

HH BPS: So for Gaur Purnima, from today we'll start discussing on Sri Caitanya Mahaprabhu. Today's selected verse is from Caitanya-caritamṛta, Ādi-līla Text 4. This verse is mentioned in Mangalacarana by Śrīla Kṛṣṇadāsa Kavirāḡ Goswāmī and he has quoted this verse from Vidagdha Madhava by Śrīla Rūpa Goswāmī. So we will read this verse first and then we'll discuss.

### **Caitanya Caritamrita Ādi Līla 03.04**

anarpita-carim cirat karunayavatirnah kalau  
samarpayitum unnatojjvala-rasam sva-bhakti-sriyam  
hariḡ purata-sundara-dyuti-kadamba-sandipitah  
sada hridaya-kandare sphuratu vah saci-nandanah

**Translation:** May the Supreme Lord who is known as the son of Śrīmatī Sacī-devī be transcendently situated in 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 what no incarnation has ever offered before: the most sublime and radiant mellow of devotional service, the mellow of conjugal love. (END)

**Purport:** This is a quotation from the Vidagdha-mādhava (1.2), a drama compiled and edited by Śrīla Rūpa Goswāmī.

HH BPS: In the purport, Śrīla Prabhupada has only written one line. This is a quotation from Vidagdha Madhava, a drama compiled and edited by Śrīla Rūpa Goswāmī. You may be wondering why Prabhupada did not give any purport to such an important verse.

Actually what Kṛṣṇadāsa Kavirāḡ Goswāmī has done, he quoted this verse from Vidagdha Madhava by Rūpa Goswāmī as 'ashirvaad' - giving ashirvaad to all the audience, all human beings. So instead of he himself giving ashirvaad, he is quoting Rūpa Goswāmī. Let everybody get the blessings.

Then he himself is giving the whole purport of this verse. All in poetry form, after this verse whatever has been written, if you'll scrutinize nicely you will see he is giving purport of each and every word of this verse.

Anarpita-carim cirat. What does this mean anarpita-carim cirat? He is explaining very elaborately, 'never given before'. Was it true that it has never given before? Yes, it's not exactly true never given before. It was given before but long, long before, one day of Brahma, in previous day of Brahma this was given.

Then he is explaining 'karunayavatirnah kalau'. What kali? Kali yuga who is kali yuga? What is this karuna? Samarpayitum, what is the meaning of samarpayitum? Arpitam means to give, samarpayitum means 'samyak rūpena' giving, in complete form.

Unnatojjvala rasam, what is the meaning of unnat, what is ujjvala? Sva-bhakti-sriyam, what is bhakti? Every word he is touching.

If you see the future verses harih purata-sundara-dyuti-kadamba-sandipitah what is this 'Hari'? Gaurahari. Then he is giving example of Gaurahari. Hari means lion. Sada hridaya-kandare I pray let that Hari, Gaurahari, appear within the cave of your heart. Hridaya is compared to kandara, heart is compared to cave and Hari means lion, Gaurahari is Gaurasingha. Just like inside the cave all the ferocious animals live.

Same way. inside the cave-like heart of the human beings, living entities, all these durbasana material desires are residing and this Gaurahari-singha, lion, will enter and kill everybody. There is a saying that when the singha, lion, roars, all the elephants go and hide inside the cave. They hide. The lion pursues and breaks the head of the elephant and eats the brain of the elephant. Lion likes to eat the brain of elephants. Soon all these explanations will be given.

In previous years, I have discussed the philosophical aspect of this particular verse but this year I would like to specifically discuss one word: karunayavatirnah kalau. What is this karunayavatirnah kalau? What is speciality of karunayavatirnah kalau?

So here when the reason is given why He is coming, the word is given, He is coming for this reason, karunaya, being very merciful. So question arises when all other incarnations come, descend to this material world, is that not karunaya? Don't they come because of their magnanimity? Because of this merciful nature only the Supreme Personality of Godhead descends.

paritranaya sadhunam vinasaya ca dushkritam

dharma-samsthapanarthaya sambhavami yuge yuge (BG 4.8)

He is descending millennium after millennium, whether paritranaya sadhunam or vinasaya ca dushkritam, in every case this is karuna only. He is delivering His devotees and annihilating the miscreants. Annihilating the miscreants is also karuna. So we will analyze this.

When in Bhagavad-gita, Krishna is saying, 'paritranaya sadhunam vinasaya ca dushkritam dharma-samsthapanarthaya karunaya sambhavami yuge yuge'? He is not saying 'karunaya sambhavami yuge yuge'! He is saying, 'sambhavami yug e

yuge', so why this verse says? What is that specialty? There must be something special. why this 'karuna' word is specifically used?

When Mahaprabhu comes all other incarnations come, so what is that karuna, specialty of karuna, that we will focus.

In one place I was giving class in one village. At the end of the class, one village man asked me 'Oh Maharaja, can you tell me what is difference between krpa and karuna?'

You know what is difference between krpa and karuna? I was bewildered what to answer - krpa means mercy and karuna also means mercy. So I didn't know

what to answer. (Laughs.)

So when I was meditating what to speak, one village lady, a devotee lady, she came forward before I spoke. I didn't know what to say. But she said, very interesting thing she said. She said, 'Krpa means that you have to beg for krpa, ask give me krpa. Karuna means you don't beg it comes from there -big difference.'

We say krpa means mercy, karuna means mercy, but big difference. Krpa means 'gurudeva krpa bindu diya . . . dhai tava pache pache' - I running behind you, you give your krpa.

I was meditating afterwards that this village lady, she is telling something, there is some truth behind it. I was analyzing that it is true. If you analyze karuna, here it says karunayavatirnah kalau - being merciful. Mercy comes from Him that is karuna. But krpaya, mama janmani janmanisvare bhavatad bhaktir ahaituki tvayi (CC Antya 20.29), in that verse we see krpaya that you give your krpa When you go to Krishna, 'Give your krpa.' When it comes from Him it is karunaya.

'Taba krpa bale', 'by Your mercy', but Karuna is different. Karuna you are not begging, karuna is coming from there.

abaddha karuna-sindhu nitai katiya muhan

ghare ghare bule prema-amiyar ban

(Locana Das Thakura's song Nitai Guna Mani)

Abaddha karuna-sindhu, karuna comes from upstairs. That sindhu, the ocean of karuna, is confined. Nityananda Prabhu and Gauranga Mahaprabhu made a canal from there, katiya muhan, and what is He doing? Ghare ghare bule prema-amiyar ban. People are not running behind Him, 'Please give me krpa!' In this case, what is happening, He is running behind, 'Please take krpa!' This is karunaya, without any reason, the most unqualified. Krishna gave karuna. What kind of karuna Krishna gave?

sarva-dharman parityajya mam eka saranam vraja (BG 18.66)

'You give up everything, simply surrender to only Me.' Then what I will reciprocate with you. How I reciprocate with you, what shall I do to you? What shall I do to you, what Krishna said?

(Devotees respond.)

Yes, 'I will deliver you from sinful reactions.' That's it. What is deliver from sinful reactions? I will give up everything surrender unto You and you will reciprocate 'Oh! I will deliver you from sinful reactions.' This is Krishna.

But what Caitanya Mahaprabhu is doing? It is different - surrender and not only He will deliver from sinful reactions, not only give liberation, but send you to Vaikuntha, love of Godhead. Most interesting here is that not only somebody goes to Gauranga Mahaprabhu and begs, 'Please give me mercy,' not like that - He begs people, 'Please take mercy!' He runs behind people.

In Western countries, I tell to the devotees in this material world one minus one equal to zero. But what Isopanisad is saying?

om purnam adah purnam idam purnat purnam udacyate

purnasya purnam adaya purnam evavashyate

(Isopanisad Invocation)

One minus one equal to one.

But for Caitanya Mahaprabhu very unique: one minus one equal to two. Very interesting. (Laughs.) That is why when Mahaprabhu comes, He brings golokera premadhana hari nama sankirtana.

And what is the special quality of this premadhana that He brings? This quality, one minus one equal to two. It will increase, it will become double.

You have one bucket of water, water has this quality, you take out one lota of water, it will become two lotas. Then what will happen if one full bucket of water we take out one lota? Then what will happen to the water? Water will overflow because it becomes two lotas. So that is what happens. People they don't come to Mahaprabhu, Mahaprabhu goes.

I tell to the Indians in America and Europe that people go to take bath in river. And some lazy people are there, they don't go to take bath in the river. So flood water comes to their house. In rainy season, some years the flood water comes up to here. If we come for deity darshan, we have to take bath in Ganga water. This is the magnanimity of Ganga devi, she comes.

Mahaprabhu's mercy is like that, starting from Mayapur, going all the way to Bombay, then Middle East, Europe, America. So I tell to Indians, all you Indians, you came to America, to Europe to make money. Mahaprabhu is so merciful He is running behind you, catching your hair, 'Oh! Where are you going? Take this prema!' This is magnanimity. So this way our acaryas they have explained described the magnanimity of Caitanya Mahaprabhu, the karuna. There are two kinds of karuna. I'll describe two kinds of karuna. One is the Mahaprabhu karuna has two specialties. So one is this karuna has madhurya its very sweet. What is the beauty of this karuna? What is the madhurya of this karuna? And another is karunara ullasa - very joyful very delighting. How this karuna has itself been empowered by the Supreme Personality of Godhead.

So first we will discuss about madhurya the sweetness, the beauty of magnanimity of Caitanya Mahaprabhu. So what is the magnanimity of Caitanya Mahaprabhu, beauty of magnanimity of Caitanya Mahaprabhu. Every incarnation Lord comes, Supreme Personality of Godhead has unlimited forms anadi ananta rupam. Each and every form has some karuna in Rama avatara, in Nrsingha avatara, Lord is very merciful, in Krishna avatara Krishna is so merciful. Srila Sukadeva Goswami glorifying the magnanimity of Lord Sri Krishna, Sukadeva Goswami telling aho baki yam stana-kala-kutam (SB 3.2.23) just see how magnanimous He is, this baki the sister of Bakasura, Putana she came to kill Krishna by feeding poison, but Krishna is so merciful He awarded her by giving motherly position in Goloka Vrindavana, just see how merciful He is.

Yes, Krishna is very merciful but Gauranga Mahaprabhu's mercy surpasses. When Krishna comes in the form of Gauranga Mahaprabhu His magnanimity surpasses. If you will read Jagai Madhai uddhara, you'll see at one point Jagai and Madhai are praying to Gauranga Mahaprabhu that all the magnanimity we have seen in Your previous incarnations, how Your magnanimity has been defeated by the magnanimity You have shown to us by delivering this Jagai and Madhai.

Yes, Krishna delivered Kamsa, Krishna delivered Putana, but the point is when Krishna killed Kamsa, Krishna killed Putana, what people saw - His cruelty! His cruelty was very visible when Putana was killed, Kamsa was killed. His family members they did not come to say Krishna 'oh! Thank you Krishna so much! You killed Kamsa and Putana and sent them back to Godhead.' They did not know that. They simply thought oh! How bad it is, how cruel He is, that was their feeling. Krishna was merciful but we came to know about His magnanimity five thousand years after by reading Bhagavatam: Oh! Putana went back to Godhead!

But nobody knew at that time what was their impression about Krishna, what was their feelings about Krishna. But when we compare to Caitanya Mahaprabhu what was His magnanimity?

rama adi avatare krodhe nana astra dhare.

ramadi-murtishu kala-niyamena tishthan (Brahma samhita 5.39)

in different incarnations He came, Rama etc. rama adi avatare krodhe nana astra dhare, Lord delivers but He takes up weapons to kill somebody asure kalila sanghara, He killed the demons but Caitanya Mahaprabhu what He did? ebe astra na dharilo He did not pick up any weapon, prane kare na marilo, He did not kill anyone citta suddhi korilo sabara, He purified. He killed the demoniac nature, this is the specialty of His magnanimity, this is karuna.

All other incarnations He kills to deliver but Caitanya incarnation He does not kill anybody. So now question comes what is the specialty of Caitanya avatara? Every incarnation is Absolute Truth, param brahma, paramesvara. So what adds to this Caitanya incarnation that it becomes very special and surpasses the magnanimity of all other incarnations of the Absolute Truth? What is that?

In this regard I recently heard, I was in Puri, I was discussing with some Vaisnavas about Jagannath. Then one devotee told a very interesting thing. Rama is Bhagavan, Krishna is Bhagavan, Gauranga

Mahaprabhu is Bhagavan. So what is that special factor that makes Gauranga so magnanimous; very beautiful description.

He was telling that in Treta yuga when Ramacandra was in forest, He was wondering with Sitadevi and Laxmana in Dandakaranya. Once Ramachandra found a place heaps of bones, skeletons lying. So Ramachandra asked local people what is this? Whose bones and skeletons are these? Local people said all these demons and raksashas they killed all muni rishis, all their skeletons and bones are lying here.

Ramachandra become very angry, very furious, His lips are trembling, His eyes become red, He picked up the bow and arrow, so angry shout and screamed, "These demons and rakshasas they dare to do like this, I'll annihilate all of them immediately!" He took the bow and arrows. Mother Sita was sitting next to Ramacandra. "Oh my Lord, how can you do like this?" For Mother Sita everybody is Her children, She is very compassionate. "No, no, you cannot do like this, you cannot kill like this, don't pick up your weapon, don't use your weapon to kill like this." Ramachandra said, "Sitadevi, OK. You are telling Me but this incarnation I will use My weapon but next incarnation when I will come as Krishna I will not use any weapon. I will keep Your word, Your request."

That's why you will see when Krishna came in Vrindavana He did not use any weapon. At least as long as He was with Radharani He did not use sudarshana chakra or any weapon. Putana, Aghasura, Bakasura, Sakatasura, by kicking somebody, by grabbing somebody's throat.

But Radharani said, "You promised that you will not kill."

"I told you I will not pick up any weapon. I am not using any weapon." Radharani said, "But You are still killing! (laughter) I don't want you to kill."

Otherwise Krishna was with Radharani at least He is not using any weapon. Later on He used Sudarshana cakra this that. Then Radharani thought I have to come Myself within Him, then He will stop these things. So in Gauranga incarnation Radharani came within Gauranga Mahaprabhu, within Krishna. (applause) I don't know where he got it but very beautiful description. It's true! What makes God so magnanimous? Radharani makes God so magnanimous. Yes, that is the specialty of Gauranga form. The unique nature of this Bhagavata svarupa which other Bhagavat svarupa they don't have, sakti-saktiman together:

radha krishna-pranaya-vikritir hladini saktir asmad

ekatmanav api bhuvī pura deha-bhedam gatau tau

caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam

radha-bhava-dyuti-sualitam naumi krishna-svarupam (CC Adi lila 1.5)

This is the beauty tad-dvayam caikyam aptam, bhakta bhagavan, saktiman sakti, together so that is the magnanimity because of Radharani. All glories to Radharani! Radharani ki jaya!

And sometimes I think yes of course it would be because of Radharani. The well known famous pastimes of Radharani you know. Amongst so many nice beautiful pastimes of Radharani, just like Krishna's pastimes His madhurya lila, aisvarya lila and audarya lila, Radharani also same thing. Her madhurya lila, aisvarya lila also very many many opulence, Her aisvarya, vaibava, Her potency, in Purana it is described, aisvarya lila also. Though we know She has madhurya lila, but She has audarya lila also, audarya, very magnanimous. Radharani is very sweet, very merciful, She is very merciful. All of you know the pastime how merciful She is.

One day She had gone to take bath in Radha kunda, that place is still there, Siddha khora. So on the bank of Radha kunda the sakhis they saw, they ran to Radharani. They said, "Radharani! Radharani! You know in this village there are some naughty wicked boys, they are chasing one she jackal and she was running away with fear and she entered into one hole. When she entered into the hole these boys were so naughty they gathered some straw and wood at the entrance of that hole and jackal is inside. And they set fire and she is burning."

And Radharani Her heart started to cry, "Hai! Hai! How can this happen on the bank of my kunda? Please bring that jackal." All the sakhis went and brought that half dead jackal. Then Radharani what she did, she just put her hands caressing like this that jackal and immediately that jackal transformed into beautiful sakhi form and Radharani said, "OK, you stay with Me, do My service."

Can you imagine the magnanimity of Radharani? No mangala arati, no sandhya arati, no four regulative principles, no sixteen rounds (laughter) who can do like this, only Radharani can do like this! From a jackal all the way up to sakhi (laughter) no consideration, what qualification, what sadhana jati desa buddhi na kare apeksa, this is magnanimity. Doesn't wait for what jati - what caste you have taken birth, how intelligent you are, what sadhana you have done.

This is magnanimity of Caitanya Mahaprabhu brahmar durlabha prema saba kare yache (Caitanya Bhagavata). He is giving to everybody, yache means running behind people - please take! Please take! This is magnanimity brahmar durlabha prema saba kare yache, the magnanimity is the topmost thing unnatojjvala-rasam sva-bhakti-sriyam you will read how Krsnadas Kaviraja Goswami explains what is word unnata - how highest, how much unnata - how much higher, and how dazzling, how pure, uncontaminated unnatojjvala-rasam. It's so greatest thing brahmar durlabha even it can be rarely attained by Brahma and Siva and Caitanya Mahaprabhu came to distribute to whom?

He came to distribute to whom? What qualification one has to have? How big yogi he has to be? How big sannyasi he has to be? How big tapasvi he has to be? No! No qualifications. Rather He is searching, the qualification to get this is the most unqualified person. Gauranga Mahaprabhu taking a candle in His hand He is searching, where is that person (laughter) I give, that is magnanimity.

Nityananda Prabhu explains that. Nityananda Prabhu told Haridas Thakura, the beauty of the magnanimity of Caitanya Mahaprabhu, in every pastime you can vividly see the madhurya of His magnanimity. Caitanya Mahaprabhu told

suno suno nityananda, suno haridasa,

sarvatra amara ajna koro ha prakasa,

prati ghare ghare giya koro ei bhiksha,

bolo krishna, bhaja krishna, koro krishna siksha [Chaitanya-bhagavata Madhya

lila 13.8-9]

So with that order Nityananda Prabhu, Haridas Thakura were going house to house early morning (knocking sound on the door), knocking, people open the door - Please Hare Krishna! Some people said yes yes very good! Very good! Early morning you are telling me Hare Krishna.

Some people they become very angry - get out! Day time you are coming to see everything, night time you will come and steal. (chuckles) and some people, they are not allowed to enter inside Srivasangam when Mahaprabhu does kirtana, and they become very angry and chase them out. Different people different way and Haridas simply laughs, simply smiles. Very provocative things they speak, but they were not affected, simply smile and go person to person.

So as you know finally they visit Jagai and Madhai, the drunkards, there is no sinful activity that they have not committed. Once HH Jayapataka Maharaj was telling, in his Gauranga' pastimes book I think he has written that Jagai and Madhai they had taken birth in a good Brahman family. So they have all Puranas in their house but what they use the Purana for, you know? In Puranas they read what are the sinful activities and they make a list of that (laughter) and what is the biggest sinful activity they make list they make sure they do all these sinful activities. (laughter) That is the goal of their life "Any sinful activity we will not spare that, we will do it definitely." So that was their mentality.

So the drunkards were lying there. So when Nityananda Prabhu and Haridas approached, Nityananda Prabhu said "Haridas Thakura today we got two good clients." (laughter) The people standing near there said, "Hey! Don't go there. They don't understand what is sannyasi, what is sadhu."

Haridas Thakura asked, "We should go there?"

Nityananda Prabhu said, "Yes! What is Mahaprabhu doing? Mahaprabhu is taking a bunch of devotees and chanting Hare Krishna, but devotees anyway will chant so that is not a big deal. The Navadvipa vasis don't understand what My Mahaprabhu has come for. If we can deliver these two personalities then we'll prove to Navadvipa vasis what is the karuna or magnanimity of Caitanya Mahaprabhu."

At every step you will see the beauty of magnanimity. As you know, the first day when Nityananda Prabhu and Haridas Thakura approached, Jagai and Madhai become very angry: "Oh! You want us to chant Hare Krishna!" They wanted to beat Nityananda Prabhu and Haridasa Thakura. Haridasa Thakura and Nityananda Prabhu ran away from there, ran away. And Nityananda is very strong boy running very fast and Haridasa Thakura is an old man, cannot run (panting sound): "Oh Nitai! What you did today? I was beaten in twenty-two market places, but by Mahaprabhu's mercy I saved my life then. But today I am going to be finished!"

And Nityananda Prabhu said, "No, no problem, they will be delivered." Jagai and Madhai were drunk. Nityananda Prabhu and Haridasa Thakura hid themselves behind a bush. And Jagai and Madhai were drunk and fell down. Thus Nityananda and Haridasa escaped and came back to Mahaprabhu.

In the early morning Mahaprabhu would call all the devotees and they would divide, "OK, you go this area, you go that area." Just like this reminds of my book distribution days, book bag you go, party leader you go this area, that area, evening time you go and come and give score, book score. In Mahaprabhu's time the same thing was happening. They will all go area by area and evening time they will gather in Srivas aangan and they will give report to Mahaprabhu. How was the preaching today? What is the book score? "Haridasa, how was the preaching today?"

"Mahaprabhu, don't ask about our preaching today. (laughter) All I request is tomorrow don't send me with this naughty Nitai. I don't want to go with Him anymore."

"What happened?"

"He is going to drunkards."

Then he described the whole situation. Mahaprabhu smiled. Than Haridasa went to Advaita acarya: "Advaita Acarya, please tell Mahaprabhu not to send me tomorrow with this Nitai." Then he was describing all the childish pastimes of Nityananda Prabhu, how He is acting, behaving with people, He is going to drunkards!

Then Advaita acarya said, "Yes! Where else He will go? Nitai is a drunkard also. So He finds His friends, He goes there. (laughter)

But everybody was happy, they were saying, Advaita Acarya was saying, "Haridasa where is the question of delivering Jagai and Madhai? Lord Nityananda has desired, let them be delivered, so they are already delivered. Just wait after two three days these people will be sitting here."

Then Haridasa Thakura and Nityananda next day went, when after whole day preaching coming back at that ghat special, the Madhai Ghat is there, when you go on parikrama there is Madhai Ghat. River was passing through that time very close to Mahaprabhu's house.

So that day when Nityananda Prabhu and Haridasa Thakura were coming they made some noise. So Jagai Madhai are saying, "Who is this? Who is this?"

Then Nityananda Prabhu said "I am avadhuta!" His another name is avadhuta.

"Oh, You are that avadhuta? Yesterday you escaped, You ran away. Today I will not spare you!"

What Nityananda Prabhu told, you know? Nityananda Prabhu said, "Yes, yesterday we ran away but today I will not spare you also. (laughter) I will not spare you. I am not going into a detailed description because you have heard, I am just touching the important points, the magnanimity. When Madhai beat Nityananda Prabhu the news went to Caitanya Mahaprabhu who came with Sudarshana cakra, "Sudarshana sudarshana sudarshana!" A very huge sound is coming from Vaikuntha. There was a huge sound.

Jagai and Madhai are very scared that Mahaprabhu will kill them. Then what Nityananda Prabhu said? Nityananda Prabhu said this:

rama adi avatare (?) astra dhare asure kalila sanghara, ebe astra na dharilo

"Oh my Lord you are not supposed to kill the demons? What you are supposed to kill? The demoniac nature. And what is your weapon? Your weapon is not Sudarshana cakra, what is your weapon? Nama, prema. By giving nama and prema."

As you know the story goes when Nityananda Prabhu said, madhai marilo, jagai rakhilo, Madhai beat me, but Jagai protected me. Then Caitanya Mahaprabhu said, "Oh Jagai, you protected My Nitai? He embraced him. You have purchased Me by protecting My Nitai!"

Then Madhai also fell at the feet of Caitanya Mahaprabhu. Oh Mahaprabhu please excuse me. I beg forgiveness. But what Mahaprabhu said? "I will kill you! I will not excuse you!" But Jagai Madhai are from a Brahmana family, so they know little bit Puranas. So Madhai gave very good logic argument: "Why You will not deliver me, protect me? I know from the Puranas many demons they tried to kill You, still You delivered them! And why You will not deliver? What is the cause?"

Then Mahaprabhu said, 'Yes, if somebody comes to kill Me I will deliver. But you wanted to kill My devotee Nitai. So I will not deliver you.'

Each and every description has so beautiful deep meaning. Then what to do? How Madhai will be delivered? How Nityananda Prabhu reacted you know?

Nityananda Prabhu said, "Oh Mahaprabhu, You deliver him."

But how he will be delivered? He has no sukrti, he is only doing papa, papa, papa. Nityananda Prabhu is saying, "Oh Mahaprabhu whatever in previous life, (of course Nityananda Prabhu has no previous life) in My previous life whatever sukrti I have done I give to Madhai. Please deliver him." This is magnanimity.

That day Mahaprabhu said, "OK, what you have done is done. Now you go shave your head, take bath in Ganga and come back." Then He changed his name Jagai Madhai - their previous name was different. Something I forgot.

That evening time ecstasy, everybody is very happy that Jagai and Madhai have shaved heads. Just imagine, somebody nowadays of that nature will become devotee you know. (chuckles) Jagai and Madhai are sitting in the courtyard of Srivasa's house. All Navadvipa people are coming, they are surprised that Jagai and Madhai became devotees! Overnight, overnight, no preaching, no new bhakta program, nothing.

This news spread all over the universe - Gandharva loka, Siddha, Carana, Kinnara all are coming riding on their chariots. They are watching from the top of Srivasangam. All the Vaisnavas are sitting and Jagai Madhai with shaved head, are sitting with tilaka, having made their life successful. "Dandavat! Dandavat!" Then all the demigods went back.

So when they were going back to their planets all of a sudden they saw Yamaraja's chariot is not moving, his cart is stuck. The demigods are thinking what happened, tyre puncture, or fuel lacking (laughter) but they have no tyre there. So what is happening?

They came and saw Yamaraja had fainted and Citragupta was sitting next to him. What happened? How had Yamaraja fainted? Then Citragupta said, "When on the way back from Srivasa's house, Yamaraja asked me, 'O Citragupta, tell me how much punya they have performed that they got prema? How much pious activities, how much sinful activities they have committed can you give a description?'"

Then Citragupta said, "O my Lord Yamaraja, how can I tell you? Pious activities I have never heard anything they have done but so much sinful activities they have committed that my warehouse is filled with records. If you engage 100,000 people for one month they can't finish reading that record to you. So how can I tell you?"

Then Yamaraja is thinking, "Wow, what an incarnation is this! I have heard the Lord is very merciful if somebody takes shelter of Him. He excuses him from all sinful reactions, He gives him liberation, He gives him Vaikuntha. But brahmar durlabha vastu for such fallen people?"

By realizing the magnanimity of Gauranga Mahaprabhu he fainted there.

sri-krishna-caitanya-daya karaha vicara

vicara karite citte pabe camatkara (CC Adi lila 8.15)

So magnanimous, so beautiful, so great the magnanimity. Actually at one point when Mahaprabhu told--this is another interesting point--Mahaprabhu told Jagai Madhai, "Whatever papa you have done, I accept everything. You surrender aham tvam sarva-papebhyo mokshayishyami (Bg 18.66) I accept all your sinful reactions."

So Jagai and Madhai are looking at Mahaprabhu. Mahaprabhu thought they don't believe this, "If I just go just and tell, 'no problem I accept your sinful reactions', you'll believe me? You'll doubt." Mahaprabhu recognized these people are not believing. So then he said, "Oh, you don't believe that I accept all your sinful reactions? But just see I accepted all your sinful reactions!"

Immediately Mahaprabhu's body turned black. Then Mahaprabhu asked the Vaisnavas, "So how I look like now? How I look?" All the Vaisnavas are saying, "Oh Gaurasundara, now You look like Shyamasundara! (laughter) So the magnanimity of Mahaprabhu is indescribable. How He protects His devotee? How merciful!

In Srivasangam always Mahaprabhu plays a role like a devotee. But sometimes He exhibits He is the Supreme Personality of Godhead. One day when kirtana was going on Mahaprabhu just all of a sudden climbed on top of the altar, picked up one salagrama sila and put it on His lap. Then he exhibiting his opulence: "I am that Lord Narayana, I am Rama, I am Vamana!" And he called all His devotees and according to their devotion showed different forms.

He called different devotees and reminded them of earlier events. Some events took place when Mahaprabhu helped even before His appearance: "O Gangadasa come here, come here. Do you remember on that night the Muslim king caught you to arrest you and you were running away, trying to cross the river? It was midnight, raining, and there is no boat to take you across and you were crying nobody was there, you wanted to jump into Ganga to commit suicide?"

"Yes, Mahaprabhu! But by Your mercy one boatman came!"

Mahaprabhu said, "Oh, you know only that much that by My mercy the boatman came? Actually I was that boatman! I came as boatman. Do you remember? I will tell you what you told this boatman. You told this boatman, 'O boatman, I will give you one rupee, I will give you some baksheesh.' "Did you tell these things?"

"Yes, Mahaprabhu, I did!"

Mahaprabhu then reminded him, "I protected you."

You'll see the whole series of these things. Sometimes we are thinking miracles were happening before, nowadays miracle are not happening. How you will know? Gangadasa is thinking some boatman came. But Mahaprabhu said, "I came, I came personally to protect you."

Then he called Advaita Acarya and Srivasa, and reminded them of similar incidents. Then: "Haridas, come here, do you remember at one point you were beaten in twenty-two market places?"

"Yes, Prabhu! But by Your mercy I could not feel any pain."

Mahaprabhu says, "Oh! You know only that much? But actually when you were beaten by these Yavanas, in Vaikuntha I told Sudarsana Cakra to go and kill these people because na me bhaktah pranasati (Bg 9.31), My devotees have to be protected. I wanted to kill them, I told Sudarsana cakra to go and kill. But Sudarsana Cakra did not listen to Me. I was telling Sudrashana, "Go, go!"

He said, 'No, no, I will not go!'

"Do you know why? Because when I am telling Sudarsana Cakra to go and kill at the same time you were praying, 'O my Lord, they are foolish people, they don't know; please excuse them.'

"So what Sudarsana will do now - listen to Me or listen to you? Whom he should listen? I am telling go and kill and you are telling no no don't kill!"

The Lord asks Sudarsana, "Why don't you go? You should follow My instructions!"

Sudarsana says, "Yes, Lord, I am following Your instruction only. You have told Your devotees are greater than You. So Your devotee is saying don't kill, so I have to follow. I have to follow Your order by following that You told that Your devotees are greater than You."

So Krishna is in big problem now, what to do?

na me bhaktah pranasyati (Bg 9.31)

My devotee should not be vanquished but Sudarsana is not listening to Me. So what can I do? You know what I had to do at that time? Then Gauranga Mahaprabhu said, "At that time I came and I placed My back on your back. All these whips the Yavanas were giving that went on my back. You believe this? If you don't believe then come behind Me."

And then He took out His chadar and everybody saw all the marks of the whips on the back of Gauranga Mahaprabhu.

sri-krishna-caitanya-daya karaha vicara vicara karite citte pabe camatkara

(CC Adi lila 8.15)

These wonders, this is the magnanimity how merciful Mahaprabhu is and to whom He gives mercy. What He can do for His devotees, analyze. Every pastime we should analyze to see the beauty of the magnanimity of Caitanya Mahaprabhu. Mahaprabhu gives prema to everybody.

So Srivas Thakura said, "Oh Mahaprabhu You are giving prema to everybody but Your dear friend Mukunda is sitting here, why don't You give him prema? "No, no! I will give prema to everybody, but I will not give to Mukunda. He is khara jatiya(?). Because Mukunda sometimes comes to bhaktas, he glorifies bhakti, then he goes to the jnanis and glorifies jnana, then he goes to the yogis and glorifies yoga. I will not give him prema. I will not give him darsana also."

And the devotees went and told Mukunda - "Mukunda, we are very sorry, Mahaprabhu told He will not give you darsana. Then Mukunda said, "OK, ask Mahaprabhu after how long period I can have His darsana.

The devotees went and asked Mahaprabhu - "Mukunda is asking after how long period he can have Your darsana?"

Mahaprabhu got very angry: "Tell that fellow after one million lifetimes he will get My darsan!"

All the devotees are feeling so sad, when Mukunda hears this what will happen to him? How can he tolerate one million lifetimes? They went and told Mukunda, "We are very sorry, Mahaprabhu told after one million lifetimes you can get His darsana."

And how Mukunda reacted? He was chanting and dancing in ecstasy, "O Mahaprabhu is so merciful! Only one million lifetimes and I will get his darsana. From time immemorial I am here. But Mahaprabhu said one million means fixed, at least after one million I am guaranteed I will get!" He is in ecstasy chanting and dancing.

And the devotees went back to Mahaprabhu. Mahaprabhu asked, "Did you tell Mukunda after one million lifetimes he will get My darsana?"

"Yes, we told him."

"Then what he said?"

"He was in ecstasy!"

Then Mahaprabhu said, "OK, call him now!" (Haribol)

Then Srivas Thakura said to Mahaprabhu, "You just said after one million lifetimes He will get your darsana. How are you calling him now?"

Then Mahaprabhu said, "Yes, I have made him to pass through one million lifetimes in one moment!" (Haribol!)

Kala asmi aham, I am kala. He is kala. He can make in one moment he can pass through one million life times. And one night He can make one Brahma ratri also. That is magnanimity of Caitanya Mahaprabhu. So what can He not do for His devotees? In one moment one million lives He can pass, everything He can do.

There are so many topics, but we are running out of time. I know you are very eager to honour prasadam now.

So like Mukunda, I will tell you one small pastime. How the mood matters. You know once Srivas Thakura brought one brahmana who from childhood was a strict brahmacari and survived simply by drinking milk. Srivasa thought, "Oh, he must be qualified." But others are not allowed.

So he brought him and Mahaprabhu's dance stopped. "Somebody is here from outside, who is that?"

Srivas Thakura said, "Yes, Mahaprabhu, I brought one man but he is qualified."

"What qualification he has?"

"From childhood he is brahmacari, strict brahmacari. He is surviving only drinking milk."

Mahaprabhu became very angry. "What do you think, that somebody surviving on milk is qualified to get My mercy, to see My dance? Kick him out from here!"

Then Srivas Thakura went and said, "Please, please go out from this place."

If we would be there and Mahaprabhu kicked us out we would react in a different way - "Oh! He is so proud. He kicked me out of this place!"

But this brahmana when he was going out he is thinking, how his mood, mood has to be considered. The mood is "Wah! Nimai is so merciful. I am such an unqualified person. At least I got little chance to see Nimai's dance." So when he is thinking like this going back to his house, antaryami Nimai, He is antaryami. He said Srivas, "Go call that man now. He can see Me."

"But you said he is not qualified."

"No, now he is qualified." Now he is qualified because he is thinking of the mood.

So that is what matters. I just described the madhurya part of this karuna ullasa, another part of the overwhelming flooding overflowing part of the karuna. How this karuna factor has the complete independence. To get krpa you have to get the favour of a devotee, To get krpa you have to get the favor of Krishna, but to get karuna you don't need favor of Vaisnavas or Krishna. The karuna that Mahaprabhu brought, ullasa, means He has given full authority, "Karuna, you go to anybody, you reach out, no problem I will follow you."

Usually karuna follow Krishna but here Krishna follows karuna. That is the specialty. He has given full independence so that is the reason why this Kali-yuga is so great. And we can see Caitanya Mahaprabhu He delivered Jagai Madhai, He delivered animals of Jharikhanda, but by Prabhupada's mercy now people in America in Europe in China . . . can you imagine what Chinese people eat? What not, dog everything they eat. Somebody said Chinese people whatever fly in the sky except aeroplane they eat everything (laughter) they don't spare anything. They become vegetarian, they become devotee of Krishna, can you imagine?

African negro people where they eat cow meat, they drink cow blood and they are discussing Caitanya Caritamrita. I was in Nairobi and they were asking such beautiful questions. That is Caitanya Candrera daya. karaha vicara

vicara karite citte pabe camatkara (CC Adi lila 8.15)

Jaya Sri Caitanya Mahaprabhu ki jaya!

[END]