested pastimes come only once in a day of Brahmā (**kalpa** = 4.32 billion years) in the 28th **divya-yuga** at the end of **Dvāpara-yuga**. **SCM** follows ~4,500 years later.

LIFE OF BRAHMĀ

311.04 trillion years (36,000 *kalpas* [days of Brahmā] and an equal number of nights)



2) The **rasa-tattva**—the Lord's desire and His reason for descending and later accepting **sannyāsa** in a **sāmpradāya** of **Śrīpad Śankarācārya** (11-34)

- **Dāsyā-** (servitude), **sakhya-** (friendship), **vātsalya-** (parental), and **madhurya-** or **śrāingra-rasa** (conjugal) are the transcendental modes of intimate loving service to the Lord. **Śānta-rasa** (neutrality) is not mentioned in verse 11 because, although in this mellow one considers the Absolute Truth the sublime great, one does not go beyond that conception. Besides, it is the nature of **śānta-rasa** that not even the smallest intimacy exists. Rather, knowledge of impersonal Brahman and localized **Paramatma** is prominent. (Cc. Madhya 19.215,218)

- Lord Kṛṣṇa's desire and His reasoning for descending (13-21)
 - The Lord desired to again bestow unalloyed devotion to Him to the conditioned souls, knowing that it is the only way they can attain perfection (14).
 - Kṛṣṇa wants to give the supreme love that He receives from the Vrajavāsīs (15, 16).
 - **Vaidhi-sādhana-bhakti** in awe and reverence \Rightarrow 4 kinds of liberation (devotees never accept the 5th kind—**sāyujya**, or oneness with **Brahman**) in **Vaikuṇṭha**, but not in **Vraja-bhakti** (17, 18)
 - i. **Sārṣṭi**—achieving opulence equal to those of the Lord
 - ii. **Sārūpya**—having a form the same as the Lord's
 - iii. **Sāmīpya**—living as a personal associate of the Lord
 - iv. **Sālokya**—living on a **Vaikuṇṭha** planet

- The effective way to give people **Vraja-bhakti** by (19-21)
 - i. **nāma saṅkīrtana**—congregational chanting of the holy names of the Lord
 - ii. Propagating this process Himself
 - iii. becoming a devotee and showing everyone who to chant and preach, and
 - iv. teaching spontaneous love and rejecting any type of liberation
- **SCM** gives scriptural evidences in support of His plan of action (22-25).
- Proving to be the **avatārī**—the fountain-head of all **avatāras** (26)
 - “My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.”

- **SCM** descended in Navadvīpa at the **prathama-sandhyā**—the 1st junction of the Kali-yuga, or 4586 years after the beginning of the **yuga** (29)
 - This junction lasts 36,000 years
- “In His early pastimes He is known as **Viśvambhara** because He floods the world with the nectar of devotion and thus saves the living beings.” (32)
- Later he became known as **Śrī Kṛṣṇa Caitanya** meaning He blesses the whole world by teaching about the name and fame of **Lord Kṛṣṇa** (34).

- The origin and reason for **SCM** to accept **sannyāsa**, the renounced order of life, and that too in a **Śankarācārya sāmpradāya**
 - **SCM** remained in household life for 24 years, and then took for **sannyāsa** 24 hours, after which He left the world.
 - Although a **Vaiṣṇava**, the Lord accepted **sannyāsa** at the age of 24 from Keśava Bhārati of the **Śankarācārya** sect.
 - **Vaiṣṇava sannyāsa** was already known in Viṣṇusvāmi sect. Moreover, the renounced order existed long before **Śankarācārya** appeared. There are 10 **sannyāsa** orders and 108 names in Vedic scriptures.

- Reason for taking **sannyāsa** in a **Śankarācārya** sect (SP)
 - i. **SCM** could have executed His preaching mission as a **gṛhastha**, but He found it to be obstructive to His mission.
 - ii. At the time, **Śankarācārya** sect being dominant in the society, people simply couldn't imagine anyone choosing any other than disciplic succession of **Śankarācārya**.
 - iii. Since His acceptance of **sannyāsa** was also designed to attract publicity, **SCM** not wishing to disturb the social convention, took it in the **Śankarācārya** sect.
 - iv. However, the Lord retained His **brahmacārī** name, Kṛṣṇa Caitanya even after being initiated as a **sannyāsī** by Keśava Bhāratī, rather than a traditional acceptance of a **sannyāsī** name Bhāratī after His guru. This is because a **sannyāsīs** in a **Śankara** think themselves as one non-different from the Supreme Lord, and **SCM** did not wish to subscribe to such a gross misconception.

3) **SCM** predicted in **śāstra**—His bodily features, complexion, form and attributes—Explanation of the **SB** verse, **kṛṣṇa-varṇam tviṣākṛṣṇam...** (35-76)

- By Garga Muni during the naming ceremony of Kṛṣṇa (36, 37)
- White, red and yellow are the colors of the Lord in **Satya-**, **Tretā-** and **Kali-yuga** (38)
- The luster of His body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds (41)
- His arms were long enough to reach His knees and being unusually tall ⇒ features considered as that of a great personality—**nyagrodha-parimaṇḍala** (42, 43).

- His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.
- He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Kṛṣṇa. He is affectionate toward His devotees. He is gentle and He is equipoised toward all living beings.
- He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in Śrī Kṛṣṇa **saṅkīrtana**.
- Recording all these qualities of the Lord, the sage Vaiśampāyana included His name in the **Viṣṇu-sahasra-nāma**.

- Explanation of the SB verse (11.5.32; 52-76)
- **kṛṣṇa-varṇam tviṣākrṣṇam sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ**
 - **kṛṣṇa-varṇam** = Śrī Kṛṣṇa Caitanya according to Jīva Gosvāmi
 - **sāṅgopāṅgāstra-pārṣadam** further indicates that SCM is Lord Kṛṣṇa, and His body is always decorated with sandalwood paste. By His extraordinary beauty, He subdues all the people of the age. Jīva Gosvāmi explains that His beauty is His **astra**, or weapon to subdue the demons.
 - **Tviṣā akrṣṇam** = with a luster not black (golden). Prominence should be given to the name Kṛṣṇa. SCM chanted the name of Kṛṣṇa

- His weapons as **aṅgas**—His bodily beauty, the holy names of Kṛṣṇa, and His associates
 - They are all transcendental, full of knowledge and bliss
 - Unlike in the material world, in the realm of absolute $\Rightarrow 1 + 1 = 1$ and $1 - 1 = 1$
 - In the category of **Viṣṇu-tattva**, there is no loss of power from one expansion to another with equal potency
 - The Lord's **aṅgas** are Nityānanda and Advaita. Both can crush atheism with their preaching. All sins and unbelievers flee from the loud voice of Advaita.

4) Further śāstric evidences of Lord Krsna's appearance as SCM (77-91)

- SCM is the initiator of the saṅkīrtana movement (77)
- Jīva G in his introduction to the six sandarbhas explains who is Lord Caitanya both internally and externally (81).
- Krsna foretells Vyāsadeva about His appearance as a sannyaśī in Kali-yuga (83, 84).
- The vision of the pure devotee (88-91)
 - Unlike the demons, they know who Krsna is though He may hide Himself.

5) Advaitācārya's appeal and the Lord's reciprocation (92-114)

- Whenever the SPG descends in His human form, He sends ahead all His devotees, who act as His parents, teacher and associates in many roles (95).
- Advaitācārya found the world devoid of ds and people engaged in materialistic activities which bind them to repeated birth and death. He felt compassion and began to ponder how he could save the world (96-98)
 - SP's definition of ācārya

- Advaitācārya appealed to the Lord to descend and flood the world with love of God by distributing the holy name of Kṛṣṇa. His petition was done with utmost simplicity, humility, determination and loud calls. Knowing that the Lord is easily purchased by such devotion, He engaged in worshiping the Lord by merely offering some Ganges water and tulasī leaves (99-109).
- The appearance of the Lord is in reciprocation with His pure devotee because of their pure desires and highly transcendental love for Him (110-113).