

# The pastimes of the Lord in His childhood & youth (**Ādi\_16**)

- Lord Caitanya's **kaiśora-līlā**, or the activities He performed from age 11 to attaining youth
- During this period He became renown as Nimāi Paṇḍita, or teacher of Saṅskṛita grammar, and became victorious over many learned scholars of His time ⇒ students sought after Him to learn under His direction because of His unique mode of explanation (3-6)

- Went to East Bengal to (8-19)
  - secure financial assistance,
  - cultivate knowledge,
  - introduce the **saṅkīrtana** movement, and
  - there He met a **brāhmaṇa** named Tapana Miśra, whom He instructed about the goal of life, the process to attain it, and ordered him to go to Vārāṅsī
    - The goal of life is to understand Lord Krsna
    - The process to attain it through practicing Krsna consciousness primarily to chant Hare Krsna in the Age of Kali
    - Tapan Miśra was confused because of reading too many books, hearing many commentaries, and instruction of too many so-called spiritual advisors ⇒ doubts within his heart ⇒ cannot ascertain the real goal of life

- While the Lord being engaged in preaching in East Bengal, His wife, Śrī Lakṣmīdevī was fatally bitten by a poisonous snake ⇒ Returned home to solace His mother, Sacīdevī, who pursued the Lord to marry Viṣṇupriyā, the goddess of fortune (20-25)
  - While in E. Bengal, the Lord knew about the passing of Lakṣmīdevī because He is the Supersoul Himself situated in everyone's heart
  - The Lord conquered a champion of learning named Keśava Kāśmīrī Paṇḍita, who was celebrated as Digvijayī, or one who is victorious all over the world

- The conquest of Keśava a Kāśmīrī Paṇḍita (25-105)
  - Once when Lord Caitanya on a full moon night was engaged in spiritual discussion along with His many disciples, the Digvijayī Keśava Kāśmīrī Paṇḍita came upon there to meet the Lord, while offering his prayers to mother Ganges ⇒ The Lord received him appropriately (28-30).
  - However, being too proud of himself and thinking the Lord too inferior relative to him, challenged the Lord quite inappropriately ⇒ The Lord is just the teacher of beginner's grammar, while he is the composer of literarily high-grade poetries (31-32)
  - The Lord replied the Paṇḍita by increasing his false pride because he was little puffed up ⇒ massaged his ego by prompting him to compose a prayer in glorification of mother Ganges (33-35)

- While becoming still more puffed up, the Paṇḍita composed and swiftly recited 100 verses within an hour in praise of mother Ganges (36).
- Replying to Keśava Kāśmīrī rather sarcastically, Lord Caitanya Mahāprabhu, although externally praising him, indirectly minimized the value of his poetry by saying, “Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them...But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy.” (37-39)
- When being asked by the scholar to specify the verse He wanted explained, the Lord exactly recited the verse (40-41)

mahattvaṃ gaṅgāyāḥ satatam idam ābhāti nitarāṃ  
yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā  
dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā  
bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā  
(Ādi\_16.41)

The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is a second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.

- The scholar was greatly astonished by Lord Caitanya's ability to repeat even one verse so exactly out of 100 verses that he had recited like the blowing wind. But the Lord responded humbly by pointing out that it was the same Supreme Lord, who had blessed him with such an ability of poetic composition, had also bestowed Him to be a great **śruti-dhara**, the one who can memorize anything simply by hearing just once. (42-44)
- The Lord then precisely pointed out and explained in great details the special 5 faults, which unfortunately nullified the 5 literary ornament in the verse (45-86)

- “There are two examples of the fault called **avimṛṣṭa-vidheyāṁśa-doṣa** and one example each of the faults **viruddhamati**, **punar-ukti** and **bhagna-krama**
- 1<sup>st</sup> example of **avimṛṣṭa-vidheyāṁśa** ⇒ An incorrect way of the composition “This man is learned” may be “Learned is this man” ⇒ To establish a subject first and then give its predicate
- The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word **idam** (“this”), or what is known, should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.” (54; SP’s explanations)



- 2<sup>nd</sup> example of **avimrṣṭa-vidheyāṁśa** ⇒ **dvitīya-śrī-lakṣmīr iva** ⇒ Placing the unknown **dvitīya** before the compound word bewilders the intended comparison of the Ganges to the goddess of fortune.
- The 3<sup>rd</sup> fault is that of **viruddha-mati**, or contradictory conception, in the words **bhavānī-bhartuḥ**. The word **bhavānī** refers to the wife of **Bhava**, Lord Śiva. But since **Bhavānī** is already known as the wife of Lord Śiva, to add the word **bhartā**, “husband,” thus forming a compound meaning “the husband of the wife of Lord Śiva,” is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

- The 4<sup>th</sup> fault is **punar-ukti**, or redundancy, which occurs when the verb **vibhavati** (“flourishes”), which should have ended the composition, is further qualified by the unnecessary adjective **adbhuta-guṇā** (“endowed with wonderful qualities”).
- The 5<sup>th</sup> fault is **bhagna-krama**, which means “broken order.” In the first, third and fourth lines there is **anuprāsa**, or alliteration, created by the sounds **ta**, **ra** and **bha**, but in the second line there is no such **anuprāsa**, and therefore the order is broken.
- After hearing the detailed explanation by the Lord’s critique of his composition, though coupled with praise as well, the scholar was stunned speechless. He concluded that the boy must be none other than the Supreme Lord, who could thus reverse the special favor he has had by the goddess of learning simply. (87-92)

- The Lord, in His great humility, gave credit to the goddess of learning (93-94).
- The scholar then sorrowfully submitted to his worshipable goddess of learning and asked why she arranged to have him so thoroughly humiliated by a mere boy. Lord Caitanya, however, very profusely glorified the scholar and pointed out that even the compositions of great poets of repute are not free from such negligible faults. The goddess of learning in a dream revealed to the scholar that Lord Caitanya is none other than the SPG Himself. The scholar of course then humbly surrendered to the Lord. (95-108)