

Lord Caitanya in five features— The **Pañca-tattva**: Chapter 7

- In this chapter 7, KKG is now going to explain Ādi_1.14
 - “I offer my obeisances unto the Supreme Lord, **Śrī Kṛṣṇa**, who is non-different from His feature as a devotee, devotional incarnation, devotional manifestation, pure devotee and devotional energy.”
- Chapter 7 in 2 parts
 - I. Explanation & manifestation of the **Pañca-tattva** and how they overflowed the entire world with Kṛṣṇa consciousness (1-39)
 - II. The meeting between **Lord Caitanya** and Prakāśānanda Sarasvatī at Vārāṇasī, and how the Lord converted him and all the **Māyavādī sannyāsīs** into **Vaiṣṇavas** (40-170)



I. Explanation & manifestation of the **Pañca-tattva**, and how they overflowed the entire world with Krsna consciousness (1-39)

His plenary expansion tattva,
Lord Nityānanda Prabhu (Lord
Balarāma) (bhakta-svarūpa)

The 3 Viṣṇu-tattvas
as predominators, or
masters

His pure devotee tattva,
(bhakta-ākhyam), Śrī
Gadādhara Paṇḍit, the
internal potency of the
Lord (Śrī Radhe)

Śrī Gadādhara
Paṇḍit and Śrīvāṣa
Thākura as Śakti-
& Jīva-tattva
worshipers,
respectively

His devotional energy
tattva (bhakta-śaktikam),
& marginal potency
Śrīvāṣa Thākura (Nārada
Muni)

His devotional incarnation
tattva (bhakta-avatāram), Śrī
Advaitācārya Prabhu (Mahā-
Viṣṇu)

Īśa-tattva, the SPG, Lord Kṛṣṇa,
or Śrī Caitanya Mahāprabhu, as
His own devotee (bhakta-rūpa)

- The meaning of the **Pañca-tattva** (4-29)
 - **SCM** is in the midst of Them as the SPG—He is always accompanied by these other **tattvas**, or truths ∴ Our obeisances to Śrī Caitanya Mahāprabhu are complete when we say **śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda**.
 - To derive the full benefit, we first offer our obeisances to SCM by chanting this **Pañca-tattva mantra**, then chant the **mahā-mantra** ⇒ This is because i) SCM being known as **mahā-vadānyāvatāra**, the most magnanimous incarnation, for He does not consider the offenses of the fallen souls, and ii) Unlike the 10 offenses in chanting of the **mahā-mantra**, there are no such injunctions in chanting of the **Pañca-tattva mantra**.

- Oneness and difference of the **Pañca-tattva** (5) ⇒
 - Although there is no difference between them because they are situated on the absolute platform, there are spiritual distinctions between them.
 - **Śrī Gaurāṅga**, **Śrī Nityānanda**, and **Śrī Advaitācārya** all belong to the **Viṣṇu-tattva**, and are predominators or masters; whereas **Śrī Gadādhara** and **Śrīvāsa Thākura** are the internal and marginal potencies of the SPG, or the predominated subjects (they worship the other three) ⇒ They appeared differently (**śakti-** and **jīva-tattvas**) to facilitate tasting of transcendental mellows.
 - Actually there is no possibility of one being different from the other, for the worshiper and worshipable as well as energetic and energy cannot be separated at any stage. On the absolute platform, one cannot exist without the other.

- SCM in connection with His original form as Rādhā & Kṛṣṇa (7-11)
 - While He is the Supreme, SCM ecstatically became His own devotee
 - ∴ One should not foolishly consider SCM, just as Śrī Kṛṣṇa, to be an ordinary human being
 - On the same token, however, one should not misunderstand His pastimes and place Him in exactly the same position as Kṛṣṇa (SCM, not wanting to hear Himself as the SPG, would block His ears). This is because He is trying to relish being a devotee of the Lord.
- SCM is mahāprabhu whereas Śrī Nityānanda, and Śrī Advaitācārya are prabhū, even though they all belong to the Viṣṇu-tattva. Both the Viṣṇu- and the jīva-tattvas (śrīvāsādi-gaura-bhakta-vṛnda) engage in the service of the Supreme Lord, SCM.

- The 4th principle, Śrī Gadādhara Paṇḍit, is to be understood as Their worshiper.
- Those who engage in the service of Lord Nityānanda and Lord Advaita generally have relationship of parental, friendly, servitude and neutrality moods, but gradually develop conjugal love, which is considered to be the most confidential devotees of SCM.
- When one develops his love for the 6 Gosvāmis of Vṛndāvana, he can understand the conjugal love between Rādhā & Kṛṣṇa

- The **Pañca-tattva** breaks open the storehouse of love of God (20-39)
 - When Krsna came, the storehouse came with Him but it was sealed (only for the **Vrajavāsīs**).
 - The **Pañca-tattva** came broke the seal and tasted the nectar of love of God.
 - Krsna had demanded that everyone surrender unto Him and promised that He would then give one all protection.
 - The **Pañca-tattva** tasted and freely distributed love of Godhead by chanting and dancing. The chanting of the holy names of Krsna and the dancing in ecstasy is the content of the storehouse of love of God.

- As the **Pañca-tattva** plunders the storehouse of love of God, the flood begins
 - The nature of the storehouse \Rightarrow There was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.
 - The nature of the flood \Rightarrow The KC movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.
 - The result of the flood \Rightarrow The **Pañca-tattva** becomes exceedingly happy. The seeds of material enjoyment become impotent. The more the KC movement spreads, the more the desire for material enjoyment decreases. One cannot relish a mellow superior to that of KC.

- Those who are fighting the influence of the flood ⇒ The impersonalists, fruitive workers, false logicians, blasphemers, non-devotees, and so on.
- SCM's device to drown those who escape ⇒ He wanted to invent a way to capture the **Māyāvādīs** and others who did not take interest in the KC movement ⇒ Thus the Lord accepted **sannyāsa** in His 25th year, after full deliberation at the end of Jan, 1510, from Keśava Bhārati, who belong to the **Śankara** sect
 - While there was no need for him for He is God Himself, He did it anyway because then only everyone will show Him respect and in that way be favored ⇒ His object was to deliver the **Māyāvādī sannyāsīs**

- **Māyāvādī sannyāsīs'** core beliefs and considerations
 - There is no difference between the conditioned soul and the Supersoul. When the conditioned soul is purified of his conditioned state through the studies of the Vedanta by philosophical speculation, he is liberated by becoming one with Nārāyaṇa—**sāyujya-mukti**.
 - The body of the SPG Śrī Kṛṣṇa is made of **māyā** (when He descends into the material world, He too comes under the modes of material nature)
 - The abode of the Lord, the process of approaching Him and devotional service along with its paraphernalia to be **māyā**



II. The meeting between Lord Caitanya and Prakāśānanda Sarasvatī at **Vārāṇasī**, and how the Lord converted him and all the **Māyavādī sannyāsīs** into **Vaiṣṇavas** (40-170)

A) The meeting between Lord Caitanya and Prakāśānanda Sarasvatī at **Vārāṇasī** (40-100)

- Story line: En route to Vṛndāvana from Puri as a young **sannyāsī**, SCM passed through **Vārāṇasī**, where the Lord wanted to continue freely distributing **kṛṣṇa-prema**. However, there He learned about certain **Māyavādī sannyāsīs**' criticism of Him for not following the rules of **sannyāsa** order belonging to the **Śankara** sect. Mahāprabhu simply smiled and ignored such criticism. Neither did He talk with the **Māyavādī sannyāsīs**. However, the Lord did have a plan to liberate them upon His return journey (40-44).

What did they blaspheme the Lord about & how did SP defend the Lord with his arguments (40-42)

- Although **sannyāsī** belonging to the **Śankara** sect, He does not study **Vedānta** & meditate, rather always engaged Himself in frivolous chanting & dancing in public.
- He must be an illiterate **sannyāsī**
∴ Does not His real function
- Guided only by His sentiments, He wanders about in the company of other sentimentalists.
- We do study and preach SB, which is indeed the commentary on **Vedānta**. The commentary of the **Vaiṣṇavācāryas** is the **Govinda-bhāṣya**. Chanting, dancing & preaching on spiritual platform do constitute **bhāgavata-dharma**.
- Besides, while the **Māyavādī sannyāsīs** take great pride in their study of **Vedānta**, they reject the divinity of Lord Kṛṣṇa, who is known to be understood through Vedic study.

- Story line continued: Upon His return to **Vārāṇasī**, SCM stayed at the house of Candraśekhara, despite who was considered a **śudra**, and had **prasādam** with Tapan Miśrā (45-70).
 - There, the Lord instructed Sanātana Gosvāmi, who later wrote **Hari-bhakta-vilāsa**, for 2 months on regulated activities of a devotee on the basis of SB.
 - To please & satisfy His pure devotees, Candraśekhara & Tapan Miśrā, who were ready to give up their lives rather than continue having to tolerate the Lord's blasphemy, as well as to show His mercy to the **Māyavādī sannyāsīs**, the Lord arranged to receive and accept an invitation of a **brāhmaṇa** to visit his home, where the **Māyavādī sannyāsīs** were also invited.

- Immediately upon seeing the **sannyāsīs**, the Lord offered His respectful obeisances, went to wash His feet outside of the room, and sat down there on the floor while exhibiting His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.
- The **sannyāsīs** were positively impressed and their minds were attracted by the Lord's humble behavior. Their leader, Prakāśānanda Sarasvatī reciprocated by respectfully ushering Him into the midst of their assembly.
- However, albeit politely, repeated their criticism of the Lord for not following proper **sannyāsa** behavior according their understanding.

- The challenging questions of Prakāśānanda Sarasvatī (67-70)
 - 1) You belong to our Śaṅkara-sampradāya and live in our village, Vārāṇasī. Why then do You not associate with us? Why is it that You avoid even seeing us?
 - 2) You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your saṅkīrtana movement in the company of fanatics?
 - 3) Meditation and the study of Vedānta are the sole duties of a sannyāsī. Why do You abandon these to dance with fanatics?
 - 4) Will You kindly explain the reason that You have adopted the behavior of lower-class people?”
 - 5) Why do You avoid discussion on the Vedānta-sūtra? What is the fault in it?

- Mahāprabhu’s response by citing His own example ⇒ “My spiritual master (Īśvara Puri) considered Me a fool, and ∴ he chastised Me.” ⇒ Thesis on the chanting of the holy name of the Lord (71-100)
 - “You are a fool, You are not qualified to study **Vedānta** philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all **mantras**, or Vedic hymns. Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord. In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures... For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative to the holy name, the holy name, the holy name of the Lord. (72-76)

- Since I received this order from My spiritual master, I always chant the holy name, but I thought that by chanting and chanting the holy name I had been bewildered. While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman. Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge. I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master. (77-80)

- My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this **mahā-mantra**! Chanting the holy name in ecstasy causes Me to dance, laugh and cry. (81, 82)
- “It is the nature of the **Hare Kṛṣṇa mahā-mantra** that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa. Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street... The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so. It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one’s body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.” (83-87)

- “It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You. My dear child, continue dancing, chanting and performing **saṅkīrtana** in association with devotees. Furthermore, go out and preach the value of chanting **kṛṣṇa-nāma**, for by this process You will be able to deliver all fallen souls.” (91, 92)

- I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically. (95, 96)
- The **Māyāvādī sannyāsīs** were greatly moved upon hearing the Lord. Their minds changed. And they agreed, “Dear Śrī Caitanya Mahāprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.” (99, 100)

B) Lord Caitanya converted Prakāśānanda Sarasvatī and all the Māyavādī sannyāsīs into Vaiṣṇavas (101-170)

- “...But why do You avoid discussion on Vedānata-sūtra? What is the fault in it?” (Māyavādī sannyāsīs still insisted upon; 101)
- With their consent, Mahāprabhu began to explain His thesis on Vedānta philosophy, “A seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes the Absolute Truth by rendering devotional service in terms of what he has heard from the Vedānta-śruti.” (102-105)

Thesis on **Vedānta** philosophy (106-146)

Lord Caitanya's explanation

- Vedānta spoken by Lord Nārāyaṇa in form of Vyāsadeva
- Free from the conditional defects of mistakes, illusion, cheating and sensory imperfection
- The Absolute Truth (AT) must be understood thru' the verses as they are in Upaniṣads and Vedānta- or Brahma-sūtra

Māyāvādi understanding

- Śrīpād Śankarācārya's **Śārīraka-bhāṣya**—mental speculation
- Although an incarnation of Lord Śiva, Śankarācārya proposed monistic or impersonal philosophy ⇒ someone with all the defects of a conditioned soul ⇒ misrepresentation or distortion of the Vedic understanding

Thesis on **Vedānta** philosophy (106-146)

Lord Caitanya's explanation

- Śankarācārya described all the Vedic understanding thru' indirect meanings ⇒ By hearing such explanation one is ruined
- However, he is not at fault because he simply followed the order of the Supreme Lord to cover the real purpose of the Vedas ⇒ One must study **SB**

Māyāvādi understanding

- As revealed by Lord Śiva himself to his wife Pārvati, Śankarācārya “compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of the Vedic knowledge and tried to present a meaning which is indirect.”

Thesis on **Vedānta** philosophy (106-146)

Lord Caitanya's explanation

- Direct understanding \Rightarrow the AT is the SPG, who is all-spiritual and no one can be equal or greater than Him \Rightarrow He is the Supreme Person with NO material qualities or form \Rightarrow He is transcendental \Rightarrow To consider His body in the material modes of nature constitute the greatest blasphemy against the Lord

Māyāvādi understanding

- Covering the Lord's spiritual opulence, Māyāvādi school advocates impersonalism \Rightarrow the AT as Brahman is formless and without qualities \Rightarrow His body, name, attributes, etc are merely transformation of the material mode of goodness \Rightarrow the knowledge stolen by **māyā**, or **māyayāparḥta-jñāna**

Thesis on **Vedānta** philosophy (106-146)

Lord Caitanya's explanation

- The **jīvas** are energies, and Kṛṣṇa is the energetic ⇒ Three **prasthānas** or proceedings on the advancing path of spiritual knowledge—**nyāya-** (Vedānta), **śruti-** (the Vedic **mantras**), and **smṛti-prasthāna** (**itihāsa** & **purāṇas**)
- The **jīva-tattva** can never be equal to **Viṣṇu-tattva**

Māyāvādi understanding

- While accepting **nyāya-** & **śruti-prasthāna**, they do not accept **smṛti-prasthāna** ⇒ the logic of “half-a-hen” ⇒ One should accept all rather than only part of the Vedic literature
- When the conditioned soul is purified off his conditioned state, he becomes the Supreme ⇒ misguiding people ⇒ the greatest disservice to human society

Thesis on **Vedānta** philosophy (106-146)

Lord Caitanya's explanation

- Vyāsadeva's **Vedānta-sūtra** states that everything is but a transformation of the energy of the Lord, who remains unchanged as He is (**pariṇāma-vāda**) ⇒ The AT is the Supreme Person with inconceivable potencies ⇒ His cosmic creation is not false but only temporary

Māyāvādi understanding

- Vyāsadeva is mistaken in that it is the Lord who is transformed, while misrepresenting the Vedic literature ⇒ Otherwise, his monistic or oneness theory of illusion becomes invalid (**vivarta-vāda**) ⇒ Everything is one and that the **jīva** is also one with the Supreme ⇒ To think otherwise is an illusion ⇒ **brahma satyam jagan mithyā**

Thesis on **Vedānta** philosophy (106-146)

Lord Caitanya's explanation

- Taittirīya U states confirms that the entire cosmic manifestation emanates from, rests upon, and after annihilation reenters in the body of the AT. The **jīva** is an individual spiritual soul and retains his individuality (a green bird camouflages within a green forest) ⇒ That analogy is meant to explain the misidentification of the body to be the self.

Māyāvādi understanding

- If the Supreme is all-spiritual, how is it possible for Him to be origin of material creation and have within Him both material and spiritual energies? ⇒ Fearing that transformation of energy, Brahman would be transformed ⇒ both the material world and the **jīva** to be false or illusory ⇒ the analogy of mistaking a rope for a snake

Thesis on **Vedānta** philosophy (106-146)

Lord Caitanya's explanation

- A touchstone by its energy turns iron into gold and yet remains the same ⇒ The SPG transforms His inconceivable potencies, and yet remains unchanged.
- The Vedic sound vibration **omkāra**—the combination of the letters “a, u and m”—is the basis of all Vedic vibrations ⇒ the sound representation of the SPG in His holy name ⇒ The only **mahā-vākya** ⇒ Delivers the **jīva** from his material existence

Māyāvādi understanding

- Derives indirect meanings from the **Vedānta-sūtra** and other Vedic literatures thru' word jugglery
- Consider many Vedic **mantras** to be the **mahā-vākya**, such as **tat tvam asi**, and so on ⇒ Imagining the **jīva** to be the God, Śankarācārya has misrepresented all Vedic mantras with the motive to prove separate existence of the **jīva** & the AT.

Thesis on **Vedānta** philosophy (106-146)

Lord Caitanya's explanation

- In all Vedic literatures, it is Lord Kṛṣṇa who is to be understood ⇒ If misrepresented, their self-evident nature is lost.
- Upon being requested by **Māyāvādi sannyāsīs**, the Lord began to explain the direct meaning of the **Vedānta-sūtra**.

Māyāvādi understanding

- Śankarācārya covered the real meaning of the Vedas with indirect explanations based on his mental speculation ⇒ The **Māyāvādi sannyāsīs**, being clearly impressed by Mahāprabhu's explanation and the Lord's bodily effulgence, thus thinking of Him as none other than Lord Nārāyaṇa Himself, requested the Lord to describe the direct meaning of the **Vedānta-sūtra**. Not only that, they admitted their confusion in understanding Śankarācārya, but were helpless because they belonged to his sect.

Thesis on **Vedānta** philosophy (106-146)

- Brahman, who is greater than the greatest, is the SPG with His 6 opulences in full, the reservoir of ultimate truth and absolute knowledge.
- As understood by all Vedic literatures, He is all-spiritual, free from material contamination, and is the ultimate goal.
- To speak of Him as impersonal thru accepting half of the truth, we deny His spiritual potencies and thus cannot understand the whole.
- It is only by regulated devotional service (ds) in accordance with Vedic injunctions under the guidance of a bona fide guru, beginning with hearing, that one can approach the SPG.

- If one develops his love of Godhead and becomes attached to the lotus feet of Kṛṣṇa, gradually he loses his attachment to everything else.
- Love of Godhead is so exalted that it is considered to be the 5th goal of life (the other 4 are **dharmā**, **artha**, **kāma** and **mokṣa**)
- He reciprocates His devotees' loving ds by becoming submissive to them ⇒ They enjoy the transcendental mellow of the ds.
- One's knowledge of his relationship with the SPG (**sambandha-jñāna**), rendering ds with that knowledge (**abhidheya**), and the ultimate goal of life to develop love of God (**prayojana**) ⇒ constitute the culmination of the entire **Vedānta** philosophy.

- All the **Māyāvādi sannyāsīs** of **Vārāṇasī**, headed by their leader, Prakāśānanda Sarasvatī, being greatly moved by Lord Caitanya Mahāprabhu's direct explanation of **Vedānta-sūtra**, and by His humility and thinking of Him as none other than **Lord Nārāyaṇa** Himself, apologized and surrendered to the Lord because of their grave offense committed at His lotus feet (147-170)
 - The Lord excused all their offenses and very mercifully blessed them with the holy name. Not only that, the Lord took His lunch with them.
 - The Lord then went to South India and spread the holy name in every village and town.