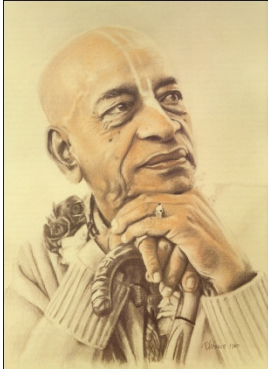


International Society for Kåñëa Consciousness  
Founder-Acarya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada



# Ocean of Nectar

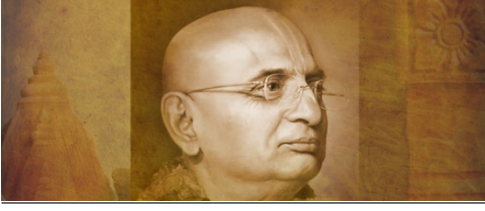
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## **Contents:**

1. Caitanya Mahāprabhu's wonderful pastimes;
  2. Srila Prabhupada appreciation; and
  3. Questions and Answers.
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## 1. Krishna appeared as Caitanya Mahāprabhu but He appeared covering His identity

Reading from Caitanya-caritāmāta, Ādi-lēlā, Chapter 14, text 61 onwards.

Ādi 14.61

ei mata cāpalya saba lokere dekhāya

duūkha kāro mane nahe, sabe sukha pāya

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

Ādi 14.62

eka-dina vallabhācārya-kanyā 'lakṣmī' nāma

devatā pūjite āila kari gaigā-snāna

One day a girl of the name Lakṣmī, the daughter of Vallabhācārya, came to the bank of the Ganges to take a bath in the river and worship the demigods.

### PURPORT

According to the Gaura-gaēoddeṣa-dēpikā (45), Lakṣmī was formerly Jānakī, the wife of Lord Rāmacandra, and Rukmīṇī, the wife of Lord Kāṇḍa in Dvārakā. The same goddess of fortune descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.

So Caitanya Mahāprabhu is the Supreme Personality of Godhead, Krishna Himself. Krishna incarnates into various incarnations and in the age of Kali, Krishna appeared as Caitanya Mahāprabhu but He appeared covering His identity, in other incarnations when Krishna comes everyone can recognize Him. Generally pious people can recognize Him. Like when He came as Lord Ramachandra one could see that He is the Supreme Personality of Godhead.

↓ When Krishna came as Krishna obviously everyone could recognize He was the Supreme Personality of Godhead

When Krishna came as Krishna obviously everyone could recognize He was the Supreme Personality of

Godhead, from His childhood, He performed such wonderful pastimes that anybody could understand that He was the Supreme Personality of Godhead. He killed Putana when He was only three days old. He killed Trinavarta when He was one month old. When He was six years old He held Giri Govardhan. So in this way people should actually recognize Krishna as the Supreme Personality of Godhead. Of course, the pious people could but the impious people could not. It is impossible for an impious person to recognize the Supreme Personality of Godhead, even though he may see Him with all his grandeur and opulence. For example, Kamsa when he heard that Krishna lifted Govardhan Hill and kept on holding it for seven days, Kamsa said how is this possible, He must have picked up a mushroom and these people are just exaggerating everything. When Kamsa heard that Krishna subdued Kaliya, he said it must be some water snake although Kamsa was seeing time and time again. Although Kamsa was seeing that all of his associates were dying one by one by Krishna. Just a little baby, Kamsa sent Putana to kill Krishna and Krishna finished Putana off, still Kamsa did not recognize. Kamsa sent Trinavarta to kill Krishna and these are all associates of Kamsa and had great mystic powers, they could all do wonderful things. The demons acquire mystic powers after performing great austerities to simply create disturbance to the Supreme Personality of Godhead. All of these associates of Kamsa performed great austerities and penances and thus they acquired great mystic powers. Trinavarta could transform himself into a whirlwind. Putana could transform herself into a very beautiful woman. These are all the results of mystic powers. What were they doing with these mystic powers? They were trying to kill Krishna that is the demoniac mentality. Therefore, we should not think that anyone who has some mystic power is a great devotee or a great spiritualist or God. In India there are so many such yogis, puny, little yogis, in fact Trinavarta and Putana were much greater than these yogis. Trinavarta, Putana, Agasur, Bakasur, they could do great feats like Trinavarta could transform himself into a tornado, Agasur transformed himself into a huge snake, Bakasur turned himself into a huge crane, Denakasur turned himself into a huge donkey so this illustrates how they had mystic power.

↓ Nowadays the so called yogis produce a little ash or they have long hair and people think that this is God

Nowadays the so called yogis produce a little ash or they have long hair and people think that this is God. People have become so degraded, foolish actually, what we have to see is whether one accepts Krishna or not. If a yogi accepts Krishna then we accept him as a devotee. If a simple person accepts Krishna as God then worship him as a mahatma. The kind of a mahatma is that he becomes a devotee of Krishna.

*mahātmānas tu mää pārtha  
daivèà prakātim āçritāu*

The sign of a mahatma is that he has accepted the shelter of daivèà prakātim and what is the meaning of daivèà prakātim? It means spiritual energy. When one is situated in the spiritual energy or the internal potency of the Lord what happens? He becomes a devotee. So the sign of a mahatma is in his devotion to the Lord. But if someone defies the Lord then we do not accept him as a mahatma and we do not hesitate to reveal his true identity as a cheat, swindler and rascal. Anyone who is not a devotee and pretends to be a devotee, he is nothing but nonsense and he simply creates disturbance in society.

↓ That kind of people I kick on their head

Vrindavan das Thakur is the compiler of Caitanya Bhagavat, he wrote that kind of people I kick on their head. Bhaktisiddhānta Sarasvaté Öhākura is writing in the commentary that apparently it sounds that Vrindavan das Thakur is saying something so cruel and harsh they do not accept a Vaishnava to behave like that, I will kick him on the head. Generally, the understanding is that a Vaishnava should be, even if somebody punches him on his face he should not utter a word. Yes, if somebody punches a Vaishnava on his face he won't say a word but if someone is detrimental to Krishna then that same Vaishnava will kick him on his head. Bhaktisiddhānta Sarasvaté Öhākura is saying actually those demons will get delivered if they get kicked by Vrindavan das Thakur on the head because Vrindavan das Thakur is such a great personality so even if a person gets kicked by a Vaishnava, he is blessed. Vaishnava's kick can take him back to the spiritual world. The sign of a great personality is that he is a devotee of the Lord and those who are not devotees of Krishna, no matter how great, powerful, great or beautiful they are it will disappear with time. Somebody is very powerful the world champion boxer but when he lies in his grave then he cannot even defend himself from the worms and insects. So that is the destiny of a big champion, a world conqueror. Where is Napoleon and Alexander today? Such big personalities so similarly, all these so called demoniac people who are wielding their power, opulence and beauty today will disappear in a few days time but what will remain is Krishna and His devotees. The only thing that lasts forever is the Supreme Personality of Godhead and His devotee. Krishna and His devotees are eternal. In this way when one becomes connected to Krishna he becomes eternal. When one is in spiritual sky he is eternal because the spiritual sky is eternal and everything in the spiritual sky is eternal.

↓ Caitanya Mahāprabhu came as a devotee.  
Krishna

As I was mentioning when Ramachandra came pious people could recognize Him but it was not so easy to recognize Him as Caitanya Mahāprabhu because Caitanya Mahāprabhu did not come as the Supreme Personality of Godhead, Caitanya Mahāprabhu came as a devotee. Krishna came as Caitanya Mahāprabhu covering His identity. In the age of Kali, the Supreme Personality of Godhead will appear covering his identity, He came as a devotee. Why? In order to teach people that serving the Supreme Personality of Godhead, Krishna is the ultimate goal of life. When Krishna came He announced that He is God but when Caitanya Mahāprabhu came He said Krishna is God. Caitanya Mahāprabhu never said that He is God. Whichever way you go the demons will always take advantage. Although, Caitanya Mahāprabhu did not claim to be God but people recognized that He was the Supreme Personality of Godhead. A group of demons appeared after Caitanya Mahāprabhu disappeared and their logic was if Caitanya Mahāprabhu is God we can also be God. One such personality is RamaKrishna of Bengal. He came few hundred years after Caitanya Mahāprabhu, about a little more than hundred years ago. His followers started to present him as God and already people have become acquainted with Caitanya Mahāprabhu. The simple people do not have the understanding and were thinking, yes he must be God. His followers did not deny that Caitanya Mahāprabhu is God; they said that Caitanya Mahāprabhu is God and he is also God. The other day someone came and told me that he also displayed the pastimes of Caitanya Mahāprabhu so I said what is proof and he said it's written in the book. I said they simply copied it from Caitanya Mahāprabhu. All the pastimes of Caitanya Mahāprabhu has been presented to him so this is how the demons actually get the people but if somebody comes to us then although it will sound very shocking, we say the guy is a demon and an agent of Kali. How does one recognize whether one is in line with Caitanya Mahāprabhu? Caitanya Mahāprabhu taught that Krishna is God. Now all these people are they saying Krishna is God? They say Krishna and Kali are the same. Unfortunately, for many years there was no one to oppose them. Bhaktisiddhānta Sarasvaté Öhākura and Prabhupada opposed them. To give the example once

↓ Radharani met Krishna in the forest of Vrindavan

Radharani met Krishna in the forest of Vrindavan and the news was reported to Kutila and Jatila so Jatila and Kutila went to catch her daughter in law and they knew that some affair was going on. Their daughter in law was having an affair with Krishna and she could not catch her red handed but today they got fired up and went to the forest of Vrindavan to catch Srimati Radharani and at that time, Krishna transformed Himself into Kali and Radharani was worshipping Her.

They became very pleased. First of all this form of Kali will not be present in Vrindavan. In Vrindavan Yogamaya manifests herself as Katyayani devi that is eight armed form of the devi and is not the devastating form of Kali. Kali will never be present in Vrindavan and our point is even if she was there, yes Krishna can become Kali but Kali can never become Krishna. The superior can transform himself into the inferior like the chairman can become the branch manager but the branch manager can never become the chairman.

↓ Milk can turn into yogurt but yogurt cannot turn into milk

An example has been given in Brahma-saahitā, just as milk turns into yogurt, although it is milk it is transformed into yogurt, similarly, Krishna transforms Himself into Sambu, Lord Shiva, in order to perform certain business. Now milk can turn into yogurt but can yogurt turn into milk? Never. Krishna can become Sambu, Durga or Kali or Brahma if He wants but they cannot become Krishna. These people are so unscrupulous they themselves say they are Krishna. When they said he is Krishna he will smile as if it is a smile of approval. Actually, their days are numbered as Krishna Consciousness movement spreads all over the world they will run for their lives. In the early days, that was the case, when the Vedic kings were so powerful like when anybody spoke anything or pretended anything outside of scripture, the king would punish them and that is the business of the king to see that the dharma is protected but in the age of Kali adharmā is present. What are these so called spiritualists propagating? Eat meat, drink alcohol, take drugs, have illicit sex, gamble and do everything. A true spiritualist will say abstain from these things, no meat eating, no intoxication, and no gambling and no illicit sex. That is the sign of a true spiritualist. In India we very boldly announce this that you can understand if a person's teaching is bona fide see whether he allows these activities or not. If he allows them you can close your eyes and call him a bogus person. A true spiritualist will compel you to abstain from these activities otherwise what is the value of this teaching? This is the sign of a gentleman in the Vedic society; he would not eat meat, take intoxication, not indulge in illicit sex and would not gamble. If a spiritualist cannot make his followers into a gentleman so what kind of spiritualist is he? That is very basic; one has to be a gentleman to be practicing spiritual life.

↓ Lord Caitanya's wonderful pastimes

Who is this Laksmi Priya? Caitanya Mahāprabhu accepted two wives in His household life: First were

Laksmi Priya and then Vishnu Priya. Who is this Laksmi Priya? Laksmi Priya is maha Laksmi, who was Sitadevi in Ramchandra's pastimes and Rukmini in Krishna's pastimes? Mahāprabhu's encounter was Laksmidevi. Mahāprabhu was very naughty and mischievous in his boyhood and would do all kinds of funny things but all those funny activities had some significance. For example, Caitanya Mahāprabhu would go to the Ganges and at that time the Brahmanas would chant their Gayatri standing on the Ganges and sometimes Caitanya Mahāprabhu would duck under the water and pull them by their legs and would disturb their meditation. Sometimes, Caitanya Mahāprabhu used to splash water with His feet, standing on the shore and the Brahmanas would get very disturbed and would complain to Jaganatha Misra but we can understand why Caitanya Mahāprabhu was behaving like that? The purpose of meditating on Gayatri mantra is to approach the Supreme Personality of Godhead. Now that Supreme Personality of Godhead is just in front of them so what is the use of wasting their time in chanting Gayatri so Mahāprabhu used to disturb them. He would splash the water with His feet in a form of blessings like they all are hankering for the shelter of the lotus feet of the Lord and this is how Mahāprabhu was blessing them. The unmarried girls in India would worship Lord Shiva to get a good husband. Lord Shiva is an ideal husband. A girl's greatest ambition at least in those days used to be to get a good husband. If a girl got a good husband she considered that her life has been successful. Therefore, they would worship Lord Shiva to get a good husband and Caitanya Mahāprabhu would go there and take away their offerings and sit in front of them and tell them, "worship Me, actually Shiva is my servant." The girls would get very angry.

Ādi 14.49

When the girls engaged in worshipping the different demigods after bathing in the Ganges, the young Lord would come there and sit down among them.

Ādi 14.50

Addressing the girls, the Lord would say, "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and goddess Durgā are My maidservants. What to speak of other demigods, even Lord Çiva is My servant."

Ādi 14.51

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

Ādi 14.52

All the girls became very angry at the Lord for this behavior. “Dear Nimāi,” they told Him, “You are just like our brother in our village relationship.

Ädi 14.53

“Therefore it does not behoove You to act like this. Don’t take our paraphernalia for worship of the demigods. Don’t create a disturbance in this way.”

Ädi 14.54

The Lord replied, “My dear sisters, I give you the benediction that your husbands will be very handsome.

Ädi 14.55

“They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent.”

Ädi 14.56

Hearing this benediction from Çré Caitanya Mahāprabhu, all the girls were inwardly very happy, but externally, as is natural for girls, they rebuked the Lord under the pretense of anger.

Ädi 14.57

When some of the girls fled, the Lord called them in anger and advised them as follows:

Ädi 14.58

“If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives.”

Ädi 14.59

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

Ädi 14.60

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

So this s how Caitanya Mahāprabhu would tease them and this how Caitanya Mahāprabhu taught everyone that there is no need for anyone to worship demigods. If we only worship the Supreme Personality of Godhead, Krishna, then there is no need to worship demigods. Just like watering the root we are watering the whole tree. Like if you know the chairman of the company you do not have to flatter the clerk. If you go buttering the clerk you get the chairman but you walk straight up to

the chairman and the chairman makes all the arrangements. Similarly, those who approach the Supreme Personality of Godhead they don’t need to approach anyone else.

Ädi 14.63

tāire dekhi’ prabhura ha-ila säbhilāña mana

lakñmé citte préta päila prabhura darçana

Seeing Lakñmédevé, the Lord became attached to her, and Lakñmé, upon seeing the Lord, felt great satisfaction within her mind.

Ädi 14.64

sāhajika préti duihāra karila udaya

bālya-bhävācchanna tabhu ha-ila niçcaya

Their natural love for each other awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahāprabhu and Lakñmédevé are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw each other. Their natural feelings were immediately awakened by their meeting

Ädi 14.65

duihā dekhi’ duihāra citte ha-ila ullāsa

deva-pūjä chale kaila duihe parakāça

They both enjoyed natural pleasure in seeing each other, and under the pretext of demigod worship they manifested their feelings.

Ädi 14.66

prabhu kahe, ‘āmā’ pūja, āmi maheçvara

āmāre pūjile päbe abhépsita vara’

The Lord told Lakñmé, “Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire.”

PURPORT

This is the same philosophy declared by Lord Kāñëa Himself:

sarva-dharmān parityajya mām ekaà çaraëää vraja

ahaà tvää sarva-pāpebhyo mokñayiñyāmi mä çucau



“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66) People do not understand this. They are accustomed to flattering or worshiping many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes.

Bhakti Charu Swami:

“This is a verse from Bhagavad Gita, what is the verse?”

sarvataù samplutodake

tävã sarveñu vedeñu”

PURPORT CONTINUED...

When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Kãñëa, all his goals will be achieved. Kãmais tais tair hãta-jãnãu prapadyante 'nya-devatãu: only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

Ädi 14.67

lakñmé täira aìga dila puñpa-candana

mallikãra mãlä diyã karila vandana

On hearing the order of the Supreme Lord, Çré Caitanya Mahãprabhu, Lakñmé immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikã flowers, and offering prayers.

Ädi 14.68

prabhu täira pújã päã häsite lägilã

çloka paòì' täira bhãva aìgékãra kailã

Being worshiped by Lakñmé, the Lord began to smile. He recited a verse from Çrémad-Bhãgavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of Çrémad-Bhãgavatam. The gopés worshiped goddess Durgã, or Kãtyãyané, but their inner desire was to get Lord Kãñëa as their husband. Kãñëa, as Paramãtmã,

could realize the ardent desire of the gopés, and therefore He enjoyed the pastime of vastra-haraëa. When the gopés went to bathe in the river Yamunã, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kãñëa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The gopés desired to have Kãñëa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kãñëa accepted their prayers by this pastime of stealing their garments. When the gopés received their garments back from Kãñëa, Kãñëa recited this verse.

Ädi 14.69

saìkalpo viditaù sädhvyo

bhavatënãã mad-arcanam

mayãnumoditaù so 'sau

satyo bhavitum arhati

“My dear gopés, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so.”

PURPORT

The gopés, the girlfriends of Kãñëa, were almost of the same age as He. Within their minds they desired that Kãñëa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their garments, Kãñëa informed them, “I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives.” Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the gopés, unnecessarily criticize from their own angle of vision, but the real purpose of vastra-haraëa is expressed by the Lord in this verse.

Ädi 14.70

ei-mata lélã kari' duihe gelã ghare

gambhëra caitanya-lélã ke bujhite pare

After thus expressing their feelings to each other, Lord Caitanya and Lakñmé returned home. Who can understand the grave pastimes of Lord Caitanya Mahãprabhu?

Ädi 14.71

caitanya-cãpalya dekhi' preme sarva jana

çacé-jagannäthe dekhi' dena olähana

When the neighboring people saw the naughty behavior of Lord Caitanya, out of love for Him they lodged complaints with Çacémätä and Jagannätha Miçra.

Ädi 14.72

ekÄdina çacé-devé putrere bhartsiyä

dharibäre gelä, putra gelä paläiyä

One day mother Çacé went to catch her son, wanting to rebuke Him, but He fled from the spot.

Ädi 14.73

ucchiñöa-garte tyakta-häëöéra upara

basiyächena sukhe prabhu deva-viçvambhara

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots in the pit where the remnants of food were thrown, after the pots had been used for cooking.

PURPORT

Formerly it was the custom of brähmaëas to worship Lord Viñëu daily at home and cook food in new pots. This system is still going on in Jagannätha Puré. The food would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahäprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

Ädi 14.74

çacé äsi' kahe,—kene açuci chuiilä

gaigä-snäna kara yäi'—apavitra ha-ilä

When mother Çacé saw her boy sitting on the rejected pots, she protested, “Why have You touched these untouchable pots? You have now become impure. Go and bathe in the Ganges.”

Ädi 14.75

ihä çuni' mätäke kahila brahma-jñäna

vismitä ha-iyä mätä karäila snäna

Hearing this, Lord Caitanya Mahäprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take a bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Çréla Bhaktivinoda Öhäkura in

his Amäta-praväha-bhänña as follows: “The Lord said, ‘Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked food for Lord Viñëu within these pots and offered the food to Him. How then can these pots be untouchable? Everything in relationship with Viñëu is to be considered an expansion of Viñëu’s energy. Viñëu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?’ Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take a bath.”

Ädi 14.76

kabhu putra-saige çacé karilä çayana

dekhe, divyaloka äsi' bharila bhavana

Sometimes, taking her son with her, mother Çacé would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

Ädi 14.77

çacé bale,—yäha, putra, boläha bäpere

mätä-äjñä päiyä prabhu calilä bähire

Once mother Çacé told the Lord, “Please go call Your father.” Receiving this order from His mother, the Lord went out to call him.

Ädi 14.78

calite caraëe nüpura bäje jhanjhan

çuni' camakita haila pitä-mätära mana

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

Ädi 14.79

miçra kahe,—ei baöa adbhuta kähiné

ççura çünya-pade kene nüpurera dhvani

Jagannätha Miçra said, “This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?”

Ädi 14.80

çacé kahe,—ära eka adbhuta dekhila

divya divya loka äsi' aigana bharila

Mother Çacé said, “I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

Ädi 14.81

kibä kolähala kare, bujhite nä päri  
kähäke vä stuti kare— anumäna kari

“They made noisy sounds I could not understand. I guess they were offering prayers to someone.”

Ädi 14.82

miçra bale,— kichu ha-uk, cintä kichu näi  
viçvambharera kuçala ha-uk,— ei mätra cäi

Jagannätha Miçra replied, “Never mind what it is. There is no need to worry. Let there always be good fortune for Viçvambhara. This is all I want.”

Ädi 14.83

eka-dina miçra putrera cäpalya dekhiyā  
dharma-çikñā dila bahu bhartsanā kariyā

On another occasion, Jagannätha Miçra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

Ädi 14.84

rätre svapna dekhe,— eka äsi’ brähmaëa  
miçrere kahaye kichu sa-roña vacana

On that very night, Jagannätha Miçra dreamt that a brähmaëa had come before him speaking these words in great anger:

Ädi 14.85

“miçra, tumi putrera tattva kichui nä jäna  
bhartsana-täöana kara,— putra kari’ mäna”

“My dear Miçra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him.”

Ädi 14.86

miçra kahe,— deva, siddha, muni kene naya  
ye se baöa ha-uk mätra ämära tanaya

Jagannätha Miçra replied, “This boy may be a demigod, a mystic yogé or a great saintly person. It doesn’t matter what He is, for I think He is only my son.

Ädi 14.87

putrera lälana-çikñā— pitära sva-dharma  
ämi nä çikhäle kaiche janibe dharma-marma

“It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?”

Ädi 14.88

vipra kahe,— putra yÄdi daiva-siddha haya  
svataù-siddha-jñäna, tabe çikñā vyartha haya

The brähmaëa replied, “If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?”

Ädi 14.89

miçra kahe,— “putra kene nahe näräyaëa  
tathäpi pitära dharma— putrera çikñäëa”

Jagannätha Miçra replied, “Even if my son is not a common man but Näräyaëa, still it is the duty of a father to instruct his son.”

Ädi 14.90

ei-mate duihe karena dharmera vicära  
viçuddha-vätsalya miçrera, nähi jäne ära

In this way Jagannätha Miçra and the brähmaëa discussed the principles of religion in the dream, yet Jagannätha Miçra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In Çrémad-Bhägavatam (10.8.45) it is said, “Lord Kåñëa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the Vedas and Upaniñads and by great personalities through säikhya-yoga in the mode of goodness, was considered by Mother Yaçodä and Nanda to be their own little son.” Similarly, Jagannätha Miçra also considered Lord Caitanya Mahäprabhu his beloved little boy, although He is worshiped with all veneration by learned brähmaëas and saintly persons.

Ädi 14.91

eta çuni’ dvija gelä haiä änanidita  
miçra jägiyā ha-ilä parama vismita

Being very pleased, the brähmaëa left after talking with Jagannätha Miçra, and when Jagannätha Miçra



awakened from his dream, he was very much astonished.

↓ They simply want to relate to Krishna in that way, they do not want any other relationship

So, this is how Caitanya Mahāprabhu performed His pastimes. The last part that I read describes how Jagannātha Miçra, even when he was told that Caitanya Mahāprabhu was not an ordinary person, still then Jagannātha Miçra, admitted that even if this Caitanya Mahāprabhu is Krishna Himself still he will chastise Him when He is wrong because it is a duty of a father to educate his son. So this is called the madhurya-bhava. There are two mellows one is sweetness and the other is opulence. In Vaikuṇṭha, they know Narayan, Krishna is God and they deal with Him in that way but In Vrindavan they don't care who Krishna is, even if Krishna is God, still Krishna is either their friend, so or lover. They simply want to relate to Krishna in that way, they do not want any other relationship. The father thinks that Krishna is my son, the friend thinks that Krishna is my friend and Gopis think that Krishna is their lover. Krishna's friends actually fight with Him, they say, "Who are you? You pretending to be a great personality?" Sometimes, Madhumangal would tell Krishna, "Krishna you are not behaving properly, you are committing great offense, you know? Although you are a Vaisya, you are always a junior to me but you are not giving enough respect to me, a good Brahmana." So this is how Krishna's friends would deal with Krishna. They would wrestle with Krishna but they would do all these out of their intense love for Krishna. Their love for Krishna is so great, that Krishna allows them to become His friends, parents or lovers.

Thank you very much. All glories to Srila Prabhupada!

## 2. Srila Prabhupada appreciation

"Nimai was very naughty...So if your child is naughty, don't be upset with them. Being naughty is the business of a child. Prabhupada said that being naughty is the sign of intelligence!"

**"We do not have to become big scholars. We do not have to become superman. We do not have to become a very famous personality. Even a devotee washing pots, distributing books or dressing the Deities is a pure devotee because he is following a pure devotee - Srila Prabhupada."**

## 3. Questions and Answers

↓ People did not condemn.....verse from the bible.....sometimes they hear that devotees believe strongly....condemnation?

Yes, one should not condemn the followers of other religions but do we call this religion? Some cheats and swindlers, deceiving and misguiding them. Is it religion? What kind of religion is that? To call a spade a spade is not condemnation. When a doctor goes and sees that his patient is being mistreated by a quack then if the doctor says, "Stop taking his medicine and don't ever go to him." Then is the doctor condemning or helping him? So we have to understand what religion is and what not religion is. If it is religion then there is no condemnation, one should not condemn but these are not religion, it is adharma. They are not guiding their followers to the Supreme Personality of Godhead, they simply misleading them. It is a duty of a religionist to find out what religion is and what is not. A classic example is Jesus Christ. He picked up a whip and started whipping all those traitors in the temple. He was condemning the cheaters and rascals. A spiritualist must be bold to point out what is right and what is wrong. The spiritualist is not an entertainer to speak some sweet words and everyone says he is wonderful and gives him money. The spiritualist speaks the truth even at the cost of becoming unpopular.

↓ Question unclear

Laksmi is the goddess of fortune and Gayatri is the personification of Vedic mantra.

↓ Question unclear

.....audio unclear..... Rāmānuja's theory to defeat Sankarcharya's theory two, three points I gave and he became silent. The wedding was over and Ramesh wanted me to stay there and was arranging to get us a temple. That place was right on top of a mountain and the peak of the mountain there was a Durga temple and there was a Krishna deity also. He asked me to take over the temple and he would provide everything and make all the arrangements. He was taking us to show us the temple, his son-in-law was driving, he was also a very big man, and he was the ADC to the General of the Indian Army. He was driving us and some of the Mayavadi sanyasis also was there with us and Ramesh's daughter was there. We were driving up there and he was saying that we call the Māyāvādés covered Buddhist, while we were coming out of the car, he made a comment like that and I said we call the Buddhist, covered atheists. So the Māyāvādés actually covered atheists. You pretend to believe in God but you do not believe in God, you are offensive to the Supreme Personality of Godhead and your destination is eternal hell. I quoted some verses and said take the real conclusion of Vedas. Since that time when they saw me coming from this side of the road they would go the other way. In the end I said let's sit down coolly and have a proper discussion what is this childishness. They said no it's alright. Since then they did not bother me.

↓ What is Mâyävädé?

Their understanding is absolute is subordinate to Maya. The illusory energy or external potency of the Lord is called Maya and the Lord is controlled by Maya that is called Mâyävädés. How can the master be controlled by the servant? This is a more appropriate way of putting it, how can the energetic be controlled by the energy? Who is in control? Is the energy the controller or are you the controller of your energy? You, right, so that is how this Mâyävädés have this useless theory.

↓ Did Srila Prabhupada give that name Mâyävädé?

No in Padma Purana it is said *mâyävädam asac chāstraā*. This word MayavÄdi has been used from time immemorial. It is mentioned in the Vedic scriptures as in Padma Purana it has been mentioned.

*mâyävädam asac chāstraā pracchannaā bauddham ucyate*

*mayaiiva kalpitaā devi kalau brāhmaëa-rüpiëā*

↓ What is the difference between Mayavad and Brahmavad?

Both are impersonalists but Brahmavad is positive but Mayavadi is negative. See Brahmavadis do not know the identity of the Lord therefore they are aspiring for Brahma but because they are innocent in due course of time they may understand the Lord after Brahman realisation but Mâyävädés they think that the Lord is subordinate to Brahma. Their understanding is that the ultimately the absolute truth is Brahma. Brahma is in mode of goodness is Bhagavan or Isvara and in the mode of passion and ignorance is jiva. So when jivas transcend the mode of passion and ignorance and come to the mode of goodness the jivas become Narayan. They address the sanyasis as Narayan because sanyasis are supposed to be in the mode of goodness therefore they have become Isvara or Narayan. They say become poor and you become God. At the time of democracy it gains a lot of support and appreciation. Millions of Laksmis and 1 Laksmi is the controller of the entire wealth so millions of Laksmis are worshipping Narayan so why should Narayan be poor?

↓ Question unclear.

It depends, best is not to make a direct attack but make them look like a fool. Let the others see that these guys are a bunch of fools. There is no need to directly tell him you are a fool but in a roundabout way you point out that they do not know the conclusion of the Vedas Like Caitanya Mahāprabhu did not directly attack them, only in an assembly when He was invited. They attacked him.

*(The content of this E-magazine was based on a lecture given by His Holiness Bhakti Charu Swami on 21 April 1991 in Johannesburg)*

*(Compilation & editing by Hemavati Radhika dasi)*