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ਚੈਤਨ्य ਮਹਾਪ੍ਰਭੂ

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... (૨)મધ્યલીલા અને; (૩)અંત્યલીલા. આ દરેક ભાગ ચૈતન્ય મહાપ્રભુના જીવનના જુદા જુદા તબક્કાઓ પ્રમાણે વહેંચાયેલા છે.

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צ'איטניה

צ'איטניה דגל בהוצאת הבהקטי, הדבקות הרוחנית באלוהים, מן המקדשים ואל הציבור. הוא דגל בהפצתה בלא התחשבות בקאסטות, מין או דת (תלמידיו אף ניהלו שיחות בנושאים פילוסופיים ותאולוגיים עם מוסלמים). צ'איטניה אף חזה כי הבהקטי עתידה ליפרוץ את גבולות הודו ולהתפשט בעולם כולו.

3 פילוסופיה

הפילוסופיה הוישנוית מגדירה את אלוהים כניבדל מן הבריאה (על כך מתבססת פילוסופיית הבהקטי). צ'איטניה הוסיף על כך כי האלוהים ניבדל מן הבריאה ויחד עם זאת גם שורה בה, מצב בלתי נתפס המתאפשר על ידי אי מוגבלותו של אלוהים. את הפילוסופיה הזו ציין צ'איטניה בביטויי "אצ'ינטייה אבדה בדה טטווה" (האמת המוחלטת שהיא באחדות ושניות בו זמנית באופן בילתי ניתפש).

בעיקר שם צ'איטניה דגש על הרינאמה, זימרה מדיטיבית של מנטרות הכוללות את שמות האלוהים. המנטרה העיקרית המזוהה עם צ'איטניה היא המהא-מנטרה הלקוחה מתוך הקלי סנטארנה אופנישאד:

"הרא קרישנה הרא קרישנה קרישנה קרישנה הרא הרא, הרא רמה הרא רמה רמה רמה הרא הרא."

במקור מופיעה המנטרה הפוך, כאשר השורה השנייה היא הראשונה. צ'איטניה הפך את שורות המנטרה כנגד הטוענים כי הוא מפיץ בראש חוצות מנטרות וודיות כמוסות. לטענה כי המנטרה הפוכה אינה המנטרה המקורית השיב צ'איטניה כי בין כה וכה השורות באות האחת אחרי השנייה כאשר חוזרים על המנטרה שוב ושוב.

4 קישורים חיצוניים

- "שרי צ'איטניה – האנתאר הזהוב" - מיתוס צ'איטניה.

צ'יחניה (אנגלית: **Chaitanya**; 1486-1534) היה תאולוג, נזיר וחסיד בהקתי יוגה וישנוי בעל השפעה שפעל בכנגל (כיום המדינות בנגלדש ומערב בנגל) במאה ה-16. הוא נחשב למייסד תורת הגאודיה וישנוה והפך לחלק מהפולקלור הבנגלי. לשמו נוספת לעתים הקידומת **שרי** (תואר המעיד על הערצה) והסיומת **מהאפרבהו** ("מורה גדול") - **Sri Chaitanya Mahaprabhu** - בגלל צבע עורו הוא נקרא גם בשם **גאורה** (Gaura) - "הזהוב".

1 סיפור חייו

חלק מחסידיו של צ'איטניה ראו בו התגלמות של קרישנה עלי אדמות ולפיכך עירבו חלקים מאגדות קרישנה בסיפור חייו. הביוגרפיה האמיתית שנויה, לפיכך, במחלוקת ורוב הגרסאות נושאות אופי מית.

לפי גרסה אחת צ'איטניה נולד בנאוואדויפ שבמערב בנגל בזמן ליקוי ירח מלא. בעת לידתו, חזה אסטרוולוג כי הוא עתיד ליהאול את העולם כולו. על כן קראו לו הוריו בשם וישומבהארה (מישען היקום). מכיוון שנולד תחת עץ אזדרכת הודית (נימה), הוא כונה לעתים בכינוי החיבה נימאי. עוד בילדותו גילה בקיאות בסנסקריט ובתורת הלוגיקה ואף הביס בוויכוח את המלומדים המקומיים.

בבגרותו, עת ששהה במחוז גאיה, פגש את אישווארה פורי וקיבל ממנו דיקשה, הניכה רוחנית שמקבל תלמיד מגורו. לאחר מכן חזר לנאוואדויפ שם היתקבצו סביבו קבוצה של חסידים. כנהוג בתנועות בהקטי, נדדה הקבוצה בין מקומות קדושים בעקבות מנהיגה כדי לבצע עליה לרגל. בעוד הם נודדים מיישוב ליישוב, נהגו צ'איטניה וחסידיו לשיר מנטרות הכוללות את שמות האלוהים כגון קרישנה וראמה. כך הוא החל במינהג ה**סנקירטנה**: זימרה פומבית של שמות האלוהים כדי להפיץ דבקות רוחנית.

בגיל 24 קיבל על עצמו צ'איטניה סניאסה (נזירות). בעת חניכתו קיבל את השם צ'איטניה. לאחר מכן נדד במשך ארבע שנים במקומות כמו ורינדאוון וורנאסי עד שבסופו של דבר התיישב בעיר פורי שבאוריסה ליד מקדש ג'נאתה שם בילה את שארית חייו.

2 מורשת דתית

צ'איטניה חונך על ידי מורה משושלת מאדהוה, אך נהוג להתייחס למסורת שהשאיר אחריו כזרם וישנוי הקרוי גאודיה-וישנוה או הצ'יחנייה-מאדהוה. בפועל שאב צ'איטניה עקרונות מסוימים מכל ארבע השושלות הוישנויות: שרי וישנוה, מאדהוה וישנוה (ברהמא וישנוה), רודרה וישנוה ונימברקה וישנוה.

ששה מתלמידיו, הקרויים ששת הגוסוואמים, נחשבים לממשיכי דרכו והם שניסחו בכתב את תורתו בביוגרפיות שכתבו עליו (לרבות הצ'איטניה צ'יתמריטה והצ'איטניה בהאגוואתם). ככל הידוע, צ'איטניה עצמו כתב רק חיבור אחד בן שמונה פסוקים מתמצתים הקרוי שרי שיקשאשטקה ומבטא את פילוסופיית הבהקטי על פי תפיסתו.

5 מקורות הטקסט והתמונה, התורמים והרשיונות

1.5 טקסט

- **צ'איטניה** מקור <http://he.wikipedia.org/wiki/%D7%A6%D7%90%D7%99%D7%98%D7%A0%D7%99%D7%94?oldid=16711767> תורמים: דוד שי, Escarbot, Thijs!bot, JAnDbot, נרקיסוס, YurikBot, DGtal, Felagund-bot, ב.עומר, Apollo 11, Deror avi, Shayakir, Eranb, דורית, CommonsDelinker, Yonidebot, Ori, SieBot, BOTarate, Ravit, Ginosbot, MT0, ArthurBot, Xqbot, Matanyabot, EmausBot, V das, WikitanvirBot, MerIwBot, ElphiBot, Addbot, בהקתין וגם אנונימי: 4

2.5 תמונות

3.5 רישיון לתוכן

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تشيتانيا



يقال إن مسقط رأس تشيتانيا ماهابراهو (Chaitanya Mahaprabhu) كان في منطقة براكين ماياپور (Pracheen Mayapur) في نبادويب (Nabadwip)، في بنغال الغربية، الهند.

١ حياة تشيتانيا

وفقاً ل تشيتانيا تشاريتامريتا، ولد نيماي في ليلة تمام البدر في 18 فبراير 1486، ولكنه كان وقت خسوف للقمر.^[10] أطلق عليه والداه اسم 'فيشغامبهار' (Vishvambhar). كان سري تشيتانيا الابن الثاني لجانغانات ميشرا (Jagannath Mishra) وزوجته ساشي ديفي (Sachi Devi) وكانوا يقطنون في مدينة نبادويب في ناديا (Nadia)، في بنغال الغربية.^[11]^[12] ما زال الجدل قائماً حول سلاسة تشيتانيا بين شعب أوريسا (Orissa) وبنغال الغربية حيث كان لشري تشيتانيا Shree Chaitanya) جذور عائلية في جاجبور (Jajpur)، أوريسا، إذ هاجر جده مادوكار ميشرا (Madhukar Mishra) إلى منطقة قريبة من البنغال.^[12]

وفي شبابه، اشتهر تشيتانيا ماهابراهو في الأصل بأنه عالم واسع المعرفة، حيث كان الأبرز في تعلمه ل المناظرة وأظهر مهاراته فيها. كان جويناث موخوبادهايي (Gopinath Mukhopadhyay) معلمه الخاص في تلك الفترة. هناك مجموعة من القصص تبين مدى انجذابه إلى هتاف (Japa) و ترتيل (Bhajan) لأسماء كريشنا وهو في سن صغيرة جداً،^[13] ولكنها تعد ثاني اهتماماته في اكتساب المعرفة ودراسة اللغة السنسكريتية. عندما سافر إلى جايا (Gaya) لأداء مراسم تأبين شرادا (Śrāddha) لوالده الراحل تشيتانيا قابل معلمه غورو (guru) والناسك إسفارا

تشيتانيا ماهابراهو (بالإنجليزية: Chaitanya Mahaprabhu) (تُطلق أيضاً كاتانيا، الترجمة الحرفية للأبجدية السنسكريتية الدولية (caitanya mahāprabhu) (IAST) (من 1486 حتى 1534) كان قديساً ومصلاً اجتماعياً من فيشنوي في شرق الهند (وبالتحديد في وقتنا الحاضر بنغلاديش وولايات بنغال الغربية وبيهار وجهار خاند ومانيبور وأسام وأوريسا في الهند) في القرن السادس عشر^[1] وكان يعبده أتباع جوديا الفيشنوية (Gaudiya Vaishnavism) على أنه تجسيد كامل للرب كريشنا.^[2] كان سري كريشنا تشيتانيا من الدعاة البارزين لمدرسة باكتي يوجا (Bhakti yoga) الفيشنوية (تعني الإخلاص في المحبة ل كريشنا)، اعتماداً على فلسفة بهاجفاتا بورانا (Bhagavata Purana) والبهافاد غيتا (Bhagavad Gita).^[3] وعلى وجه الخصوص، كان يعبد أشكال كريشنا، واشتهر بآلهات هاري كريشنا (Hare Krishna) المعروفة باسم ابتهالها^[4] وألف سيكساستاكام (Siksastaka) (الصلوات التعبديّة الثماني) ب اللغة السنسكريتية. وقد كان أتباعه، المعروفون باسم جوديا الفيشنوية، قدسونه باعتباره تجسيد كريشنا أو نائبه في الأرض بنفس حالة ردهارني (Radharani) الذين توقعوا ظهوره في الآيات الأخيرة في بهاجفاتا بورانا (Bhagavata Purana)^[5]

وكانوا يشيرون إليه في بعض الأحيان بأسماء غورا (Gaura) (تعني في اللغة السنسكريتية الذهبي)، نظراً لمنظره الذي يعكس العدل،^[6] ونيماي (Nimai) لكونه وُلد تحت شجرة النيم.^[7]

هناك سير ذاتية مختلفة تروي تفاصيل حياته، أبرزها تشيتانيا تشاريتامريتا (Chaitanya Charitamrita) ل كريشناداسا كافيراجا (Krishnadasa Kaviraja) جوسوامي (Goswami) وتشيتانيا بهاجفاتا (Chaitanya Bhagavata) ل فريندافانا داسا (Vrindavana Dasa)^[8] (وكتبت كلها ب البنغالية ولكنها متوفرة الآن على نطاق واسع باللغة الإنجليزية وباللغات الأخرى). وكتب أيضاً لوشانا داسا (Lochana Dasa) تشيتانيا مانجالا (Chaitanya Mangala).^[9] وتتخلل هذه الأعمال المكتوبة باللغة البنغالية بعض الآيات من اللغة السنسكريتية. إضافة إلى ذلك، ألف معاصروه سيراً ذاتية أخرى. تعد أهمها التحفة الأدبية، سري تشيتانيا تشاريتامريتا ماهاكافيام (Sri Chaitanya Charitamritam Mahakavyam) التي كتبها كافي كارنابورا (Kavi Karnapura) وسري كريشنا تشيتانيا تشاريتامريتا بواسطة موراري جوبتا (Murari Gupta) (في 20 جزءاً اشتملت على 1911 قصيدة).

٣ التعاليم

ترك تشيتانيا سجلاً وحيداً مكتوباً باللغة السنسكريتية يسمى سيكساستا كام. تتلخص التعاليم المعرفية واللاهوتية والوجودية لتشيتانيا في عشرة أسس وحكم يُطلق عليها داسا مولا (dasa mula): [22]

١. تُعد البيانات الواردة في كتاب أمانيا (amnaya) المقدس أكبر دليل. يتم تعليم الموضوعات التسعة التالية من خلال تلك البيانات.
٢. كريشنا هو الحقيقة المطلقة العليا.
٣. يزخر كريشنا بجميع القدرات.
٤. كريشنا بحر زاخر ب رازا (إلهيات).
٥. تُعد جميع الأرواح المفردة (الأرواح المفردة) أجزاءً منفصلة عن الرب.
٦. في الحالة المقيدة، تخضع الأرواح المفردة لتأثير السببية، نتيجة لطبيعتها تاتاستا (tatastha).
٧. في الحالة المتحررة، تتحرر الأرواح المفردة من تأثير السببية، نتيجة لطبيعتها تاتاستا.
٨. تختلف الأرواح المفردة والعالم المادي ويتطابقان مع الإله.
٩. التبعد الورع هو ممارسة الأرواح المفردة.
١٠. الحب الخالص لكريشنا هو الهدف السامي.
١١. كريشنا هو النعمة الوحيدة التي وصلت إلينا والجديرة بالحب.

٤ تقاليد تشيتانيا

خطأ: إحداثي غير صحيح عند السطر 4، يجب أن يكون رقماً على الرغم من تقليدهم في طقوس ماهدفاتشاريا (Madhvacharya) وهتافات صنياسا التابعة لتقليد شانكارا (Adi Shankar)، تُعد فلسفة تشيتانيا في بعض الأحيان من ضمن التقاليد الخاصة به داخل إطار الفيشنويين - ووجود بعض الاختلافات الواضحة مع ممارسات وإلهيات أتباع ماهدفاتشاريا الآخرين. وقد اقتبس مانترا أباديسا (Mantra Upadesa) من (إيسافارا بوري) وسانياسا ديكشا (Sanyasa Diksha) من كيسافا باهراثي (Kesava Bharathi).

لم يُعرف عن تشيتانيا ماهابراهو أنه كتب أي شيء عن نفسه، باستثناء مجموعة آيات تعرف ب سيكساستا كا، أو "الآيات الثماني التعليمية"، [23] التي نطق بها، وسجلها أحد زملائه الأقربين. وتميزت الآيات الثماني التي ألفها ماهابراهو باحتوائها على فلسفة جوديا الفيشنوية الكاملة في شكل مكثف. طلب تشيتانيا من عدد قليل من أتباعه (الذين عرفوا فيما بعد ب الملمين الأتقياء الستة الفيشنويين) لعرض إلهيات باختي التي تعلموها في كتاباتهم. [24] كان القديسون وعلماء اللاهوت الستة هم روبا جوسواي

بوري (Isvara Puri)، والذي استهل معهم إتهالات جوبالا كريشنا (Gopala Krishna). كان ذلك اللقاء علامة فارقة أدت إلى تغيير مسار هائل في المستقبل المتوقع لماهراجهو [14] وعند عودته للبنغال، أصيب الفيشنويون المحليون والذين يترأسهم أدفيتا آشاريا (Advaita Āchārya) بالذهول لما رأوه من 'تغير فؤاده' المفاجئ الخارجي (من 'علم' إلى 'متعبد') وسرعان ما أصبح تشيتانيا الزعيم البارز لجماعة الفيشنو في ناديا.

بعد أن ترك البنغال وبدأ دخول صنياسا (sannyasa) بأمر من كيسافا بهاراتي، (Kesava Bharati) [15] جاب تشيتانيا أنحاء الهند طولاً وعرضاً لعدة سنوات، هاتفاً بالأسماء الإلهية لكريشنا باستمرار. قضى آخر 24 عاماً من حياته في بيوري (Puri) وأوريسا، [16] ومدينة المعبد الكبير جاغاناث (Jagannāth). اعتبر إمبراطور أوريسا الهندوسي السيريفانثي، ل جاجاباتي (Gajapati Kingdom) ماهاريجا براتابارودرا ديف (Maharaja Prataparudra Dev) الرب كتجسيد كريشنا وكان نصيراً متحمساً ومتعبداً دينياً لجماعة سانكرتان (sankirtan) التي ينتمي إليها تشيتانيا. [17] وفي أثناء تلك السنوات، اعتقد أتباع الرب تشيتانيا أنه انغمس في الحب الإلهي المختلف (سامادي) (samādhī) وقضى أوقات فراغه في نشوة إلهية (باكتي). [18]

٢ الهوية



سري تشيتانيا وتياناندا (Nityananda)، وهم يؤدونهتافات دينية في شوارع نابادوب في البنغال.

وفقاً لمعتقدات أتباع كايانيا ماهابراهو الأرثوذكس كان يكن بداخله جانبان متحدان: التبعد لكريشنا بنشوة واعتقاده أن كريشنا نفسه جزء لا يتجزأ من رادها (Radha). وفقاً لسير الأدباء في القرن السادس عشر، فإن الشكل العام الذي عرضه يبدو مطابقاً لشكل كريشنا في عدة مناسبات ولا سيما ل أدفيتا أكاريا وتياناندا برابو (Nityānanda Prabhu). [19][20][21]

من الطوائف الهندوسية الذين يقدسون تشيتانيا ماهابراهو، ومن بينهم المتعدون في الأماكن المقدسة لعبادة الفيشنو الرئيسية في منطقة ماتورا (Mathura, Uttar Pradesh)، بنغال الغربية وأوريسا، أنشأوا معابد مخصصة لكريشنا وتشيتانيا خارج الهند في العقود الأخيرة من القرن العشرين. في القرن الحادي والعشرين، تُدرس الآن باكتي الفيشنوية عبر الوسائل الأكاديمية لطائفة كريشنا في عدد من المعاهد الأكاديمية.^[30]

٥ التراث الثقافي

إضافة إلى تأثيراته العميقة في الديانة الهندوسية، لا يزال التراث الثقافي لتشيتانيا في البنغال وأوريسا عميقاً، بجانب العديد من المستوطنين الذين يؤدون طقوس عبادتهم اليومية له على أنه أفتار كريشنا أو نائبه. ينسب له البعض النهضة في البنغال،^[31] على أنها مختلفة عن نهضة البنغال الأشهر في القرن التاسع عشر. يؤكد سليم الله خان (Salimullah Khan) اللغوي الشهير بالدليل القاطع أن "القرن السادس عشر هو الفترة الزمنية لتقدم تشيتانيا، وهو بداية الحدأة في البنغال. يتزامن مفهوم الإنسانية الذي أتى بثماره مع نظيره في أوروبا".

٦ انظر أيضاً

- أشنتيا بيذا عابدة (Achintya Bheda Abheda)
- أسويتاناندا (Acyutananda)
- أدى شانكارا (Adi Shankara)
- تشيتانيا تشاريتامريتا (Chaitanya Charitamrita)
- جورانجا (Gouranga)
- هاري كريشنا (تعويذة)
- معبد جاغاناث (بيوري)
- مادهفاتشاريا
- نتياناندا
- بانشا تاتفا (عبادة الفيشنو)

٧ الحواشي

- [1] Britannica: Caitanya Movement
- [2] Ravi Shankar discusses Sri Chaitanya Mahaprabhu
- [3] Srimad Bhagavatam (Introduction) "Lord Caitanya not only preached the Srimad-Bhagavatam but propagated the teachings of the Bhagavad-gita as well in the most practical way."

(Rupa Goswami) وساناتانا جوسوامي (Sanatana Goswami)، وغوبالا بهاتا جوسوامي (Gopala Bhatta Goswami)، وراغوناتا بهاتا جوسوامي (Raghunatha Bhatta Goswami) وراغوناتا داسا جوسوامي (Raghunatha dasa Goswami) وجيفا جوسوامي (Jiva Goswami) ابن شقيق روبا (Rupa) وساناتانا (Sanatana). كان هؤلاء الأفراد هم المسؤولين عن التنظيم المنهجي لإلهيات جوديا الفيشنوية (Gaudiya Vaishnava)

كان ناروتاما داسا ثاكور (Narottama Dasa Thakur) وسرينفاسا أكاريا وسياماناندا بانديت من أشد المخلصين من الجيل الثاني لجوديا الفيشنوية. ولكونهم تعلموا على يد جيفا غوسوامي، فقد كان لهم دور فعال في نشر تعاليم الغوسواميين في جميع أنحاء البنغال وأوريسا والمناطق الأخرى في شرق الهند. كان العديد من زملائهم، مثل راماكندرا كافيجارا (Ramacandra Kaviraja) وجاجنا نارايان تشاكرافاتي (Ganga Narayan Chakravarti)، معلمين بارزين أيضاً في حد ذاتهم.^[25]

يعد مهرجان خيتيوري (Kheturi) التي ترأسته جانافا تاكوراني (Jahnava Thakurani)،^[26] زوجة نتياناندا برايو، هو اللقاء الأول الذي يجتمع فيه أتباع تشيتانيا من الفروع المختلفة سوياً. وخلال تلك الاحتفالات، يصبح أتباع العقائد الأقل تنظيماً على دراية كبيرة بالفروع الأخرى بجانب الفوارق اللاهوتية والعملية الأخرى.^[27] وفي أثناء تلك الفترة، بدأ تابعون نتياناندا وأدفيتا آشاريا، برئاسة فيرابهدارا (Virabhadra) وكريشنا ميشرا على التوالي في أنساب أسرهم (فامسا) (vamsa) للحفاظ على التقاليد. تشكل سلالة فامسا المنحدرة من سلالة نتياناندا عن طريق ابنه فيرابهدارا الفرع الأبرز لتقاليد جوديا الحديثة، على الرغم من أن نسل أدفيتا، بجانب نسل العديد من الزملاء الآخرين لتشيتانيا يحافظون على سلالاتهم، خاصة في المناطق الريفية في البنغال. أسس جوبالا جورو غوسوامي (Gopala Guru Goswami)، الزميل الصغير لتشيتانيا وأحد أتباع فاكريسفارا بانديت (Vakresvara Pandit)، فرعاً آخر تعود أصوله إلى أوريسا. أثرت كتابات جوبالا، بجانب كتابات تلهيده دياناكاندرا جوسوامي (Dhyanacandra Goswami) أساليب العبادة الداخلية في العقيدة.

منذ البداية المبكرة لحركة باكتي لتشيتانيا في البنغال، كان هاريداسا ثاكور (Haridasa Thakur) وآخرون من المسلمين أو الهندوس منذ ولادتهم نصيب من المشاركة فيها. تلقى هذا الانفتاح دعماً من بهاكثيفينودا ثاكورا (Bhaktivinoda Thakura) برؤيته بعيدة المدى في أواخر القرن التاسع عشر وأرسي أسسها بهاكثيسيدھانتا ساراسفاتي (Bhaktisiddhanta Sarasvati) في جوديا ماثا (Gaudiya Matha) التي كتبها في القرن العشرين.^[28] في القرن العشرين، وصلت تعاليم تشيتانيا إلى الغرب عن طريق آيه سي بهاكثيفيدانتا سوامي براهوبادا (A.C. Bhaktivedanta Swami Prabhupada)، ممثل فرع بهاكثيفيدانتا ساراسفاتي ثاكورا (Bhaktisiddhanta Sarasvati Thakura) لعقيدة تشيتانيا. أسس بهاكثيفيدانتا سوامي حركته المعروفة بالجمعية الدولية للوعي بكريشنا (آي إس كيه سي أوه إن) (ISKCON) لنشر تعاليم تشيتانيا في جميع أنحاء العالم.^[29] أنشأ أيضاً جوارز وأنتارياس سارسواتا (Saraswata)، وهم من سلالة غوسوامي، وعدد آخر

- Chaitanya Bhagavata, *Madhya-khaṇḍa* 24 [21]
- Thakura, B. (1993). *Jaiva dharma: The universal religion* (K. Das, Trans.). Los Angeles, CA: Krishna Institute. [22]
- TLC: Lord Chaitanya's Mission "Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called Sikshashtaka" [23]
- History of Gaudiya Vaishnavism "He requested ... the Six Goswamis of Vrindavan, to systematically present ... the theology of bhakti he had taught" [24]
- Narottama Dasa Thakur: Biography [25]
- Festival of Kheturi [26]
- Charismatic Renewal in Gaudiya Vaishnavism (pdf) [27]
- Sherbow, P.H. (2004). "AC Bhaktivedanta Swami's Preaching In The Context Of Gaudiya Vaishnavism". *The Hare Krishna Movement: the Postcharismatic Fate of a Religious Transplant*: 139. [28]
- History of the Hare Krishna Movement [29]
- Krishnology (definition) [30]
- Bengal Studies Conference "History says that the Bengali people experienced the renaissance: not only once but also twice in the course of history. Bengalis witnessed the first renaissance in the 16 th century when Hossain Shah and Sri Chaitanya's idealism influenced a sect of upper literal class of people" [31]
- Sri Chaitanya Mahaprabhu "He spread the Yuga-dharma, or the practice most recommended for the attainment of pure love for Sri Sri Radha-Krishna. That process is Harinam Sankirtan, or the congregational chanting of the Holy Names of the Lord: Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare" [4]
- Bhag-P 11.5.32 "In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions" [5]
- In the Name of the Lord (Deccan Herald) "He was also given the name of 'Gaura' because of his extremely fair complexion." [6]
- KCM Archive "They named Him Nimai, as he was born under a neem tree." [7]
- Gaudiya Literature [8]
- Biography of Sri Locana Dasa Thakura (salagram.net) [9]
- Sri Caitanya Mahaprabhu: His Life and Precepts, by Bhaktivinoda Thakura "Caitanya Mahāprabhu appeared in Nabadwip in Bengal just after sunset on the evening of the 23rd Phālguna 1407 Shakabda, answering to 18 February 1486, of the Christian Era. The moon was eclipsed at the time of His 'birth'" [10]
- Sri Caitanya Mahaprabhu: His Life and Precepts, by Bhaktivinoda Thakura [11]
- Nair, p. 87 [12]
- CC Adi lila 14.22 [13]
- CC Adi lila 17.9 "In Gayla, Sri Chaitanya Māhaprabhu was initiated by Isvara Puri, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home." [14]
- Teachings of Lord Chaitanya "They were surprised to see Lord Chaitanya after He accepted his sannyasa order from Kesava Bharati" [15]
- History of Gaudiya Vaishnavism "Chaitanya spent the remainder of His life, another 24 years, in Jagannāth Puri in the company of some of His intimate associates, such as Svarūpa Dāmodara and Rāmānanda Rāya" [16]
- Gaudiya Vaishnavas "His magnetism attracted men of great learning such as Sārvabhauma Bhaṭṭācārya, the greatest authority on logic, and Shree Advaita Ācārya, leader of the Vaishnavas in Bengal, and men of power and wealth like the King of Orissa, Pratapa Rudra and his brāhman minister, Rāmānanda Rāya..." [17]
- Srimad Bhagavatam, Introduction "At Puridhawm, when he [Chaitanya] entered the temple of Jagannātha, he became at once saturated with transcendental ecstasy" [18]
- CC *Adi-lila* 17.10 [19]
- Chaitanya Bhagavata *Ādi-khaṇḍa* 1.122 [20]

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- The Teachings of Lord Chaitanya Online Book •
- Srimad Bhagavatam 11.5.32 A Verse from the Bhagavata Purana, which refers to Chaitanya Mahaprabhu •

Scriptural Statements/Predictions regarding Caitanya Mahaprabhu's birth •

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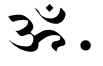
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Modern: قالب Caitanya sampradaya: قالب Krishna: قالب
VaisnavaSampradayas: قالب Gaudiya Vaishnavas
Jagannath: قالب

•  بوابة هندوسية



في كومنز صور وملفات عن: تشيتانيا

١٠ مصادر النص والصور، والمساهمون والتراخيص

١٠١٠ النص

- تشيتانيا المصدر: <http://ar.wikipedia.org/wiki/%D8%AA%D8%B4%D9%8A%D8%AA%D8%A7%D9%86%D9%8A%D8%A7?oldid=15424097> المساهمون: Addbot ، ZkBot ، Ayankamelwiki ، ElphiBot ، MaraBot ، CipherBot ، ركوبا ، MenoBot

٢٠١٠ الصور

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٣٠١٠ ترخيص المضمون

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చైతన్య మహాప్రభు

వికీపీడియా నాండి

“ శ్రీ గురుగౌరాంగౌ జయతః ”

“ హరే కృష్ణ హరే కృష్ణ కృష్ణ కృష్ణ హరే హరే
హరే రామ హరే రామ రామ రామ హరే హరే
”

వల్లభాచార్యుని సమకాలికుడైన చైతన్య మహాప్రభు రాధాకృష్ణ సంప్రదాయాన్ని పరాకాష్ఠకు తీసుకువెళ్ళిన ఒక మహా భక్తుడు. ఇతని జీవిత కాలం 1485-1533. జన్మస్థలం నవద్వీపం (ఇప్పటి నదియా). వల్లభుడు మధుర, బృందావన ప్రాంతాలలో రాధాకృష్ణ మతాన్ని ప్రచారంచేస్తున్న కాలంలోనే చైతన్య్యుడు బెంగాల్, ఒడిషాలలో అదే మతాన్ని ప్రచారం చేశాడు.

విషయ సూచిక

- 1 బాల్యం
- 2 విద్యాభ్యాసం
- 3 సన్యాస స్వీకారం
- 4 రచనలు
- 5 నిర్యాణం
- 6 బోధనలు
- 7 దివ్య లీలలు
- 8 ఇవీ చూడండి
- 9 పాదపీఠికలు
- 10 బయటి లింకులు

చైతన్య మహాప్రభు



చైతన్య మహాప్రభు

జననం విశ్వంభర్

1486

నవద్వీప్ , ప్రస్తుతం నదియా జిల్లా , పశ్చిమ బెంగాల్

మరణం 1534

పూర్, ఒడిషా, భారత దేశం

Honors Followers of Gaudiya Vaishnavism believe him to be the full incarnation of Lord Krishna.

బాల్యం

కృష్ణ ప్రేమనాథ పంచాంగు అరుదెంచినారు. సామూహిక హరినామ సంకీర్తనమునకు ఎఱయునాథ అయిన "శ్రీ చైతన్య మహా ప్రభువు" బెంగాలు లోని నవదీపము నందలి శ్రీధామ మాయాపురములో క్రీ. శ. 1407 శతాబ్దమున (క్రీస్తుకాలమాన ప్రకారము ఎఱవరి 1486 నవవత్సరమున) ఫాల్గుణ పౌర్ణమి సంద్యా సమయమున అవతరించిరి. శ్రీ చైతన్య మహా ప్రభువు తండ్రియైన జగన్నాథ మిశ్రులు నల్లట్ జిల్లాకు చెందిన వీధ్యత్పూరుడైన బ్రహ్మణుడు.చైతనగృడి తల్లిదండ్రులకు మొదట ఎనిమిదిమంది సంతానం పుట్టడం, వెంటవెంటనే చనిపోవడం జరిగిన తర్వాత తొమ్మిదవ సంతానంగా విశ్వరూపుడు జన్మించాడు. అతడు చిన్నతనంలోనే సన్యాసం స్వీకరించి దక్షిణానికి వెళ్లిపోయాడు. ఆఖరి సంతానం చైతనగృడు. అతనికి తల్లిదండ్రులు పెట్టిన పేరు విశ్వంభరుడు. తెల్లగా మెరిసెఱ్ఱా ఎంతో అందంగా ఉన్నందఱు అతడిని గౌరాంగుడు అని ఎఱిచేవారు. ఇది కాక ఇతడి తోటి ఎఱ్ఱలు ""నిమాయి" అని ఎఱిచేవారు. సన్యాసం స్వీకరించిన తర్వాతనే "శ్రీకృష్ణచైతనగృడు" అనే పేరు వచ్చింది.

విద్యాభ్యాసం

గౌరాంగుడు చిన్నతనంలోనే సకల శాస్త్రాలూ, పురాణాతిహాసాలూ చదివి మహా పండితుడయ్యాడు. తర్కం, వ్యాకరణం అతని అభిమాన విషయాలు. 16వ ఏటనే నవదీపంలో అతడు పాఠశాల స్థాపించి, వందలాది విద్యార్థులకు తర్క, వ్యాకరణాలు బోధించాడు. సంస్కృతంలో ఒక వ్యాకరణ గ్రంథం కూడా రచించాడు. గౌరాంగుని 11వ ఏట తండ్రి చనిపోవడం జరిగింది. ఆయన శ్రాద్ధ కర్మలనాఱి నిర్వర్తించడానికి తన 23వ ఏట గౌరాంగుడు ఒకసారి గయ వెళ్ళాడు. అక్కడ ఒక విష్ణాలయంలో పూజలు చేస్తుండగా అతని హృదయం భగవంతుని పట్ల అపార భక్తి భావంతో తన్మయుడయిపోయాడు. ఆ స్థాణిలో అతడిని చూసాఱు ఈశ్వరపురి అనే సాధఱు అతడు మహాభక్తుడు కాగలడని తలచి కృష్ణమంత్రోపదేశం చేసాడు.

ఆ సమయమున నవదీప ప్రాంతము విద్యాసంస్కృతులకు కేంద్రమై ఉన్నందఱు ఆయన విద్యార్థిగా నవదీపమునకు చేరిరి. నవదీపములోని గొప్ప విద్వాంసఱైన శ్రీ నీలాంబరి చక్రవర్తి యొక్క తనయయైన శచీదేవిని వివాహము చేసకొనిన తరువాత జగన్నాథముశ్రులు గంగాతటమునందఱ తమ నివాస మేర్పరుచకొనిరి. జగన్నాథ మిశ్రుడు తన భార్యయైన శ్రీమతి శచీదేవి ద్వారా పలువురు పుత్రికలనాఱి పొందిననాఱి వారిలో దాదాపు అందరు పసఱయసర్పలలోనే మరణించిరి. చివరికి మిగిలిన శ్రీ విశ్వరూపుడు మరియు విశ్వంభరుడనాఱి పుత్తుల వలననే ఎఱ్ఱు ప్రేమనాథ చూపుటకు వారికి అవకాశము కలిగినది. సంతానమున కడపటివాడునాఱి, దశమ సంతానము అయిన విశ్వంభరుడే తరువాత నిమాయి పండితుడుగా పేరుగాంచినారు. ఆ నిమాయి పండితుడే సన్యాసమునాఱి స్వీకరించిన ఎఱ్ఱుల " శ్రీ చైతన్య మహా ప్రభువు" గా ప్రసఱ్ఱిగాంచినారు.

సన్యాస స్వీకారం

గయ నఱండి నవదీపం తిరిగివచ్చిన గౌరాంగుడు పాఠశాలనాఱి మూసఱేనాఱినిరంతర కృష్ణ ధ్యానంలో, కృష్ణ సంకీర్తనంలో మునిగిపోయాడు. కృష్ణభక్తి రోజురోజుకీ పెరిగిపోతుండగా ఇక భరించలేక సాంసారిక జీవనాన్ని విడనాడి, తన 25 వ యేట భార్యకు, నవదీప ప్రజలకు వీడ్కోలు పలికి కేశవభారతి అనే సన్యాసఱడగ్గర సన్యాసాశ్రమాన్ని స్వీకరించాడు. కొంతకాలం జగన్నాథ క్షేత్రమైన పూరిలోనూ, కొంతకాలం బృందావనంలోనూ నివసఱడాడు. అతడికి తరచగా తన్మయ స్థాణి కలిగేది. చివరి 12 ఏళ్ళు సగం సమాధి స్థాణిలోనాఱి, సగం జాగ్రదావస్థలోనాఱి గడిపాడు. సమాధిలో ఉండగా కృష్ణ సంయోగ సఱ్ఱాన్ని, జాగ్రదావస్థలో కృష్ణవియోగ వేదనలోని సఱ్ఱాన్ని అనఱభవించేవాడు.

రచనలు

చైతనగృడు ఒక ప్రత్యేక మఱాన్ని, నఱ్ఱాంతాన్ని స్థాపఱచకపోయినా అతని శిష్యులు తర్వాతికాలంలో బ్రహ్మసూత్రాలకు అతని దృష్టఱఱుది భాష్యంతో పాటు, అతని నఱ్ఱాంతాలకు విస్పష్ట రూపం ఇచ్చి అనేక గ్రంథాలు వ్రాసారు. చైతన్య మఱానికి అవి ప్రామాణికాలు. చైతనగృడి శిష్యులలో రూపగోస్వామి, సనాతన గోస్వామి, జీవ గోస్వామి ప్రముఖులు. రూప గోస్వామి "భక్తి రసామృత నఱధఱు", "ఉఱ్ఱుల నీలమణి" అనే గ్రంథాలు, సనాతనఱడు "వైష్ణవతోషణి", జీవ గోస్వామి "సత్సందర్భం",

"భాగవత టీక", "భక్తి నాదాంతం", "ఉపదేశామృతం" అనే గ్రంథాలు వ్రాసారు.

నిర్యాణం

చైతన్యస్వామి తన 48వ ఏట జగన్నాథాలయంలో పూజానిమిత్తం తలుపులు తెరుచుకుని లోనికి వెళ్ళినవాడు వెళ్ళినట్టే మహాప్రస్థానం చెందాడని ఒక కథనం. నదిలో స్నానం చేస్తుండగా అతడిని మామూలుగా ఆవరించే భగవత్తన్మయత్వంలో ఆ నీటిలో మునిగిపోయి తనంపు చాలించడని మరొక కథనం.

బోధనలు

చైతన్య సాంప్రదాయానికి చెందిన వేదాంతాన్ని అచింత్య భేదాభేదవాదం అని అంటారు. మతపరంగా దానికి గొడీయ వైష్ణవం అని కూడా పేరు.

చైతన్యస్వామి జ్ఞానమీమాంస మరియు ధార్మిక బోధనలు పదివున్నాయి. వీటినే "దశ మూల బోధనలు" అని వ్యవహరిస్తారు.

1. ధార్మిక గ్రంథాలు అయినటువంటి భగవద్గీత మరియు శ్రీమద్భాగవతం, గ్రంథాల ఆధారంగా క్రింది తొమ్మిది సత్యాలు స్థాపించబడినవి;
2. శ్రీకృష్ణుడు "మహా" మరియు "అనంత" 'సత్యం'.
3. శ్రీకృష్ణుడు దివ్యశక్తి (transcendental), జీవశక్తి (living entities), మరియు భౌతిక (material nature) శక్తులకు మూలము.
4. కృష్ణుడు రస సముద్రుడు.
5. జీవులులన్నిటికీ మూలవస్తువు కృష్ణుడే.
6. కొన్ని జీవులు భౌతికశక్తుల ప్రభావాలకు లోనవుతాయి.
7. ఇతర జీవుల దివ్యశక్తులు, భౌతిక విధానాలకూ మరియు శక్తులకు అతీతంగా వుంటాయి.
8. జీవులు మరియు భౌతికపరమయిన ప్రకృతి అచింత్య భేద అభేద, ఒకదానికొకటి అంతర్భాగమైనప్పటికీ, శ్రీకృష్ణుడి అంతర్భాగాలు కావు.
9. భక్తి లేదా కృష్ణుడి పట్ల పరిపూర్ణ భక్తి మాత్రమే ముక్తికి మార్గము.
10. శ్రీకృష్ణుడి పట్ల ప్రేమ అత్యున్నత లక్ష్యం.

దివ్య లీలలు

శ్రీ చైతన్య మహా ప్రభువు తమ దివ్యలీలలనాం నలుబదివినిమిది సంవత్సరముల కాలము ప్రదర్శించిన ఎమ్మట్ల 1455 శతాబ్దమున పూరి జగన్నాథ క్షేత్రము నందం అంతర్ధానము చెందిరి. శ్రీ చైతన్య మహా ప్రభువు తొలి ఇరువదినాలుగు సంవత్సరములు నవద్వీపమున బ్రహ్మచర్యాశ్రమమునం మరియు గృహస్థ జీవనమునం గడివరి. ఆయన తొలి భార్య శ్రీమతి లక్ష్మీవ్రయాదేవి. కార్యార్థమై శ్రీ చైతన్య మహా ప్రభువు ఇంటి నుండి వెళ్ళినప్పుడు చిన్న వయస్సులోనే ఆమె దేహమునం త్యజించిరి. శ్రీ చైతన్య మహా ప్రభువు తూర్పు బెంగాలు నుండి తిరిగి వచ్చిన తరువాత రెండవ భార్యనం స్వీకరింపుమని తల్లి అర్థించగా దానికి ఆయన అంగీకరించిరి. ఈ ప్రభువు రెండవ భార్య శ్రీమతి విష్ణువ్రయాదేవి. శ్రీ చైతన్య మహా ప్రభువు ఇరువది

నాలుగవయెటనే సన్న్యాసమునఁ స్వీకరించిన కారణముగా ఆవిడ తన జీవితమునంతయు ఆయన వియోగముననే గడిపెను. మహా ప్రభువు సన్న్యాసమునఁ స్వీకరించఁ సమయమునకు ఆమె వయస్సు కేవలము 14 సం.లు. సన్న్యాసమునఁ స్వీకరించిన ఎఱ్ఱుట మహాప్రభువు తన తల్లియైన శ్రీమతి శచీదేవి కోరిక పై పూరి జగన్నాథమునఁ తన కేంద్రనివాస స్థానముగా చేసెకొనిరి. ఆ పూరి కైతమున ఆయన ఇరువది నాలుగేండ్ల కాలమునఁ గడివరి. ఆ ఇరువది నాలుగేండ్ల సమయములో ఆరు సంవత్సరములు ఆయన శ్రీమద్భాగవతమునఁ ఉపదేశించఁడఁ దేశమంతట ముఖ్యముగా దక్షిణ భారతదేశమున మర్యాదించిరి. శ్రీ చైతన్య మహా ప్రభువు శ్రీమద్భాగవతమునే కాకుండా గీతోపదేశములనఁ కూడా ఆచరణీయ పద్ధతిలో ప్రచారము చేసిరి. శ్రీ కృష్ణుడు దేవదేవునిగా భగవద్గీత యందఁ వర్ణింపబడినాడు. సర్వ ధర్మములనఁ త్యజించి తననొక్కడినే (శ్రీ కృష్ణ భగవానఁడు) ఏకైక ఆరాధ్య భగవానఁనిగా శరణుపొందఁడునీ అతడు దివ్యగ్నాన గ్రంథమైన గీత యందఁ చివరి ఉపదేశముగా తెలివయునాడు. తన భక్తులందరు సర్వపాపముల నఁడి రక్షింపబడుదఁదఁనియు, అందఁవలన వారు ఎటువంటి చింతనఁ పొందనవసరము లేదనియు తదఁగురి ఆ దేవ దేవుడు అశ్వాసమొసగినాడు. శ్రీ చైతన్య మహా ప్రభువు స్వయముగా శ్రీ కృష్ణ భగవానఁడే. ఈ కలియుగమున ఈ మారు శ్రీ కృష్ణ భగవానఁడు మహా భక్తుని రూపమున అవతరించెనుండెనఁ ఆది దేవుడునఁ, సర్వకారణకారణుడునఁ ఐన శ్రీ కృష్ణ భగవానఁని దివ్యస్థితిని సమస్త మానవాళికి ముఖ్యముగా ధార్మికులకు మరియు తత్వవేత్తలకు ఉపదేశించఁడఁకే శ్రీ చైతన్య మహా ప్రభువు అవతరించిరి. వ్రజభూమిలో (బృందావనము) వ్రజరాజ (నంద మహారాజు) తనయునిగా అవిర్భవించిన శ్రీ కృష్ణ భగవానఁడే దేవ దేవుడనియు, తత్కారణమున సర్వులచే పూజనీయుడనియు తెలుపుటయే శ్రీ చైతన్య మహా ప్రభువు యొక్క ముఖ్య ఉపదేశసారము. శ్రీ కృష్ణ భగవానఁని అవగతమొనర్చుకొనఁడుకు అమలమైన శ్రీ మద్భాగవతమే సరియైనదని ఆయన పలికిరి. అంతియేగాని భగవంతుని ప్రేమనఁ పొందఁడుయే సర్వ మానవుల జీవిత పరమ లక్ష్యమని ఆయన ఉపదేశించిరి. శ్రీ చైతన్య మహా ప్రభువు యొక్క భక్తులు ముఖ్యముగా శ్రీ బృందావన దాస రాకూరు, శ్రీలోచనదాస రాకూరు, శ్రీల కృష్ణదాస కవిరాజ గోస్వామి, శ్రీ కవికర్ణపూరుడు, శ్రీ ప్రబోధానంద సరస్వతి, శ్రీ రూప గోస్వామి, శ్రీసనాతనగోస్వామి, శ్రీ రఘునాథ భట్ట గోస్వామి, శ్రీ జీవ గోస్వామి, శ్రీ గోపాల భట్ట గోస్వామి, శ్రీ రఘునాథ దాస గోస్వామి, మరియు ఈ మధ్యకాలము నాటి (దాదాపు 200 సంవత్సరముల పూర్వము) శ్రీ విశ్వనాథ చక్రవర్తి, శ్రీబలదేవవిద్యాభూషణుడు, శ్రీ శ్యామనందగోస్వామి, శ్రీ నరోత్తమదాస రాకూరు, శ్రీభక్తి వినోద రాకూరు, చివరికి అస్మద్ గురువర్యులైన శ్రీ భక్తి నదాంత సరస్వతి రాకూరు పలువురు ఇతర ఘన విద్వాంసఁలు, భక్తులు మహా ప్రభువుల వారి జీవితము మరియు ఉపదేశముల పై విస్తృత రచనలనఁ గాంచిరి.

ఇవీ చూడండి

- అచింత్య భేద అభేద
- చైతన్య చరితామృత
- హరేకృష్ణ
- పూరి జగన్నాథ ఆలయం
- గౌరంగ
- నిత్యానందఁలు
- పంచ తత్వ (వైష్ణవం)
- భక్తి వేదాంత స్వామి ప్రభుపాద

పాదపీఠికలు

బయటి లింకులు

- Gaudiya Vaishnavism - The Tradition of Chaitanya (<http://www.gaudiya.com/>)
- Krishna.com (<http://www.krishna.com/>) "All about Krishna." Teachings, history, art, MP3s.
- Bhaktivedanta Book Trust (<http://www.bbt.info/>) Website containing information about books authored by A. C. Bhaktivedanta Swami Prabhupada
- Sri Chaitanya Mahaprabhu: His Life and Precepts (<http://www.salagram.net/parishad43.htm>)
- The Teachings of Lord Chaitanya (<http://lordcaitanya.com/en1>) Online Book
- Srimad Bhagavatam 11.5.32 (<http://srimadbhagavatam.com/11/5/32/en1>) A Verse from the Bhagavata Purana, which refers to Chaitanya Mahaprabhu
- Scriptural Statements/Predictions regarding Caitanya Mahaprabhu's birth (<http://veda.harekrnsa.cz/encyclopedia/caitanya.htm>)
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- List of biographical works and other sources (<http://veda.harekrnsa.cz/encyclopedia/parampara2.htm#22>)
- Golden Volcano — A Tragedy of Separation (http://scsmath.com/docs/golden_volc_excrpt-tragedy.html) The Golden Volcano of Divine Love (by Srila B.R. Sridhar Maharaj)
- Lord Gouranga and His Message of Devotion (<http://www.theosophical.ca/SreeChaitanyaHWBM.html>) (theosophical.ca)
- Chaitanya Mahaprabhu (<http://www.kamat.com/umbrella/chaitanya.htm>) By Mahashakti Dasa
- Lord Gauranga (<http://dlshq.org/saints/gauranga.htm>) – a biography by Swami Sivananda

"http://te.wikipedia.org/w/index.php?title=చైతన్య_మహాప్రభు&oldid=1443771" నాండి వెలికితీశారు

వర్గాలు: 1486 జననాలు | 1534 మరణాలు | వైష్ణవతత్వం | హిందూ సంతులు

-
- ఈ పేజీలో చివరి మార్పు 8 మార్చి 2015 న 14:28 కు జరిగింది.
 - పాఠ్యం క్రియేటివ్ కామన్స్ అట్రిబ్యూషన్/షేర్-అలైక్ లైసెన్స్ క్రింద లభ్యం; అదనపు షరతులు వర్తించవచ్చు. మరిన్ని వివరాలకు వాడుక నియమాలనం చూడండి.

Chaitanya Mahaprabhu

Chaitanya Mahaprabhu (also transliterated **Caitanya**, IAST *Caitanya Mahāprabhu*; 18 February 1486 – 14 June 1534^[1]) was a Hindu monk and social reformer from 16th century India. A native of Nabadwip in Bengal, he promoted the worship of God, in his tradition known by the name Krishna.^[2] He is venerated by followers of Gaudiya Vaishnavism.^[3]

Chaitanya was a notable proponent for the Vaishnava school of Bhakti yoga (meaning loving devotion to God), based on the philosophy of the *Bhagavata Purana* and *Bhagavad Gita*,^[4] who founded the Achintya Bheda Abheda of Vedanta. Specifically, he worshipped the forms of Krishna, popularised the chanting of the *Hare Krishna* mantra^[5] and composed the *Siksastakam* (eight devotional prayers) in Sanskrit. His followers, Gaudiya Vaishnavas, revere him as an avatar of Krishna in the mood of Radha, Krishna's eternal consort.

Chaitanya is also sometimes referred to by the names **Gaura** (Sanskrit for 'golden'), due to his fair complexion,^[6] and **Nimai** due to his being born underneath a Neem tree.^[7] There are numerous biographies available from the time giving details of Chaitanya's life, the most prominent ones being the *Chaitanya Charitamrita* of Krishnadasa Kaviraja, the earlier *Chaitanya Bhagavata* of Vrindavana Dasa^[8] (both originally written in Bengali but now widely available in English and other languages), and the *Chaitanya Mangala*, written by "Lochana Dasa".^[9] These works are in Bengali with some Sanskrit verses interspersed. In addition to these there are other Sanskrit biographies composed by his contemporaries. Chief among them are the works, *Sri Chaitanya Charitamritam Mahakavyam* by Kavi Karnapura and *Sri Krishna Chaitanya Charitamritam* by Murari Gupta.

1 Life

Chaitanya Mahaprabhu is revered by his followers as the Supreme Being. He was born as the second son of Jagannath Misra and his wife Sachi Devi, who lived in the town of Dhaka Dakhhin, Srihatta, now Bangladesh. According to *Chaitanya Charitamruta*, Chaitanya was born on the full moon night of 18 February 1486, at the time of a lunar eclipse.^[10] His parents named him 'Vishvambhar'. His family roots are originally from Dhaka Dakhhin, Sylhet^{[11][12]} Srihatta (now Sylhet, Bangladesh),

Chaitanya's paternal grandmother saw a dream that Kr-



Yogapith, the birthplace of Chaitanya Mahaprabhu. Built in 1880s by Bhaktivinoda Thakur (1838-1914) in Mayapur (West Bengal, India).

ishna is coming to her household and that for this to happen her daughter-in-law must go to Nabadwip. The daughter-in-law, Sachi Devi, and her husband took a river journey on Kushyira River from their home in Sylhet; what is now the Thakurbari in Misrapara of Dhakadaksin. Sachi Devi did not forget her mother-in-law's request to send the child to visit her. Chaitanya made this journey after he became a sanyasi. He reached his paternal grandparents' house in Dhakadaksin, Sylhet, on a Sunday in Bengali Falgun month or February/March in Gregorian calendar. His grandmother was getting blind by the time Chaitanya visited her but she regained her full sight once Chaitanya touched her face.

The grandmother narrated her dream that led to his parents move to Nabadwip. At one stage, the young Chaitanya stood up and went to the prayer room. As he was taking time to return, the family members went in search of him. To their surprise, Chaitanya was not to be seen in the prayer room but it was Krishna himself.

Before leaving his ancestral home, he advised his grandmother to build prayer house on the south (daksin) and assured her that this would provide protection from the south. This is how the area came to be known, and is still called, Dhakadaksin or south covered. Chaitanya also visited his maternal grandparents' home in Joypur village of Habiganj in greater Sylhet. Both ancestral homes have mandirs with guest quarters that are well maintained and upgraded by public and private funds, and have become popular with regional visitors.



Gaura Nitai shrine at ISKCON Temple Delhi.

In his youth, Chaitanya was primarily known as an erudite scholar, whose learning and skills in argumentation in his locality were second to none. Kashinath Mukhopadhyay was his private tutor during those days. A number of stories also exist telling of Chaitanya's apparent attraction to the chanting and singing of Krishna's names from a very young age,^[13] but largely this was perceived as being secondary to his interest in acquiring knowledge and studying Sanskrit. When travelling to Gaya to perform the shraddha ceremony for his departed father, Chaitanya met his guru, the ascetic Ishvara Puri, from whom he received initiation with the Gopala Krishna mantra. This meeting was to mark a significant change in Chaitanya's outlook^[14] and upon his return to Bengal the local Vaishnavas, headed by Advaita Acharya, were stunned at his external sudden 'change of heart' (from 'scholar' to 'devotee') and soon Chaitanya became the eminent leader of their Vaishnava group within Nadia.

After leaving Bengal and receiving entrance into the sannyasa order by Keshava Bharati,^[15] Chaitanya journeyed throughout the length and breadth of India for several years, chanting the divine Names of Krishna constantly. He spent the last 24 years of his life in Puri, Odisha,^[16] the great temple city of Jagannath. The Gajapati king, Prataparudra Dev, regarded Chaitanya as Krishna's avatar and was an enthusiastic patron and devotee of Chaitanya's sankeertan gatherings.^[17] It was during these years that Chaitanya is believed by his followers to have sank deep into various Divine-Love (samādhī) and performed pastimes of divine ecstasy (bhakti).^[18]

2 Identity



Chaitanya and Nityananda, is shown performing a 'kirtan' in the streets of Nabadwip, Bengal.

Chaitanya Mahaprabhu united in himself two aspects: ecstatic devotee of Krishna and Krishna himself in inseparable union with Radha. According to the hagiographies of 16th-century authors, he exhibited his Universal Form identical to that of Krishna on a number of occasions, notably to Advaita Ācārya and Nityānanda Prabhu.^{[19][20][21]} Caitanya Mahaprabhu is predicted in about 24 different scriptures, including one of the most revered purana called Srimad bhagavatam (bhagavata purana). In Srimad Bhagavatam 11.5.32 the following is stated:^[22]

*krsna-varnam tvisakrsnam
sangopangastra-parsadam
yajnaih sankirtana-prayair
yajanti hi su-medhasah*

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Krsna. Although His complexion is not blackish, He is Krsna Himself. He is accompanied by His associates, servants, weapons and confidential companions.^[23]

Gaudiya Vaishnavas considers Chaitanya Mahaprabhu to be Lord Krishna himself, but appearing in covered form (channa avatar). The Gaudiya Vaishnava acharya Bhaktivinoda Thakura have also found out the rare manuscript of Caitanya Upanishad of the atharvaveda section, which reveals the identity of Chaitanya Mahaprabhu.

3 Teachings

Chaitanya Mahaprabhu has left one written record in Sanskrit called Siksastakam. Chaitanya's epistemological, theological and ontological teachings are summarised as ten roots or maxims (dasa mula).^[24] The statements of amnaya (scripture) are the chief proof. By these statements the following ten topics are taught.

1. Krishna is the Supreme Absolute Truth.
2. Krishna is endowed with all energies.
3. Krishna is the ocean of *rasa* (theology).
4. The *jivas* (individual souls) are all separated parts of the Lord.
5. In bound state the *jivas* are under the influence of matter, due to their *tatastha* nature.
6. In the liberated state the *jivas* are free from the influence of matter, due to their *tatastha* nature.
7. The *jivas* and the material world are both different from and identical to the Lord.
8. Pure devotion is the practice of the *jivas*.
9. Pure love of Krishna is the ultimate goal.
10. Krishna is the only lovable blessing to be received.

4 Philosophy and Tradition

Despite having been initiated in the Madhvacharya tradition and taking sannyasa from Shankara's tradition, Chaitanya's philosophy is sometimes regarded as a tradition of his own within the Vaishnava framework – having some marked differences with the practices and the theology of other followers of Madhvacharya. He took Mantra Upadesa from Isvara Puri and Sanyasa Diksha from Keshava Bharati.



Pancha Tattva deities installed on a Vaishnava altar. From left to right: Advaita Acharya, Nityananda, Chaitanya, Gadadhara Pandita, Srivasa.

Chaitanya is not known to have written anything himself except for a series of verses known as the *Siksastaka*, or “eight verses of instruction”,^[25] which he had spoken, and were recorded by one of his close colleagues. The eight verses created by Chaitanya are considered to contain the complete philosophy of Gaudiya Vaishnavism in condensed form. Chaitanya requested a select few among his followers (who later came to be known as the

Six Gosvamis of Vrindavan) to systematically present the theology of bhakti he had taught to them in their own writings.^[26] The six saints and theologians were Rupa Goswami, Sanatana Goswami, Gopala Bhatta Goswami, Raghunatha Bhatta Goswami, Raghunatha dasa Goswami and Jiva Goswami, a nephew of brothers Rupa and Sanatana. These individuals were responsible for systematising Gaudiya Vaishnava theology.

Narottama Dasa, Srinivasa Acarya and Syamananda Pandit were among the stalwarts of the second generation of Gaudiya Vaishnavism. Having studied under Jiva Goswami, they were instrumental in propagating the teachings of the Goswamis throughout Bengal, Odisha and other regions of Eastern India. Many among their associates, such as Ramacandra Kaviraja and Ganga Narayan Chakravarti, were also eminent teachers in their own right.^[27]

In the early 18th century Kalachand Vidyalkar, a disciple of Chaitanya, made his preachings popular in Bengal. He traveled throughout India popularizing the gospel of anti-untouchability, social justice and mass education. He probably initiated 'Pankti Bhojon' and Krishna sankirtan in eastern part of Bengal. Several schools (sampradaya) have been practicing it for hundreds of years. Geetashree Chabi Bandyopadhyay and Radharani Devi are among many who achieved fame by singing kirtan. The Dalits in Bengal at that time neglected and underprivileged cast readily accepted his libertarian outlook and embraced the doctrine of Mahaprabhu. His disciples were known as Kalachandi Sampraday who inspired the people to eradicate illiteracy and casteism. Many consider Kalachand as the Father of Rationalism in East Bengal (Purba Banga).

The festival of Kheturi, presided over by Jahnava Thakurani,^[28] the wife of Nityananda, was the first time the leaders of the various branches of Chaitanya's followers assembled together. Through such festivals, members of the loosely organised tradition became acquainted with other branches along with their respective theological and practical nuances.^[29] Around these times, the disciples and descendants of Nityananda and Advaita Acharya, headed by Virabhadra and Krishna Mishra respectively, started their family lineages (vamsa) to maintain the tradition. The vamsa descending from Nityananda through his son Virabhadra forms the most prominent branch of the modern Gaudiya tradition, though descendants of Advaita, along with the descendants of many other associates of Chaitanya, maintain their following especially in the rural areas of Bengal. Gopala Guru Goswami, a young associate of Chaitanya and a follower of Vakresvara Pandit, founded another branch based in Odisha. The writings of Gopala, along with those of his disciple Dhyanaacandra Goswami, have had a substantial influence on the methods of internal worship in the tradition.

From the very beginning of Chaitanya's *bhakti* movement in Bengal, Haridasa Thakur and others Muslim or

Hindu by birth were the participants. Sri Ramakrishna Paramahansa, the great sage of Dakshineswar, who lived in the 19th century, emphasized the bhakti marga of Chaitanya mahaprabhu, whom he referred to as “Gauranga.” (The Gospel of Sri Ramakrishna). This openness received a boost from Bhaktivinoda Thakura's broad-minded vision in the late 19th century and was institutionalised by Bhaktisiddhanta Sarasvati in his Gaudiya Matha in the 20th century.^[30] In the 20th century the teachings of Chaitanya were brought to the West by Prabhupada, a representative of Bhaktisiddhanta Sarasvati branch of Chaitanya's tradition. Prabhupada founded his movement known as The International Society for Krishna Consciousness (ISKCON) to spread Chaitanya's teachings throughout the world.^[31] Sarasvata gurus and acharyas, members of the Goswami lineages and several other Hindu sects which revere Chaitanya Mahaprabhu, including devotees from the major Vaishnava holy places in Mathura District, West Bengal and Odisha, also established temples dedicated to Krishna and Chaitanya outside India in the closing decades of the 20th century. In the 21st century Vaishnava bhakti is now also being studied through the academic medium of Krishnology in a number of academic institutions.^[32]

5 Discovery of Chaitanya's Birthplace Yogapith

See also: [Mayapur and Bhaktivinoda Thakur](#)

In 1886 a leading Gaudiya Vaisnava reformer Bhaktivinoda Thakur attempted to retire from his government service and move to Vrindavan to pursue his devotional life there.^[33] However, he saw a dream in which Caitanya ordered him to go to Nabadwip instead.^[34] After some difficulty, in 1887 Bhaktivinoda was transferred to Krishnanagar, a district center twenty-five kilometers away from Nabadwip, famous as the birthplace of Caitanya Mahaprabhu.^[35] Despite poor health, Bhaktivinoda finally managed to start regularly visiting Nabadwip to research places connected with Caitanya.^[36] Soon he came to a conclusion that the site purported by the local *brahmanas* to be Caitanya's birthplace could not possibly be genuine.^[37] Determined to find the actual place of Caitanya's pastimes but frustrated by the lack of reliable evidence and clues, one night he saw a mystical vision:^[38]

Taking this as a clue, Bhaktivinoda conducted a thorough, painstaking investigation of the site, by consulting old geographical maps matched against scriptural and verbal accounts, and eventually came to a conclusion that the village of Ballaldighi was formerly known as Mayapur, confirmed in *Bhakti-ratnakara* as the actual birth site of Caitanya.^[39] He soon acquired a property in Surabhi-kunj near Mayapur to oversee the temple construction at Yo-

gapith, Caitanya's birthplace.^[40] For this purpose he organized, via *Sajjana-tosani* and special festivals, as well as personal acquaintances, a massive and hugely successful fundraising effort among the people of Bengal and beyond.^[41] Noted Bengali journalist Sisir Kumar Ghosh (1840-1911) commended Bhaktivinoda for the discovery and hailed him as “the seventh goswami” – a reference to the Six Goswamis, renowned medieval Gaudiya Vaisnava ascetics and close associates of Caitanya who had authored many of the school's Th texts and discovered places of Krishna's pastimes in Vrindavan.^[42]

6 Cultural legacy

See also: [Bengal Renaissance](#)

In addition to his deep influences on Hinduism, Chaitanya's cultural legacy in Bengal and Odisha remains deep, with many residents performing daily worship to him as an avatar of Krishna. Some attribute to him a Renaissance in Bengal,^[43] different from the more well known 19th-century Bengal Renaissance. Salimullah Khan, a noted linguist, maintains, “Sixteenth century is the time of Chaitanya Dev, and it is the beginning of Modernism in Bengal. The concept of 'humanity' that came into fruition is contemporaneous with that of Europe”.

Noted Bengali biographical film on him, *Nilachaley Mahaprabhu* (1957) was directed by Kartik Chattopadhyay.^[44]

7 See also

- [Achintya Bheda Abheda](#)
- [Acyutananda](#)
- [Adi Shankara](#)
- [Chaitanya Charitamrita](#)
- [Gauranga](#)
- [Hare Krishna \(mantra\)](#)
- [Jagannath Temple \(Puri\)](#)
- [Madhvacharya](#)
- [Nityananda](#)
- [Bhakti movement](#)
- [Pancha Tattva \(Vaishnavism\)](#)
- [Prabhupāda](#)
- [Chaitanya Bhagavata](#)

8 Footnotes

- [1]
- [2] Britannica: Caitanya Movement
- [3] Ravi Shankar discusses Sri Chaitanya Mahaprabhu
- [4] Srimad Bhagavatam (Introduction) “Lord Caitanya not only preached the Srimad-Bhagavatam but propagated the teachings of the Bhagavad Gita as well in the most practical way.”
- [5] Sri Chaitanya Mahaprabhu “He spread the Yuga-dharma, or the practice most recommended for the attainment of pure love for Sri Sri Radha-Krishna. That process is Hari-nam Sankirtan, or the congregational chanting of the Holy Names of the Lord: Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”
- [6] In the Name of the Lord (Deccan Herald) “He was also given the name of ‘Gaura’ because of his extremely fair complexion.”
- [7] KCM Archive “They named Him Nimai, as he was born under a neem tree.”
- [8] Gaudiya Literature
- [9] Biography of Sri Locana Dasa Thakura (salagram.net)
- [10] Sri Caitanya Mahaprabhu: His Life and Precepts, by Bhaktivinoda Thakura “Caitanya Mahāprabhu appeared in Nabadwip in Bengal just after sunset on the evening of the 23rd Phālguna 1407 Shakabda, answering to 18 February 1486, of the Christian Era. The moon was eclipsed at the time of His 'birth'”
- [11] Sri Caitanya Mahaprabhu: His Life and Precepts, by Bhaktivinoda Thakura
- [12] Nair, p. 87
- [13] CC Adi lila 14.22
- [14] CC Adi lila 17.9 “In Gayla, Sri Chaitanya Māhaprabhu was initiated by Isvara Puri, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.”
- [15] Teachings of Lord Chaitanya “They were surprised to see Lord Chaitanya after He accepted his sannyasa order from Kesava Bharati”
- [16] History of Gaudiya Vaishnavism. The first 6 years, he traveled extensively from Rameshavara in South India to Vrindavan in North India, sharing the message of bhakti. He is also said to have achieved major intellectual successes in converting intellectual giants of his times such as Sarvabhauma Bhattacharya and Prakashananda Saraswati to his devotional understanding of Vedanta. “Chaitanya spent the remainder of His life, another 24 years, in Jagannāth Puri in the company of some of His intimate associates, such as Svarūpa Dāmodara and Rāmānanda Rāya”
- [17] Gaudiya Vaishnavas “His magnetism attracted men of great learning such as Sārvabhauma Bhattāchārya, the greatest authority on logic, and Shree Advaita Āchārya, leader of the Vaishnavas in Bengal, and men of power and wealth like the King of Odisha, Pratapa Rudra and his minister, Rāmānanda Rāya...”
- [18] Srimad Bhagavatam, Introduction “At Puridhawm, when he [Chaitanya] entered the temple of Jagannātha, he became at once saturated with transcendental ecstasy”
- [19] CC *Adi-lila* 17.10
- [20] Chaitanya Bhagavata *Ādi-khaṇḍa* 1.122
- [21] Chaitanya Bhagavata, *Madhya-khaṇḍa* 24
- [22] SB 11.5.32
- [23] <http://www.veda.harekrnsna.cz/encyclopedia/caitanya.htm>
- [24] Thakura, B. (1993). Jaiva dharma: The universal religion (K. Das, Trans.). Los Angeles, CA: Krishna Institute.
- [25] TLC: Lord Chaitanya’s Mission “Although Lord Caitanya was widely renowned as a scholar in His youth, He left only eight verses, called Sikshashtaka”
- [26] History of Gaudiya Vaishnavism “He requested ... the Six Goswamis of Vrindavan, to systematically present ... the theology of bhakti he had taught”
- [27] Narottama Dasa Thakur: Biography
- [28] Festival of Kheturi
- [29] Charismatic Renewal in Gaudiya Vaishnavism (pdf)
- [30] Sherbow, P.H. (2004). “AC Bhaktivedanta Swami’s Preaching in the Context of Gaudiya Vaishnavism”. *The Hare Krishna Movement: the Postcharismatic Fate of a Religious Transplant*: 139.
- [31] History of the Hare Krishna Movement
- [32] Krishnology (definition)
- [33] Dasa 1999, pp. 100-101.
- [34] Dasa 1999, p. 101.
- [35] Dasa 1999, pp. 102-103.
- [36] Dasa 1999, pp. 103-105.
- [37] Dasa 1999, p. 104.
- [38] Fuller 2005, p. 209.
- [39] Dasa 1999, p. 105.
- [40] Dasa 1999, p. 108.
- [41] Fuller 2005, pp. 243-250.
- [42] Dasa 1999, pp. 106-107.

- [43] Bengal Studies Conference “History says that the Bengali people experienced the renaissance: not only once but also twice in the course of history. Bengalis witnessed the first renaissance in the 16th century when Hossain Shah and Sri Chaitanya’s idealism influenced a sect of upper literal class of people”
- [44] Sur, Ansu; Goswami, Abhijit (1999). *Bengali Film Directory*. Nandan, West Bengal Film Centre. p. 96.

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- Traditional Sanskrit scholars of Gaudiya Vaishnavism The center in Vrindavan for traditional Sanskrit studies pertaining to Sri Chaitanya Mahaprabhu
- Sri Chaitanya Bhagavata Biography online/download
- Sri Chaitanya Upanishad from Atharva Veda (Sri Caitanyopanisad)

10 External links

- Gaudiya Vaishnavism – The Tradition of Chaitanya
- Krishna.com “All about Krishna.” Teachings, history, art, MP3s.
- Bhaktivedanta Book Trust Website containing information about books authored by A. C. Bhaktivedanta Swami Prabhupada
- Sri Chaitanya Mahaprabhu: His Life and Precepts
- The Teachings of Lord Chaitanya Online Book
- Srimad Bhagavatam 11.5.32 A Verse from the Bhagavata Purana, which refers to Chaitanya Mahaprabhu
- Scriptural Statements/Predictions regarding Chaitanya Mahaprabhu’s birth
- Chaitanya Charitamrta Online Biography
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