

Lord Śrī Caitanya's childhood pastimes (Ādi_14 & 15)

- Synopsis versus summary because **Caitanya-Bhāgavata** by Vṛndāvana Dāsa Thākura had already described it great details.
- Lord Caitanya's childhood pastimes from His appearance to the age of 10 during His schooling up to when He entered married life ⇒ reminiscent of Kṛṣṇa's childhood pastimes

- 1) Turning upside down while lying on His bed, the Lord reveals His lotus foot prints \Rightarrow the specific marks of Lord Viṣṇu, namely the flag, thunderbolt, conchshell, disc and fish (14.6-17)
 - His parents, Jagannātha Miśra and Śacīmātā could understand from her father, Nīlāmbara Cakravartī, a renown astrologer, as being that of Lord Nārāyaṇa Himself \Rightarrow will preach Vaiṣṇava cult and deliver both His maternal and paternal families
- 2) The name-giving ceremony (14.18-20)
 - “In the future this child will protect and maintain all the world. For this reason He is to be called Viśvambhara.”

3) Inducing the ladies to chant by crying (14.21-22)

- The Lord would stop crying only upon hearing chanting of the holy name

4) The eating of dirt (14.23-36)

- When offered fused rice and sweetmeats by Śacīmātā, the child Nimāi instead ate dirt saying that this body and the eatables are but a transformation of dirt or earth ⇒ thereby implying everything is Māyā ⇒ monist or Māyāvāda philosophy ⇒ so what is the difference? Why are you blaming Me without consideration?
- Chastised by Śacīmātā ⇒ “If we eat earth transformed into grain, our body is nourished...but if we eat dirt in its crude state, the body becomes diseased instead, and thus it is destroyed.”

- 5) The Lord eats three times the food offered by a **brāhmaṇa** (14.37)
 - The Lord delivered the same **brāhmaṇa** who was in Kṛṣṇa-līlā as well, from material engagement
- 6) The Lord is stolen away by two thieves with an intent to rob Him of gold ornaments (14.38)
 - Using His illusory potency, the Lord instead brought them back to His own house
- 7) Pretending to be sick, the Lord asked for some food from the house of Hiraṇya and Jagadīśa on the **Ekādaśī** day (14.39)
 - How could the boy understand that special **prasādam** was being prepared for Lord Viṣṇu?

8) The Lord's mischievous activities (14.40-61)

- The Lord plays with His friends stealing their eatables and fighting.
- Mother Śacī rebukes her son and out of anger breaks all the pots in the house.
- The Lord chastises His mother and she pretends to faint, causing the Lord to cry.
- The Lord goes to bathe in the Ganges, where He requests young girls to give up their demigod worship and instead worship Him. He eats the food meant for offering, wears the garland, and smears the sandalwood paste all over His body. He gives benediction to the young girls to have good husbands.

9) The Lord meets with Lakṣmī, the daughter of Vallabhācārya, who came to bathe in the River Ganges and worship the demigods (14.62-70)

- Became attached to each other, expressing mutual attraction and emotions.
- The Lord requests Lakṣmī to worship Him and She followed His order.
- The Lord recites to Her a verse from **Śrīmad-Bhāgavatam** in connection with satisfying the gopis' desire to have Lord Kṛṣṇa as their husband.

10) The Lord taught His mother about absolute knowledge (14.71-76)

- Upon being complained by the neighbors about His naughty behavior, Mother Sacī wanted to rebuke Him. The Lord sat upon some rejected pots in the pit where the remnants of food were thrown.
- Upon hearing why He touched those untouchable pots, the Lord explained that the pots couldn't be untouchable or impure because food cooked in those very same pots was first offered to Lord Viṣṇu.
- His mother was greatly astonished hearing the absolute knowledge, and forced Him to take a bath.

11) Jagannātha Miśra and mother Śacī marvel at their child (14.77-92)

- They heard a tinkling of ankle bells from the bare feet of their child.
- Mother Śacī saw people coming down from the celestial kingdom crowding the entire courtyard.
- Once after rebuking his son, Jagannātha Miśra spoke to a **brāhmaṇa** in a dream about his duty as a father, despite the fact that his son may be a great personality. Thus he showed his parental affection.

12) Jagannātha Miśra inaugurates the primary education of his son, **Hāte khaḍi** (14.94-96)

- At the age of four or five years, on an auspicious day called **vidyārambha** marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (a, ā, i, etc.) by writing big letters on the floor.
- When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called **phalā**.

13) Lord Caitanya's schooling (15.3-7)

- The Lord first had two teachers named Viṣṇu and Sudarśana. Later on, when He was a little grown up, He was under the care of Gaṅgādāsa Paṇḍita, who taught Him grammar of a higher standard.

14) The Lord's request to strictly follow **Ekādaśī** (15.8-10)

- According to **smārta-brāhmaṇas**, women who is married can eat grains on Ekādaśī, but a widow should fast from grains on **Ekādaśī**. Therefore it seems that mother was until then eating grains on **Ekādaśī**.
- The Lord established the rule that grain fast should be observed on **Ekādaśī** regardless of one's status.
- The Lord requested His mother to never eat grains on **Ekādaśī**.

- A person who eats grains on **Ekādaśī** becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikunṭha planet, he falls down.
- On **Ekādaśī**, everything is cooked for Viṣṇu, including regular grains and **dahi**, but it is enjoined that a Vaiṣṇava should not even take **viṣṇu-prasāda**.
- On **Ekādaśī** a Vaiṣṇava should not touch even **mahā-prasāda** offered to Viṣṇu, although such **prasāda** may be kept for being eaten the next day.

15) Viśvarūpa takes **sannyāsa** (15.11-15)

- Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

- Hearing of this, Viśvarūpa immediately left home and went away to accept **sannyāsa**.
- Lord Caitanya tried to console Śacīmātā and Jagannātha Miśra saying, “it is very good that Viśvarūpa has accepted the **sannyāsa** order, for thus He has delivered both His father’s family and His mother’s family.”
- To take or not to take **sannyāsa**? Vaisnava **sannyāsa** versus Māyāvādī **sannyāsa**
 - The acceptance of **sannyāsa** is one of the items of the **varṇāśrama-dharma**. How then can it be rejected?
 - But one should not accept the **sannyāsa** order of the Māyāvāda school, which has practically no meaning.

16) The Lord falls unconscious from chewing betel nuts (15.16-22)

- Betel nuts are intoxicants and are not permitted for consumption. Lord Caitanya losing consciousness from chewing betel is to show us that one should not eat them, even those offered to Visnu.
- The Lord revealed that He had obligations towards His parents and that He would later be married.

17) Jagannātha Miśra passes away (15.23-24)

18) Lord Caitanya gets married (15.25-34)

- “Without a wife, there is no meaning to householder life.”
- The Lord got married with Lakṣmīdevī, which was arranged by Vanamālī Ghaṭaka, who was previously Viśvāmitra in Rāma-līlā, and later was the **brāhmaṇa** negotiating the marriage of Lord Kṛṣṇa with Rukmiṇī.